

Main | Other Chinese Web Sites

Chinese Cultural Studies:
Yi Jing I Ching
(The Classic of Changes)

The two main English translations are:

The Classic of Changes: A New Translation of the I Ching as Interpreted by Wang Bi, translated by Richard John Lynn, (New York: Columbia University Press, 1994). A much more up to date translation than the famous Wilhelm version. See review in The New Republic 11/16/1994.

I Ching [Book of Changes], trans [into German], Richard Wilhelm, rendered into English by Cary F. Barnes, 3rd. ed., Bollingen Series XIX, (Princeton NJ: Princeton University Press, 1967, 1st ed. 1950) For decades the standard English version of the I Ching.

This present document - the core text [sometimes called the Zhou Yi, without the 7 [or ten] "wings"] is available on the internet, via the World Wide Web, at <http://www.monash.edu.au/cc/staff/sas/sab/WWW/changes.txt>

The hexagrams were obtained from an I Ching program named ching, it is available via anonymous ftp from [vixen.cso.uiuc.edu](ftp://vixen.cso.uiuc.edu) in the games/ching directory.

Last modified: September 16, 1994

These directions are extremely terse. I am a novice and would require much more experience before I would feel qualified to try to explain any more than I have.

To generate the hexagram, you will need three coins. Old Chinese bronze coins are not necessary, but are a nice touch. The head side (or the blank side) of the coin is yang, while the tail side (or enscripted side) is yin. The coins are tossed, and by assigning values to yin (2 points) and yang (three points), each of the six lines in the hexagram are generated.

The original method uses yarrow stalks, and while many say this gives better readings, I have not used it and wouldn't dare try to explain it.

Directions:

1. Reflect and meditate on your question. Hold the question in your mind.
2. Throw the coins in the air, being mindful of the question.
3. Add up the total of the coins using 2 points for yin (tails) and 3 points for yang (heads).
4. Draw the first line (remember to start at the ground),

Value Line Meaning

6 --x-- old/moving Yin line

7 ----- Yang line

8 -- -- Yin line

9 --o-- old/moving Yang line

5. Repeat steps 2-4 until all six lines have been drawn.
6. Read the appropriate hexagram definition. Remember to read the line explanations for any moving lines.
7. If there are moving lines, draw a second hexagram by "aging" the old lines, i.e. an old Yin line (6) becomes a Yang line, and an old Yang line (9) becomes a Yin line. Read this hexagram.

----- Ch'ien, The Creative Heaven, Sky

Attribute: Strength, creativity
 Animal: horse
 Body: head
 Family: father
 Direction: Northwest

-- --

-- -- Chen, The Arousing Thunder

Attribute: Movement, initiative, action

Animal: dragon
Body: foot
Family: eldest son
Direction: East

-- --

----- K'an, The Abysmal Water, moon, the deep

-- --

Attribute: Danger
Animal: pig
Body: ear
Family: second son
Direction: North

-- -- Ken, Keeping still Mountain

-- --

Attribute: Stillness, stopping
Animal: dog
Body: hand
Family: youngest son
Direction: Northeast

-- --

-- -- K'un, The Receptive Earth

-- --

Attribute: Docility, receptivity
Animal: ox
Body: belly
Family: mother
Direction: Southwest

-- -- Li, The Clinging Sun, fire

Attribute: Brightness

Animal: pheasant

Body: eye

Family: second daughter

Direction: South

----- Sun, The Gentle Wind, wood

-- --

Attribute: Penetration, following

Animal: fowl

Body: thigh

Family: eldest daughter

Direction: Southeast

-- --

----- Tui, The Joyous Lake, mist, marsh

Attribute: Pleasure, joy, attraction

Animal: sheep

Body: mouth

Family: youngest daughter

Direction: West

TOP |Ch'ien Chen K'an Ken K'un Sun Li Tui
Bottom |Heaven Thunder Water Mountain Earth Wood Sun Marsh

-----+-----

--- Ch'ien |
--- Heaven | 1 34 5 26 11 9 14 43
--- |

|

-- Chen |
-- Thunder | 25 51 3 27 24 42 21 17
--- |

|

-- K'an |
--- Water | 6 40 29 4 7 59 64 47
-- |

|

-- K'un
-- Earth | 16 8 23 2 20 35 45
-- |

|

--- Sun |
--- Wood | 44 32 48 18 46 57 50 28
-- |

|

--- Li |
-- Sun | 13 55 63 22 36 37 30 49
--- |

|

-- Tui |
--- Marsh | 10 54 60 41 19 61 38 58
--- |

1. Ch'ien / The Creative

----- above Ch'ien The Creative, Heaven

----- below Ch'ien The Creative, Heaven

The Judgement

The Creative works sublime success,
Furthering through perseverance.

The Image

The movement of heaven is full of power.
Thus the superior man makes himself strong and untiring.

The Lines

Nine at the beginning means:
Hidden dragon. Do not act.

Nine in the second place means:

Dragon appearing in the field.
It furthers one to see the great man.

Nine in the third place means:

All day long the superior man is creatively active.
At nightfall his mind is still beset with cares.
Danger. No blame.

Nine in the fourth place means:

Wavering flight over the depths.

No blame.

() Nine in the fifth place means:

Flying dragon in the heavens.
It furthers one to see the great man.

Nine at the top means:

Arrogant dragon will have cause to repent.
When all the lines are nines, it means:
There appears a flight of dragons without heads.
Good fortune.

2. K'un / The Receptive

-- --

-- -- above K'un The Receptive, Earth

-- --

-- --

-- -- below K'un The Receptive, Earth

-- --

The Judgement

The Receptive brings about sublime success,
Furthering through the perseverance of a mare.
If the superior man undertakes something and tries to lead, He goes astray; But if
he follows, he finds 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 Image

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

The Lines

Six at the beginning means:

When there is hoarfrost underfoot,

Solid ice is not far off.

() Six in the second place means:

Straight, square, great.

Without purpose,

Yet nothing remains unfurthered.

Six in the third place means:

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.

Six in the fourth place means:

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

Six in the fifth place means:

A yellow lower garment brings supreme good fortune.

Six at the top means:

Dragons fight in the meadow.

Their blood is black and yellow.

When all the lines are sixes, it means:

Lasting perseverance furthers.

3. Chun / Difficulty at the Beginning

-- --

----- above K'an The Abysmal, Water

-- --

-- --

-- -- below Ch^en The Arousing, Thunder

The Judgement

Difficulty at the Beginning works supreme success,

Furthering through perseverance.

Nothing should be undertaken.

It furthers one to appoint helpers.

The Image

Clouds and thunder:

The image of Difficulty at the Beginning.

Thus the superior man

Brings order out of confusion.

The Lines

() Nine at the beginning means:

Hesitation and hindrance.

It furthers one to remain persevering.

It furthers one to appoint helpers.

Six in the second place means:

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.

Six in the third place means:

Whoever hunts deer without the forester

Only loses his way in the forest.

The superior man understands the signs of the time

And prefers to desist.

To go on brings humiliation.

Six in the fourth place means:

Horse and wagon part.

Strive for union.

To go brings g A little perseverance brings good fortune.

Great perseverance brings misfortune.

Six at the top means:

Horse and wagon part.

Bloody tears flow.

4. M^{eng} / Youthful Folly

-- -- above K^en Keeping Still, Mountain

-- --

-- --

----- below K'an The Abysmal, Water

-- --

The Judgement

Youthful Folly has success.

It is not I who seek the young fool;

The young fool seeks me.

At the first oracle I inform him.

If he asks two or three times, it is importunity.

If he importunes, I give him no information.

Perseverance furthers.

The Image

A spring wells up at the foot of the mountain:

The image of Youth.

