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 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 totry 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
6x old/moving Yin line
7 Yang line
8 Yin line
9o 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

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

Animal: dragon

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
1

--- 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

-- -

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-- -- 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,

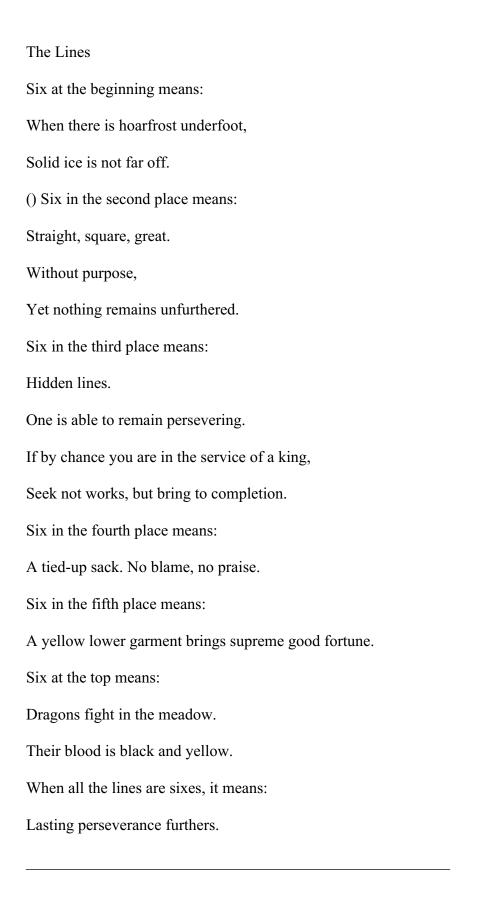
To forego friends in the east and north.

Quiet perseverance brings good fortune.

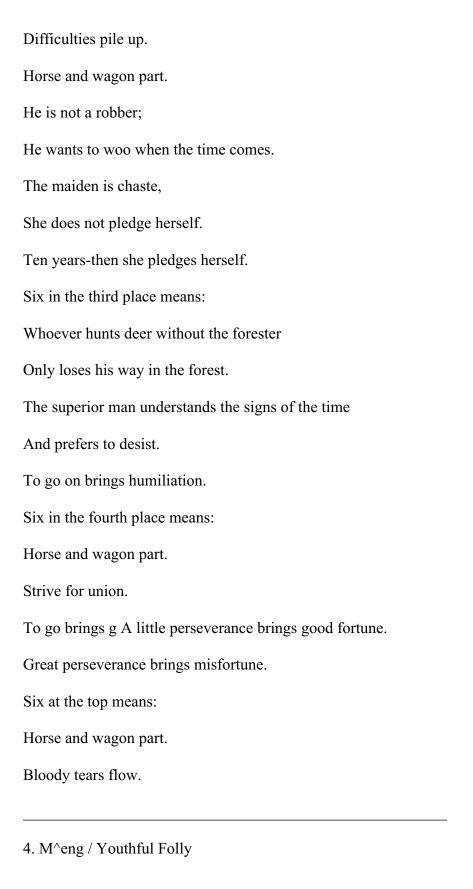
#### The Image

The earth's condition is receptive devotion.

Thus the superior man who has breadth of character Carries the outer world.

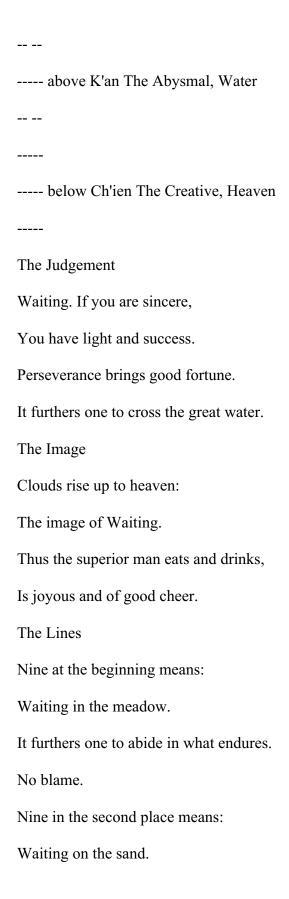


3. Chun / Difficulty at the Beginning
above K'an The Abysmal, Water
below Ch^en The Arousing, Thunder
The Judgement
Difficulty at the Beginning works supreme success,
Furthering through perseverance.
Nothing should be undertaken.
It furthers one to appoint helpers.
The Image
Clouds and thunder:
The image 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:



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-- -- 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.
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The fetters should be removed. To go on in this way brings humiliation. () Nine in the second place means: To bear with fools in kindliness 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)



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:

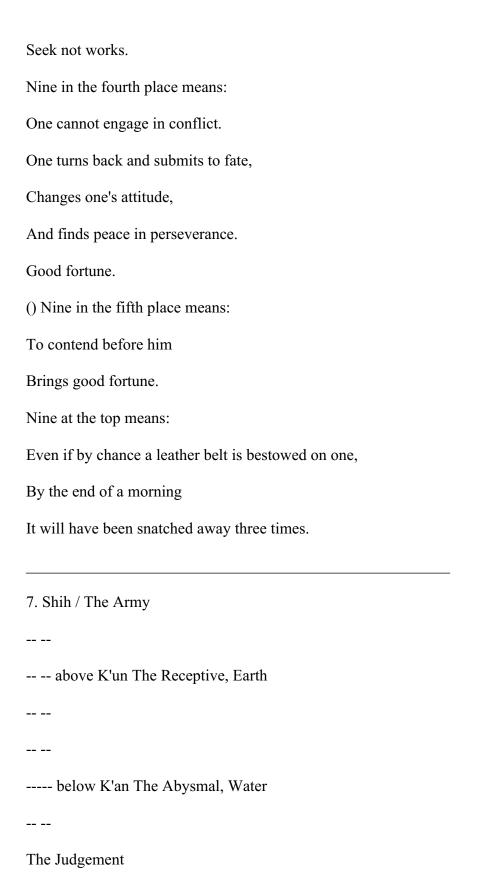
One cannot engage in conflict;