Thus the superior man fosters his character

By thoroughness in all that he does.

The Lines

Six at the beginning means:

To make a fool develop

It furthers one to apply discipline.

The fetters should be removed.

To go on in this way brings humiliation.

() Nine in the second place means:

To bear with fools in kindness brings good fortune.

To know how to take women

Brings supreme good fortune.

The son is capable of taking charge of the household.

Six in the third place means:

Take not a maiden who, when she sees a man of bronze,

Loses possession of herself.

Nothing furthers.

Six in the fourth place means:

Entangled folly brings humiliation.

() Six in the fifth place means:

Childlike folly brings good fortune.

Nine at the top means:

In punishing folly

It does not further one

To commit transgressions.

The only thing that furthers

Is to prevent transgressions.

5. Hsu / Waiting (Nourishment)

-- --

----- above K'an The Abysmal, Water

-- --

----- below Ch'ien The Creative, Heaven

The Judgement

Waiting. If you are sincere,

You have light and success.

Perseverance brings good fortune.

It furthers one to cross the great water.

The Image

Clouds rise up to heaven:

The image of Waiting.

Thus the superior man eats and drinks,

Is joyous and of good cheer.

The Lines

Nine at the beginning means:

Waiting in the meadow.

It furthers one to abide in what endures.

No blame.

Nine in the second place means:

Waiting on the sand.

There is some gossip.

The end brings good fortune.

Nine in the third place means:

Waiting in the mud

Brings about the arrival of the enemy.

Six in the fourth place means:

Waiting in blood.

Get out of the pit.

() Nine in the fifth place means:

Waiting at meat and drink.

Perseverance brings good fortune.

Six at the top means:

One falls into the pit.

Three uninvited guests arrive.

Honor them, and in the end there will be good fortune.

6. Sung / Conflict

----- above Ch'ien The Creative, Heaven

-- --

----- below K'an The Abysmal, Water

-- --

The Judgement

Conflict. You are sincere

And are being obstructed.

A cautious halt halfway brings good fortune.

Going through to the end brings misfortune.

It furthers one to see the great man.

It does not further one to cross the great water.

The Image

Heaven and water go their opposite ways:

The image of Conflict.

Thus in all his transactions the superior man

Carefully considers the beginning.

The Lines

Six at the beginning means:

If one does not perpetuate the affair,

There is a little gossip.

In the end, good fortune comes.

Nine in the second place means:

One cannot engage in conflict;

One returns home, gives way.

The people induces perseverance.

Danger. In the end, good fortune comes.

If by chance you are in the service of a king,

Seek not works.

Nine in the fourth place means:

One cannot engage in conflict.

One turns back and submits to fate,

Changes one's attitude,

And finds peace in perseverance.

Good fortune.

() Nine in the fifth place means:

To contend before him

Brings good fortune.

Nine at the top means:

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.

7. Shih / The Army

-- --

-- -- above K'un The Receptive, Earth

-- --

-- --

----- below K'an The Abysmal, Water

-- --

The Judgement

The Army. The army needs perseverance

And a strong man.

Good fortune without blame.

The Image

In the middle of the earth is water:

The image of the Army.

Thus the superior man increases his masses

By generosity toward the people.

The Lines

Six at the beginning means:

An army must set forth in proper order.

If the order is not good, misfortune threatens.

() Nine in the second place means:

In the midst of the army.

Good fortune. No blame.

The king bestows a triple decoration.

Six in the third place means:

Perchance the army carries corpses in the wagon.

Misfortune.

Six in the fourth place means:

The army retreats. No blame.

() Six in the fifth place means:

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.

Six at the top means:

The great prince issues commands,

Founds states, vests families with fiefs.

Inferior people should not be employed.

8. Pi / Holding Together [Union]

-- --

----- above K'an The Abysmal, Water

-- --

-- --

-- -- below K'un The Receptive, Earth

-- --

The Judgement

Holding Together brings good fortune.

Inquire of the oracle once again

Whether you possess sublimity, constancy, and perseverance;

Then there is no blame.

Those who are uncertain gradually join.

Whoever comes too late

Meets with misfortune.

The Image

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.

The Lines

Six at the beginning means:

Hold to him in truth and loyalty;

This is without blame.

Truth, like a full earthen bowl:

Thus in the end

Good fortune comes from without.

Six in the second place means:

Hold to him inwardly.

Perseverance brings good fortune.

Six in the third place means:

You hold together with the wrong people.

Six in the fourth place means:

Hold to him outwardly also.

Perseverance brings good fortune.

() Nine in the fifth place means:

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.

Six at the top means:

He finds no head for holdi -----

----- below Ch'ien The Creative, Heaven

The Judgement

The Taming Power of the Small

Has success.

Dense clouds, no rain from our western region.

The Image

The wind drives across heaven:

The image of The Taming Power of the Small.

Thus the superior man

Refines the outward aspect of his nature.

The Lines

Nine at the beginning means:

Return to the way.

How could there be blame in this?

Good fortune.

Nine in the second place means:

He allows himself to be drawn into returning.

Good fortune.

Nine in the third place means:

The spokes burst out of the wagon wheels.

Man and wife roll their eyes.

[] Six in the fourth place means:

If you are sincere, blood vanishes and fear gives way.

No blame.

() Nine in the fifth place means:

If you are sincere and loyally attached,

You are rich in your neighbor.

Nine at the top means:

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 man persists,

Misfortune comes.

10. Lu / Treading [Conduct]

----- above Ch'ien The Creative, Heaven

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----- below Tui The Joyous, Lake

The Judgement

Treading. Treading upon the tail of the tiger.

It does not bite the man. Success.

The Image

Heaven above, the lake below:

The image of Treading.

Thus the superior man discriminates between high and low,

And thereby fortifies the thinking of the people.

The Lines

Nine at the beginning means:

Simple conduct. Progress without blame.

Nine in the second place means:

Treading a smooth, level course.

The perseverance of a dark man

Brings good fortune.

[] Six in the third place means:

A one-eyed man is able to see,

A lame man is able to tread.

He treads on the tail of the tiger.

The tiger bites the man.

Misfortune.

Thus does a warrior act on behalf of his great prince.

Nine in the fourth place means:

He treads on the tail of the tiger.

Caution and circumspection

Lead ultimately to good fortune.

() Nine in the fifth place means:

Resolute conduct.

Perseverance with awareness of danger.

Nine at the top means:

Look to your conduct and weigh the favorable signs.

When everything is fulfilled, supreme good fortune comes.

11. T'ai / Peace

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-- -- above K'un The Receptive, Earth

-- --

----- below Ch'ien The Creative, Heaven

The Judgement

Peace. The small departs,

The great approaches.

Good fortune. Success.

The Image

Heaven and earth unite: the image of Peace.

Thus the ruler

Divides and completes the course of heaven and earth;

He furthers and regulates the gifts of heaven and earth,

And so aids the people.

The Lines

Nine at the beginning means:

When ribbon grass is pulled up, the sod comes with it.

Each according to his kind.

Undertakings bring good fortune.

() Nine in the second place means:

Bearing with the uncultured in gentleness,

Fording the river with resolution,

slope.

No going not followed by a return.

He who remains persevering in danger

Is without blame.

Do not complain about this truth;

Enjoy the good fortune you still possess.

Six in the fourth place means:

He flutters down, not boasting of his wealth,

Together with his neighbor,

Guileless and sincere.

() Six in the fifth place means:

The sovereign I

Gives his daughter in marriage.

This brings blessing

And supreme good fortune.

Six at the top means:

The wall falls back into the moat.

Use no army now.

Make your commands known within your own town.

Perseverance brings humiliation.

12. P'i / Standstill [Stagnation]

----- above Ch'ien The Creative, Heaven

-- --

-- -- below K'un The Receptive, Earth

-- --

The Judgement

Standstill. Evil people do not further

The perseverance of the superior man.

The great departs; the small approaches.

The Image

Heaven and earth do not unite:

The image of Standstill.

Thus the superior man falls back upon his inner worth

In order to escape the difficulties.

He does not permit himself to be honored with revenue.

The Lines

Six at the beginning means:

When ribbon grass is pulled up, the sod comes with it.

Each according to his kind.

Perseverance brings good fortune and success.

[] Six in the second place means:

They bear and endure;

This means good fortune for inferior people.

The standstill serves to help the great man to attain success.

Six in the third place means:

They bear shame.

Nine in the fourth place means:

He who acts at the command of the highest

Remains without blame.

Those of like mind partake of the blessing.

() Nine in the fifth place means:

Standstill is giving way.

Good fortune for the great man.

"What if it should fail, what if it should fail?"

In this way he ties it to a cluster of mulberry shoots.

Nine at the top means:

The standstill comes to an end.

First standstill, then good fortune.

13. T'ung J'en / Fellowship with Men

----- above Ch'ien The Creative, Heaven

-- -- below Li The Clinging, Flame

The Judgement

Fellowship with Men in the open.

Success.

It furthers one to cross the great water.

The perseverance of the superior man furthers.

The Image

Heaven together with fire:

The image of Fellowship with Men.

Thus the superior man organizes the clans

And makes distinctions between things.

The Lines

Nine at the beginning means:

Fellowship with men at the gate.

No blame.

() Six in the second place means:

Fellowship with men in the clan.

Humiliation.

Nine in the third place means:

He hides weapons in the thicket;

He climbs the high hill in front of it.

For three years he does not rise up.

Nine in the fourth place means:

He climbs up on his wall; he cannot attack.

Good fortune.

() Nine in the fifth place means:

Men bound in fellowship first weep and lament,

But afterward they laugh.

After great struggles they succeed in meeting.

Nine at the top means:

Fellowship with men in the meadow.

No remorse.

14. Ta Yu / Possession in Great Measure

Ch'ien The Creative, Heaven

The Judgement

Possession in Great Measure.

Supreme success.

The Image

Fire in heaven above:

The image of Possession in Great Measure.

Thus the superior man curbs evil and furthers good,

And thereby obeys the benevolent will of heaven.

The Lines

Nine at the beginning means:

No relationship with what is harmful;

There is no blame in this.

If one remains conscious of difficulty,

One remains without blame.

Nine in the second place means:

A big wagon for loading.

One may undertake something.

No blame.

Nine in the third place means:

A prince offers it to the Son of Heaven.

A petty man cannot do this.

Nine in the fourth place means:

He makes a difference

Between himself and his neighbor.

No blame.

() Six in the fifth place means:

He whose truth is accessible, yet dignified,

Has good fortune.

Nine at the top means:

He is blessed by heaven.

Good fortune.

Nothing that does not further.

15. Ch'ien / Modesty

-- --

-- -- above K'un The Receptive, Earth

-- --

-- -- below K^en Keeping Still, Mountain

-- --

The Judgement

Modesty creates success.

The superior man carries things through.

The Image

Within the earth, a mountain:

The image of Modesty.

Thus the superior man reduces that which is too much,

And augments that which is too little.

He weighs things and makes them equal.

The Lines

Six at the beginning means:

A superior man modest about his modesty

May cross the great water.

Good fortune.

Six in the second place means:

Modesty that comes to expression.

Perseverance brings good fortune.

() Nine in the third place means:

A superior man of modesty and merit

Carries things to conclusion.

Good fortune.

Six in the fourth place means:

Nothing that would not further modesty

In movement.

Six in the fifth place means:

No boasting of wealth before one's neighbor.

It is favorable to attack with force.

Nothing that would not further.

Six at the top means:

Modesty that comes to expression.

It is favorable to set armies marching

To chastise one's own city and one's country.

16. Yu / Enthusiasm

-- --

-- -- above Ch^{en} The Arousing, Thunder

-- --

-- -- below K'un The Receptive, Earth

-- --

The Judgement

Enthusiasm. It furthers one to install helpers

And to set armies marching.

The Image

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.

The Lines

Six at the beginning means:

Enthusiasm that expresses itself

Brings misfortune.

Six in the second place means:

Firm as a rock. Not a whole day.

Perseverance brings good fortune.

Six in the third place means:

Enthusiasm that looks upward creates remorse.

Hesitation brings remorse.

() Nine in the fourth place means:

The source of enthusiasm.

He achieves great things.

Doubt not.

You gather friends around you

As a hair clasp gathers the hair. Six at the top means:

Deluded enthusiasm.

But if after completion one changes,

There is no blame.

17. Sui / Following

--- --

----- above Tui The Joyous, Lake

--- --

-- -- below Ch[^]en The Arousing, Thunder

The Judgement

Following has supreme success.

Perseverance furthers. No blame.

The Image

Thunder in the middle of the lake:

The image of Following.

Thus the superior man at nightfall

Goes indoors for rest and recuperation.

The Lines

() Nine at the beginning means:

The standard is changing.

Perseverance brings good fortune.

To go out of the door in company

Produces deeds.

Six in the second place means:

If one clings to the little boy,

One loses the strong man.

Six in the third place means:

If one clings to the strong man,

One loses the little boy.

Through following one finds what one seeks.

It furthers one to remain persevering.

Nine in the fourth place means:

Following creates success.

Perseverance brings misfortune.

To go one's way with sincerity brings clarity.

How could there be blame in this?

() Nine in the fifth place means:

Sincere in the good. Good fortune.

Six at the top means:

He meets with firm allegiance

And is still further bound.

The king introduces him

To the Western Mountain.

-- -- above K^en Keeping Still, Mountain

-- --

----- below Sun The Gentle, Wind

-- --

The Judgement

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 Image

The wind blows low on the mountain:

The image of Decay.

Thus the superior man stirs up the people

And strengthens their spirit.

The Lines

Six at the beginning means:

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.

Nine in the second place means:

Setting right what has been spoiled by the mother.

One must not be too persevering.

Nine in the third place means:

Setting right what has been spoiled by the father.

There will be little remorse. No great blame.

Six in the fourth place means:

Tolerating what has been spoiled by the father.

In continuing one sees humiliation.

() Six in the fifth place means:

Setting right what has been spoiled by the father.

One meets with praise.

Nine at the top means:

He does not serve kings and princes,

Sets himself higher goals.

19. Lin / Approach

-- --

-- -- above K'un The Receptive, Earth

-- --

-- --

---- below Tui The Joyous, Lake

The Judgement

Approach has supreme success.

Perseverance furthers.

When the eighth month comes,

There will be misfortune.

The Image

The earth above the lake:

The image of Approach.

Thus the superior man is inexhaustible

In his will to teach,

And without limits

In his tolerance and protection of Joint approach.

Good fortune.

Everything furthers.

Six in the third place means:

Comfortable approach.

Nothing that would further.

If one is induced to grieve over it,

One becomes free of blame.

Six in the fourth place means:

Complete approach.

No blame.

Six in the fifth place means:

Wise approach.

This is right for a great prince.

Good fortune.

Six at the top means:

Greathearted approach.

Good fortune. No blame.

20. Kuan / Contemplation (View)

----- above Sun The Gentle, Wind

-- --

-- --

-- -- below K'un The Receptive, Earth

-- --

The Judgement

Contemplation. The ablution has been made,

But not yet the offering.

Full of trust they look up to him.

The Image

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.

The Lines

Six at the beginning means:

Boylke contemplation.

For an inferior man, no blame.

For a superior man, humiliation.

Six in the second place means:

Contemplation through the crack of the door.

Furthering for the perseverance of a woman.

Six in the third place means:

Contemplation of my life

Decides the choice

Between advance and retreat.

Six in the fourth place means:

Contemplation of the light of the kingdom.

It furthers one to exert influence as the guest of a king.

() Nine in the fifth place means:

Contemplation of my life.

The superior man is without blame.

() Nine at the top means:

Contemplation of his life.

The superior man is without blame.

21. Shih Ho / Biting Through

-- -- above Li The Clinging, Flame

-- --

-- -- below Ch[^]en The Arousing, Thunder

The Judgement

Biting Through has success.

It is favorable to let justice be administered.

The Image

Thunder and lightning:

The image of Biting Through.

Thus the kings of former times made firm the laws

Through clearly defined penalties.

The Lines

Nine at the beginning means:

His feet are fastened in the stocks,

So that his toes disappear.

No blame.

Six in the second place means:

Bites through tender meat,

So that his nose disappears.

No blame.

Six in the third place means:

Bites on old dried meat

And strikes on something poisonous.

Slight humiliation. No blame.

Nine in the fourth place means:

Bites on dried gristly meat.

Receives metal arrows.

It furthers one to be mindful of difficulties

And to be persevering.

Good fortune.

() Six in the fifth place means:

Bites on dried lean meat.

Receives yellow gold.

Perseveringly aware of danger.

No blame.

Nine at the top means:

His neck is fastened in the wooden cangue,

So that his ears disappear.

Misfortune.

22. Pi / Grace

-- -- above K^{en} Keeping Still, Mountain

-- --

-- -- below Li The Clinging, Flame

The Judgement

Grace has success.

In small matters

It is flaring up current affairs.

But he dare not decide controversial issues in this way.

The Lines

Nine at the beginning means:

He lends grace to his toes, leaves the carriage, and walks.

() Six in the second place means:

Lends grace to the beard on his chin.

Nine in the third place means:

Graceful and moist.

Constant perseverance brings good fortune.

Six in the fourth place means:

Grace or simplicity?

A white horse comes as if on wings.

He is not a robber,

He will woo at the right time.

Six in the fifth place means:

Grace in hills and gardens.

The roll of silk is meager and small.

Humiliation, but in the end good fortune.

() Nine at the top means:

Simple grace. No blame.

23. Po / Splitting Apart

-- -- above K^en Keeping Still, Mountain

-- --

-- --

-- -- below K'un The Receptive, Earth

-- --

The Judgement

Splitting Apart. It does not further one

To go anywhere.

The Image

The mountain rests on the earth:

The image of Splitting Apart.

Thus those above can ensure their position

Only by giving generously to those below.

The Lines

Six at the beginning means:

The leg of the bed is split.

Those who persevere are destroyed.

Misfortune.

Six in the second place means:

The bed is split at the edge.

Those who persevere are destroyed.

Misfortune.

Six in the third place means:

He splits with them. No blame.

Six in the fourth place means:

The bed is split up to the skin.

Misfortune.

Six in the fifth place means:

A shoal of fishes. Favor comes through the court ladies.

Everything acts to further.

() Nine at the top means:

There is a large fruit still uneaten.

The superior man receives a carriage.

The house of the inferior man is split apart.

24. Fu / Return (The Turning Point)

-- --

-- -- above K'un The Receptive, Earth

-- --

-- --

-- -- below Ch[^]en The Arousing, Thunder

The Judgement

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.

The Image

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.

The Lines

() Nine at the beginning means:

Return from a short distance.

No need for remorse.

Great good fortune.

Six in the second place means:

Quiet return. Good fortune.

Six in the third place means:

Repeated return. Danger. No blame.

Six in the fourth place means:

Walking in the midst of others,

One returns alone.

Six in the fifth place means:

Noblehearted return. No remorse.

Six at the top means:

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.

25. Wu Wang / Innocence (The Unexpected)

----- above Ch'ien The Creative, Heaven

-- --

-- -- below Ch[^]en The Arousing, Thunder

The Judgement

Innocence. Supreme success.

Perseverance furthers.

If someone is not as he should be,

He has misfortune,

And it does not further him

To undertake anything.

The Image

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.

The Lines

() Nine at the beginning means:

Innocent behavior brings good fortune.

Six in the second place means:

If one does not count on the harvest while plowing,

Nor on the use of the ground while clearing it,

It The cow that was tethered by someone

Is the wanderer's gain, the citizen's loss.

Nine in the fourth place means:

He who can be persevering

Remains without blame.

() Nine in the fifth place means:

Use no medicine in an illness

Incurred through no fault of your own.

It will pass of itself.

Nine at the top means:

Innocent action brings misfortune.

Nothing furthers.

26. Ta Ch'u / The Taming Power of the Great

-- -- above K^en Keeping Still, Mountain

-- --

----- below Ch'ien The Creative, Heaven

The Judgement

The Taming Power of the Great.

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

The Image

Heaven within the mountain:

The image of the Taming Power of the Great.

Thus the superior man acquaints himself with many sayings of antiquity

And many deeds of the past,

In order to strengthen his character thereby.

The Lines

Nine at the beginning means:

Danger is at hand. It furthers one to desist.

Nine in the second place means:

The axletrees are taken from the wagon.

Nine in the third place means:

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.

Six in the fourth place means:

The headboard of a young bull.

Great good fortune.

() Six in the fifth place means:

The tusk of a gelded boar.

Good fortune.

() Nine at the top means:

One attains the way of heaven. Success.

27. I / The Corners of the Mouth (Providing Nourishment)

-- -- above K^{en} Keeping Still, Mountain

-- --

-- --

-- -- below Ch^{en} The Arousing, Thunder

The Judgement

The Corners of the Mouth.

Perseverance brings good fortune.

Pay heed to the providing of nourishment

And to what a man seeks

To fill his own mouth with.

The Image

At the foot of the mountain, thunder:

The image of Providing Nourishment.

Thus the superior man is careful of his words

And temperate in eating and drinking.

The Lines

Nine at the beginning means:

You let your magic tortoise go,

And look at me with the corners of your mouth drooping.

Misfortune.

Six in the second place means:

Turning to the summit for nourishment,

Deviating from the path

To seek nourishment from the hill.

Continuing to do this brings misfortune.

Six in the third place means:

Turning away from nourishment.

Perseverance brings misfortune.

Do not act thus for ten years.

Nothing serves to further.

Six in the fourth place means:

Turning to the summit

For provision of nourishment

Brings good fortune.

Spying about with sharp eyes

Like a tiger with insatiable craving.

No blame.

() Six in the fifth place means:

Turning away from the path.

To remain persevering brings good fortune.

One should not cross the great water.

() Nine at the top means:

The source of nourishment.

Awareness of danger brings good fortune.

It furthers one to cross the great water.

28. Ta Ku -- --

The Judgement

Preponderance of the Great.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The Image

The lake rises above the trees:

The image of Preponderance of the Great.

Thus the superior man, when he stands alone,

Is unconcerned,

And if he has to renounce the world,

He is undaunted.

The Lines

Six at the beginning means:

To spread white rushes underneath.

No blame.

() Nine in the second place means:

A dry poplar sprouts at the root.

An older man takes a young wife.

Everything furthers.

Nine in the third place means:

The ridgepole sags to the breaking point.

Misfortune.

() Nine in the fourth place means:

The ridgepole is braced. Good fortune.

If there are ulterior motives, it is humiliating.

Nine in the fifth place means:

A withered poplar puts forth flowers.

An older woman takes a husband.

No blame. No praise.

Six at the top means:

One must go through the water.

It goes over one's head.

Misfortune. No blame.

29. K'an / The Abysmal (Water)

-- --

----- above K'an The Abysmal, Water

-- --

-- --

----- below K'an The Abysmal, Water

-- --

The Judgement

The Abysmal repeated.

If you are sincere, you have success in your heart,

And whatever you do succeeds.

The Image

Water flows on uninterruptedly and reaches its goal:

The image of the Abysmal repeated.

Thus the superior man walks in lasting virtue

And carries on the business of teaching.

The Lines

Six at the beginning means:

Repetition of the Abysmal.

In the abyss one falls into a pit.

Misfortune.

() Nine in the second place means:

The abyss is dangerous.

One should strive to attain small things only.

Six in the third place means:

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.

Six in the fourth place means:

A jug of wine, a bowl of rice with it;

Earthen vessels

Simply handed in through the window.

There is certainly no blame in this.

() Nine in the fifth place means:

The abyss is not filled to overflowing,

It is filled only to the rim.

No blame.

Six at the top means:

Bound with cords and ropes,

Shut in between thorn-hedged prison walls:

For three years one does not find the way.

Misfortune.

30. Li / The Clinging, Fire

-- -- above Li The Clinging, Flame

-- -- below Li The Clinging, Flame

The Judgement

The Clinging. Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

The Image

That which is bright rises twice:

The image of Fire.

Thus the great man, by perpetuating this brightness,

Illumines the four quarters of the world.

The Lines

Nine at the beginning means:

The footprints run crisscross.

If one is seriously intent, no blame.

() Six in the second place means:

Yellow light. Supreme good fortune.

Nine in the third place means:

In the light of the setting sun,

flames up, dies down, is thrown away.

() Six in the fifth place means:

Tears in floods, sighing and lamenting.

Good fortune.

Nine at the top means:

The king uses him to march forth and chastise.

Then it is best to kill the leaders

And take captive the followers. No blame.

31. Hsien / Influence (Wooing)

-- --

----- above Tui The Joyous, Lake

-- -- below K^{en} Keeping Still, Mountain

-- --

The Judgement

Influence. Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

The Image

A lake on the mountain:

The image of Influence.

Thus the superior man encourages people to approach him

By his readiness to receive them.

The Lines

Six at the beginning means:

The influence shows itself in the big toe.

Six in the second place means:

The influence shows itself in the calves of the legs.

Misfortune.

Tarrying brings good fortune.

Nine in the third place means:

The influence shows itself in the thighs.

Holds to that which follows it.

To continue is humiliating.

() Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

If a man is agitated in mind,

And his thoughts go hither and thither,

Only those friends

On whom he fixes his conscious thoughts

Will follow.

() Nine in the fifth place means:

The influence shows itself in the back of the neck.

No remorse.

Six at the top means:

The influence shows itself in the jaws, cheeks, and tongue.

32. H^{eng} / Duration

-- --

-- -- above Ch^{en} The Arousing, Thunder

----- below Sun The Gentle, Wind

-- --

The Judgement

Duration. Success. No blame.

Perseverance furthers.

It furthers one to have somewhere to go.

The Image

Thunder and wind: the image of Duration.

Thus the superior man stands firm

And does not change his direction.

The Lines

Six at the beginning means:

Seeking duration too hastily brings misfortune persistently.

Nothing that would further.

() Nine in the second place means:

Remorse disappears.

Nine in the third place means:

He who does not give duration to his character

Meets with disgrace.

Persistent humiliation.

Nine in the fourth place means:

No game in the field.

Six in the fifth place means:

Giving duration to one's character through perseverance.

This is good fortune for a woman, misfortune for a man.

Six at the top means:

Restlessness as an enduring condition brings misfortune.

33. Tun / Retreat

----- above Ch'ien The Creative, Heaven

-- -- below K^en Keeping Still, Mountain

-- --

The Judgement

Retreat. Success.

In what is small, perseverance furthers.

The Image

Mountain under heaven: the image of Retreat.

Thus the superior man keeps the inferior man at a distance,
Not angrily but with reserve.

The Lines

[] Six at the beginning means:

At the tail in retreat. This is dangerous.

One must not wish to undertake anything.

[] Six in the second place means:

He holds him fast with yellow oxhide.

No one can tear him

Brings good fortune.

Nine in the fourth place means:

Voluntary retreat brings good fortune to the superior man

And downfall to the inferior man.

() Nine in the fifth place means:

Friendly retreat. Perseverance brings good fortune.

Nine at the top means:

Cheerful retreat. Everything serves to further.

34. Ta Chuang / The Power of the Great

-- --

-- -- above Ch[^]en The Arousing, Thunder

----- below Ch'ien The Creative, Heaven

The Judgement

The Power of the Great. Perseverance furthers.

The Image

Thunder in heaven above:

The image of the Power of the Great.

Thus the superior man does not tread upon paths

That do not accord with established order.

The Lines

Nine at the beginning means:

Power in the toes.

Continuing brings misfortune.

This is certainly true.

Nine in the second place means:

Perseverance brings good fortune.

Nine in the third place means:

The inferior man works through power.

The superior man does not act thus.

To continue is dangerous.

A goat butts against a hedge

And gets its horns entangled.

() Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

The hedge opens; there is no entanglement.

Power depends upon the axle of a big cart.

Six in the fifth place means:

Loses the goat with ease.

No remorse.

Six at the top means:

A goat butts against a hedge.

It cannot go backward, it cannot go forward.

Nothing serves to further.

If one notes the difficulty, this brings good fortune.

35. Chin / Progress

-- -- above Li The Clinging, Flame

-- --

-- -- below K'un The Receptive, Earth

-- --

The Judgement

Progress. The powerful prince

Is honored with horses in large numbers.

In a single day he is granted audience three times.

The Image

The sun rises over the earth:

The image of Progress.

Thus the superior man himself

Brightens his bright virtue.

The Lines

Six at the beginning means:

Progressing, but turned back.

Perseverance brings good fortune.

If one meets with no confidence, one should remain calm.

No mistake.

Six in the second place means:

Progressing, but in sorrow.

Perseverance brings good fortune.

Then one obtains great happiness from one's ancestress.

Six in the third place means:

All are in accord. Remorse disappears.

Nine in the fourth place means:

Progress like a hamster.

Perseverance brings danger.

() Six in the fifth place means:

Remorse disappears.

Take not gain and loss to heart.

Undertakings bring good fortune.

Everything serves to further.

Nine at the top means:

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.

36. Ming I / Darkening of the Light

-- --

-- -- above K'un The Receptive, Earth

-- --

-- -- below Li The Clinging, Flame

The Judgement

Darkening of the Light. In adversity

It furthers one to be persegreat mass:

He veils his light, yet still shines.

The Lines

Nine at the beginning means:

Darkening of the light during flight.

He lowers his wings.

The superior man does not eat for three days

On his wanderings.

But he has somewhere to go.

The host has occasion to gossip about him.

() Six in the second place means:

Darkening of the light injures him in the left thigh.

He gives aid with the strength of a horse.

Good fortune.

Nine in the third place means:

Darkening of the light during the hunt in the south.

Their great leader is captured.

One must not expect perseverance too soon.

Six in the fourth place means:

He penetrates the left side of the belly.

One gets at the very heart of the darkening of the light,

And leaves gate and courtyard.

() Six in the fifth place means:

Darkening of the light as with Prince Chi.

Perseverance furthers.

[] Six at the top means:

Not light but darkness.

First he climbed up to heaven,
Then he plunged into the depths of the earth.

37. Chia Jen / The Family [The Clan]

----- above Sun The Gentle, Wind

-- --

-- -- below Li The Clinging, Flame

The Judgement

The Family. The perseverance of the woman furthers.

The Image

Wind comes forth from fire:

The image of the Family.

Thus the superior man has substance in his words

And duration in his way of life.

The Lines

Nine at the beginning means:

Firm seclusion within the family.

Remorse disappears.

() Six in the second place means:

She should not follow her whims.

She must attend within to the food.

Perseverance brings good fortune.

Nine in the third place means:

When tempers flare up in the family,

Too great severity brings remorse.

Good fortune nonetheless.

When woman and child dally and laugh,

It leads in the end to humiliation.

Six in the fourth place means:

She is the treasure of the house.

Great good fortune.

() Nine in the fifth place means:

As a king he approaches his family.

Fear not.

Good fortune.

Nine at the top means:

His work commands respect.

In the end good fortune comes.

38. K'uei / Opposition

-- -- above Li The Clinging, Flame

-- --

----- below Tui The Joyous, Lake

The Judgement

Opposition. In small matters, good fortune.

The Image

Above, fire; below, the lake:

The image of Opposition.

Thus amid all fellowship

The superior man retains his individuality.

The Lines

Nine at the beginning means:

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.

() Nine in the second place means:

One meets his lord in a narrow street.

No blame.

Six in the third place means:

One sees the wagon dragged back,

The oxen halted,

A man's hair and nose cut off.

Not a good beginning, but a good end.

Nine in the fourth place means:

Isolated through opposition,

One meets a like-minded man

With whom one can associate How could it be a mistake?

Nine at the top means:

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 against him,

Then one lays the bow aside.

He is not a robber; he will woo at the right time.

As one goes, rain falls; then good fortune comes.

39. Chien / Obstruction

-- --

----- above K'an The Abysmal, Water

-- --

-- -- below K^en Keeping Still, Mountain

-- --

The Judgement

Obstruction. The southwest furthers.

The northeast does not further.

It furthers one to see the great man.

Perseverance brings good fortune.

The Image

Water on the mountain:

The image of Obstruction.

Thus the superior man turns his attention to himself

And molds his character.

The Lines

Six at the beginning means:

Going leads to obstructions,

Coming meets with praise.

Six in the second place means:

The king's servant is beset by obstruction upon obstruction,

But it is not his own fault.

Nine in the third place means:

Going leads to obstructions;

Hence he comes back.

Six in the fourth place means:

Going leads to obstructions,

Coming leads to union.

() Nine in the fifth place means:

In the midst of the greatest obstructions,

Friends come.

Six at the top means:

Going leads to obstructions,

Coming leads to great good fortune.

It furthers one to see the great man.

40. Hsieh / Deliverance

-- --

-- -- above Ch^{en} The Arousing, Thunder

-- --

----- below K'an The Abysmal, Water

-- --

The Judgement

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.

The Image

Thunder and rain set in:

The image of Deliverance.

Thus the superior man pardons mistakes

And forgives misdeeds.

The Lines

Six at the beginning means:

Without blame.

() Nine in the second place means:

One kills three foxes in the field

And receives a yellow arrow.

Perseverance brings good fortune.

Six in the third place means:

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.

Nine in the fourth place means:

Deliver yourself from your great toe.

Then the companion comes,

And him you can trust.

() Six in the fifth place means:

If only the superior man can deliver himself,

It brings good fortune.

Thus he proves to inferior men that he is in earnest.

Six at the top means:

The prince shoots at a hawk on a high wall.

He kills it. Everything serves to further.

41. Sun / Decrease

-- -- above K^en Keeping Still, Mountain

-- --

-- --

----- below Tui The Joyous, Lake

The Judgement

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 e superior man controls his anger

And restrains his instincts.

The Lines

Nine at the beginning means:

Going quickly when one's tasks are finished

Is without blame.

But one must reflect on how much one may decrease others.

Nine in the second place means:

Perseverance furthers.

To undertake something brings misfortune.

Without decreasing oneself,

One is able to bring increase to others.

[] Six in the third place means:

When three people journey together,

Their number decreases by one.

When one man journeys alone,

He finds a companion.

Six in the fourth place means:

If a man decreases his faults,

It makes the other hasten to come and rejoice.

No blame.

() Six in the fifth place means:

Someone does indeed increase him.

Ten pairs of tortoises cannot oppose it.

Supreme good fortune.

[] Nine at the top means:

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.

42. I / Increase

----- above Sun The Gentle, Wind

-- --

-- --

-- -- below Ch^{en} The Arousing, Thunder

The Judgement

Increase. It furthers one

To undertake something.

It furthers one to cross the great water.

The Image

Wind and thunder: the image of Increase.

Thus the superior man:

If he sees good, he imitates it;

If he has faults, he rids himself of them.

The Lines

[] Nine at the beginning means:

It furthers one to accomplish great deeds.

Supreme good fortune. No blame.

() Six in the second place means:

Someone does indeed increase him;

Ten pairs of tortoises cannot oppose it.

Constant perseverance brings good fortune.

The king presents him before God.

Good fortune.

Six in the third place means:

One is enriched through unfortunate events.

No blame, if you are sincere

And walk in the middle,

And report with a seal to the prince.

[] Six in the fourth place means:

If you walk in the middle

And report to the prince,

He will follow.

It furthers one to be used

In the removal of the capital.

() Nine in the fifth place means:

If in truth you have a kind heart, ask not.

Supreme good fortune.

Truly, kindness will be recognized as your virtue.

Nine at the top means:

He brings increase to no one.

Indeed, someone even strikes him.

He does not keep his heart constantly steady.

Misfortune.

43. Kuai / Break-through (Resoluteness)

-- --

----- above Tui The Joyous, Lake

----- below Ch'ien The Creative, Heaven

The Judgement

Break-through. 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 Image

The lake has risen up to heaven:

The image of Break-through.

Thus the superior man

Dispenses riches downward

And refrains from resting on his virtue.

The Lines

Nine at the beginning means:

A cry of alarm. Arms at evening and at night.

Fear nothing.

Nine in the third place means:

To be powerful in the cheekbones

Brings misfortune.

The superior man is firmly resolved.

He walks alone and is caught in the rain.

He is bespattered,

And people murmur against him.

No blame.

Nine in the fourth place means:

There is no skin on his thighs,

And walking comes hard.

If a man were to let himself be led like a sheep,

Remorse would disappear.

But if these words are heard

They will not be believed.

() Nine in the fifth place means:

In dealing with weeds,

Firm resolution is necessary.

Walking in the middle

Remains free of blame.

[] Six at the top means:

No cry.

In the end misfortune comes.

44. Kou / Coming to Meet

----- above Ch'ien The Creative, Heaven

----- below Sun The Gentle, Wind

--- --

The Judgement

Coming to Meet. The maiden is powerful.

One should not marry such a maiden.

The Image

Under heaven, wind:

The image of Coming to Meet.

Thus does the prince act when disseminating his commands

And proclaiming them to the four quarters of heaven.

The Lines

[] Six at the beginning means:

It must be checked with a brake of bronze.

Perseverance brings good fortune.

If one lets it take its course, one experiences misfortune.

Even a lean pig has it in him to rage around.

() Nine in the second place means:

There is a fish in the tank. No blame.

Does not further guests.

Nine in the third place means:

There is no skin on his thighs,

And walking comes hard.

If one is mindful of the danger,

No great mistake is made.

Nine in the fourth place means:

No fish in the tank.

This leads to misfortune.

() Nine in the fifth place means:

A melon covered with willow leaves.

Hidden lines.

Then it drops down to one from heaven.

Nine at the top means:

He comes to meet with his horns.

Humiliation. No blame.

45. Ts'ui / Gathering Together [Massing]

-- --

----- above Tui The Joyous, Lake

-- --

-- -- below K'un The Receptive, Earth

-- --

The Judgement

Gathering Together. Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success. Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something.

The Image

Over the earth, the lake:

The image of Gathering Together.

Thus the superior man renews his weapons

In order to meet the unforeseen.

The Lines

Six at the beginning means:

If you are sincere, but not to the end,

There will sometimes be confusion, sometimes gathering together.

If you call out,

Then after one grasp of the hand you can laugh again.

Regret not. Going is without blame.

Six in the second place means:

Letting oneself be drawn

Brings good fortune and remains blameless.

If one is sincere,

It furthers one to bring even a small offering.

Six in the third place means:

Gathering together amid sighs.

Nothing that would further.

Going is without blame.

Slight humiliation.

() Nine in the fourth place means:

Great good fortune. No blame.

() Nine in the fifth This brings no blame.

If there are some who are not yet sincerely in the work,

Sublime and enduring perseverance is needed.

Then remorse disappears.

Six at the top means:

Lamenting and sighing, floods of tears.

No blame.

46. Sh^{eng} / Pushing Upward

-- --

-- -- above K'un The Receptive, Earth

-- --

----- below Sun The Gentle, Wind

-- --

The Judgement

Pushing Upward has supreme success.

One must see the great man.

Fear not.

Departure toward the south

Brings good fortune.

The Image

Within the earth, wood grows:

The image of Pushing Upward.

Thus the superior man of devoted character

Heaps up small things

In order to achieve something high and great.

The Lines

[] Six at the beginning means:

Pushing upward that meets with confidence

Brings great good fortune.

Nine in the second place means:

If one is sincere,

It furthers one to bring even a small offering.

No blame.

Nine in the third place means:

One pushes upward into an empty city.

Six in the fourth place means:

The king offers him Mount Ch'i.

Good fortune. No blame.

() Six in the fifth place means:

Perseverance brings good fortune.

One pushes upward by steps.

Six at the top means:

Pushing upward in darkness.

It furthers one

To be unremittingly persevering.

47. K'un / Oppression (Exhaustion)

-- --

----- above Tui The Joyous, Lake

-- --

----- below K'an The Abysmal, Water

-- --

The Judgement

Oppression. Success. Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

The Image

There is no water in the lake:

The image of Exhaustion.

Thus the superior man stakes his life

On following his will.

The Lines

Six at the beginning means:

One sits oppressed under a bare tree

And strays into a gloomy valley.

For three years one sees nothing.

() Nine in the second place means:

One is oppressed while at meat and drink.

The man with the scarlet knee bands is just coming.

It furthers one to offer sacrifice.

To set forth brings misfortune.

No blame.

Six in the third place means:

A man permits himself to be oppressed by stone,

And leans on thorns and thistles.

He enters his house and does not see his wife.

Misfortune.

Nine in the fourth place means:

He comes very quietly, oppressed in a golden carriage.

Humiliation, but the end is reached.

() Nine in the fifth place means:

His nose and feet are cut off.

Oppression at the hands of the man with the purple knee bands.

Joy comes softly.

It furthers one to make offerings and libations.

Six at the top means:

He is oppressed by creeping vines.

He moves uncertainly and says, "Movement brings remorse."

If one feels remorse over this and makes a start,

Good fortune comes.

48. Ching / The Well

-- --

---- above K'an The Abysmal, Water

-- --

----- below Sun The Gentle, Wind

-- --

The Judgement

The Well. The town may be changed,

But the well cannot be changed.

It neither decreases nor incrgo all the way,

Or the jug breaks, it brings misfortune.

The Image

Water over wood: the image of the Well.

Thus the superior man encourages the people at their work,

And exhorts them to help one another.

The Lines

Six at the beginning means:

One does not drink the mud of the well.

No animals come to an old well.

Nine in the second place means:

At the wellhole one shoots fishes.

The jug is broken and leaks.

Nine in the third place means:

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.

Six in the fourth place means:

The well is being lined. No blame.

() Nine in the fifth place means:

In the well there is a clear, cold spring

From which one can drink.

Six at the top means:

One draws from the well

Without hindrance.

It is dependable.

Supreme good fortune.

49. Ko / Revolution (Molting)

-- --

----- above Tui The Joyous, Lake

-- -- below Li The Clinging, Flame

The Judgement

Revolution. On your own day

You are believed.

Supreme success,

Furthering through perseverance.

Remorse disappears.

The Image

Fire in the lake: the image of Revolution.

Thus the superior man

Sets the calendar in order

And makes the seasons clear.

The Lines

Nine at the beginning means:

Wrapped in the hide of a yellow cow.

Six in the second place means:

When one's own day comes, one may create revolution.

Starting brings good fortune. No blame.

Nine in the third place means:

Starting brings misfortune.

Perseverance brings danger.

When talk of revolution has gone the rounds three times,

One may commit himself,

And men will believe him.

Nine in the fourth place means:

Remorse disappears. Men believe him.

Changing the form of government brings good fortune.

() Nine in the fifth place means:

The great man changes like a tiger.

Even before he questions the oracle

He is believed.

Six at the top means:

The superior man changes like a panther.

The inferior man molts in the face.

Starting brings misfortune.

To remain persevering brings good fortune.

50. Ting / The Caldron

-- -- above Li The Clinging, Flame

----- below Sun The Gentle, Wind

-- --

The Judgement

The Caldron. Supreme good fortune.

Success.

The Image

Fire over wood:

The image of the Caldron.

Thus the superior man consolidates his fate

By making his position correct.

The Lines

Six at the beginning means:

A ting with legs upturned.

Further removal of stagnating stuff.

One takes a concubine for the sake of her son.

No blame.

Nine in the second place means:

There is food in the ting.

My comrades are envious,

But they cannot harm me.

Good fortune.

Nine in the third place means:

The handle of the ting is altered.

One is impeded in his way of life.

The fat of the pheasant is not eaten is soiled.

Misfortune.

() Six in the fifth place means:

The ting has yellow handles, golden carrying rings.

Perseverance furthers.

() Nine at the top means:

The ting has rings of jade.

Great good fortune.

Nothing that would not act to further.

51. Ch[^]en / The Arousing (Shock, Thunder)

-- --

-- -- above Ch[^]en The Arousing, Thunder

-- --

-- -- below Ch[^]en The Arousing, Thunder

The Judgement

Shock brings success.

Shock comes-oh, oh!

Laughing words-ha, ha!

The shock terrifies for a hundred miles,

And he does not let fall the sacrificial spoon and chalice.

The Image

Thunder repeated: the image of Shock.

Thus in fear and trembling

The superior man sets his life in order

And examines himself.

The Lines

() Nine at the beginning means:

Shock comes-oh, oh!

Then follow laughing words-ha, ha!

Good fortune.

Six in the second place means:

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.

Six in the third place means:

Shock comes and makes one distraught.

If shock spurs to action

One remains free of misfortune.

Nine in the fourth place means:

Shock is mired.

Six in the fifth place means:

Shock goes hither and thither.

Danger.

However, nothing at all is lost.

Yet there are things to be done.

Six at the top means:

Shock brings ruin and terrified gazing around.

Going ahead brings misfortune.

If it has not yet touched one's own body

But has reached one's neighbor first,

There is no blame.

One's comrades have something to talk about.

52. K^{en} / Keeping Still, Mountain

-- -- above K^{en} Keeping Still, Mountain

-- --

-- -- below K^{en} Keeping Still, Mountain

-- --

The Judgement

Keeping Still. Keeping his back still

So that he no longer feels his body.

He goes into his courtyard

And does not see his people.

No blame.

The Image

Mountains standing close together:

The image of Keeping Still.

Thus the superior man

Does not permit his thoughts

To go beyond his situation.

The Lines

Six at the beginning means:

Keeping his toes still.

No blame.

Continued perseverance furthers.

Six in the second place means:

Keeping his calves still.

He cannot rescue him whom he follows.

His heart is not glad.

Nine in the third place means:

Keeping his hips still.

Making his sacrum stiff.

Dangerous. The heart suffocates.

Six in the fourth place means:

Keeping his trunk still.

No blame.

Six in the fifth place means:

Keeping his jaws still.

The words have order.

Remorse disappears.

() Nine at the top means:

Noblehearted keeping still.

Good fortune.

53. Chien / Development (Gradual Progress)

----- above Sun The Gentle, Wind

-- --

-- -- below K^{en} Keeping Still, Mountain

-- --

The Judgement

Development. Thus the superior man abides in dignity and virtue,

In order to improve the mores.

The Lines

Six at the beginning means:

The wild goose gradually draws near the shore.

The young son is in danger.

There is talk. No blame.

() Six in the second place means:

The wild goose gradually draws near the cliff.

Eating and drinking in peace and concord.

Good fortune.

Nine in the third place means:

The wild goose gradually draws near the plateau.

The man goes forth and does not return.

The woman carries a child but does not bring it forth.

Misfortune.

It furthers one to fight off robbers.

Six in the fourth place means:

The wild goose gradually draws near the tree.

Perhaps it will find a flat branch. No blame.

() Nine in the fifth place means:

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.

Nine at the top means:

The wild goose gradually draws near the cloud heights.

Its feathers can be used for the sacred dance.

Good fortune.

54. Kuei Mei / The Marrying Maiden

-- --

-- -- above Ch[^]en The Arousing, Thunder

-- --

----- below Tui The Joyous, Lake

The Judgement

The Marrying Maiden.

Undertakings bring misfortune.

Nothing that would further.

The Image

Thunder over the lake:

The image of the Marrying Maiden.

Thus the superior man

Understands the transitory

In the light of the eternity of the end.

The Lines

Nine at the beginning means:

The marrying maiden as a concubine.

A lame man who is able to tread.

Undertakings bring good fortune.

Nine in the second place means:

A one-eyed man who is able to see.

The perseverance of a solitary man furthers.

[] Six in the third place means:

The marrying maiden as a slave.

She marries as a concubine.

Nine in the fourth place means:

The marrying maiden draws out the allotted time.

A late marriage comes in due course.

() Six in the fifth place means:

The sovereign I gave his daughter in marriage.

The embroidered garments of the princess

Were not as gorgeous

As those of the servingmaid.

The moon that is nearly full

Brings good fortune.

[] Six at the top means:

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.

55. F^{eng} / Abundance [Fullness]

-- --

-- -- above Ch^{en} The Arousing, Thunder

-- -- below Li The Clinging, Flame

The Judgement

Abundance has success.

The king attains abundance.

Be not sad.

Be like the sun at midday.

The Image

Both thunder and lightning come:

The image of Abundance.

Thus the superior man decides lawsuits

And carries out punishments.

The Lines

Nine at the beginning means:

When a man meets his destined ruler,

They can be together ten days,

And it is not a mistake.

Going meets with recognition.

Six in the second place means:

The curtain is of such fullness

That the polestars can be seen at noon.

Through going one meets with That the small stars can be seen at noon.

He breaks his right arm. No blame.

Nine in the fourth place means:

The curtain is of such fullness

That the polestars can be seen at noon.

He meets his ruler, who is of like kind.

Good fortune.

() Six in the fifth place means:

Lines are coming,

Blessing and fame draw near.

Good fortune.

Six at the top means:

His house is in a state of abundance.

He screens off his family.

He peers through the gate

And no longer perceives anyone.

For three years he sees nothing.

Misfortune.

56. Lu / The Wanderer

-- -- above Li The Clinging, Flame

-- -- below K^en Keeping Still, Mountain

-- --

The Judgement

The Wanderer. Success through smallness.

Perseverance brings good fortune

To the wanderer.

The Image

Fire on the mountain:

The image of the Wanderer.

Thus the superior man

Is clear-minded and cautious

In imposing penalties,

And protracts no lawsuits.

The Lines

Six at the beginning means:

If the wanderer busies himself with trivial things,

He draws down misfortune upon himself.

Six in the second place means:

The wanderer comes to an inn.

He has his property with him.

He wins the steadfastness of a young servant.

Nine in the third place means:

The wanderer's inn burns down.

He loses the steadfastness of his young servant.

Danger.

Nine in the fourth place means:

The wanderer rests in a shelter.

He obtains his property and an ax.

My heart is not glad.

() Six in the fifth place means:

He shoots a pheasant.

It drops with the first arrow.

In the end this brings both praise and office.

Nine at the top means:

The bird's nest burns up.

The wanderer laughs at first,

Then must needs lament and weep.

Through carelessness he loses his cow.

Misfortune.

57. Sun / The Gentle (The Penetrating, Wind)

----- above Sun The Gentle, Wind

-- --

----- below Sun The Gentle, Wind

-- --

The Judgement

The Gentle. Success through what is small.

It furthers one to have somewhere to go.

It furthers one to see the great man.

The Image

Winds following one upon the other:

The image of the Gently Penetrating.

Thus the superior man

Spreads his commands abroad

And carries out his undertakings.

The Lines

[] Six at the beginning means:

In advancing and in retreating,

The perseverance of a warrior furthers.

Nine in the second place means:

Penetration under the bed.

Priests and magicians are used in great number.

Good fortune. No blame.

Nine in the third place means:

Repeated penetration. Humiliation.

[] Six in the fourth place means:

Remorse vanishes.

During the hunt

Three kinds of game are caught.

() Nine in the fifth place means:

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.

Nine at the top means -- --

----- below Tui The Joyous, Lake

The Judgement

The Joyous. Success.

Perseverance is favorable.

The Image

Lakes resting one on the other:

The image of the Joyous.

Thus the superior man joins with his friends

For discussion and practice.

The Lines

Nine at the beginning means:

Contented joyousness. Good fortune.

() Nine in the second place means:

Sincere joyousness. Good fortune.

Remorse disappears.

[] Six in the third place means:

Coming joyousness. Misfortune.

Nine in the fourth place means:

Joyousness that is weighed is not at peace.

After ridding himself of mistakes a man has joy.

() Nine in the fifth place means:

Sincerity toward disintegrating influences is dangerous.

[] Six at the top means:

Seductive joyousness.

59. Huan / Dispersion [Dissolution]

----- above Sun The Gentle, Wind

-- --

-- --

----- below K'an The Abysmal, Water

-- --

The Judgement

Dispersion. Success.

The king approaches his temple.

It furthers one to cross the great water.

Perseverance furthers.

The Image

The wind drives over the water:

The image of Dispersion.

Thus the kings of old sacrificed to the Lord

And built temples.

The Lines

Six at the beginning means:

He brings help with the strength of a horse.
Good fortune.

[] Nine in the second place means:

At the dissolution

He hurries to that which supports him.
Remorse disappears.

Six in the third place means:

He dissolves his self. No remorse.

[] Six in the fourth place means:

He dissolves his bond with his group.
Supreme good fortune.
Dispersion leads in turn to accumulation.
This is something that ordinary men do not think of.

() Nine in the fifth place means:

His loud cries are as dissolving as sweat.
Dissolution. A king abides without blame.

Nine at the top means:

He dissolves his blood.
Departing, keeping at a distance, going out,
Is without blame.

60. Chieh / Limitation

-- --

----- above K'an The Abysmal, Water

-- --

-- --

----- below Tui The Joyous, Lake

The Judgement

Limitation. Success.
Galling limitation must not be persevered in.

The Image

Water over lake: the image of Limitation.
Thus the superior man
Creates number and measure,
And examines the nature of virtue and correct conduct.

The Lines

Nine at the beginning means:
Not going out of the door and the courtyard
Is without blame.
Nine in the second place means: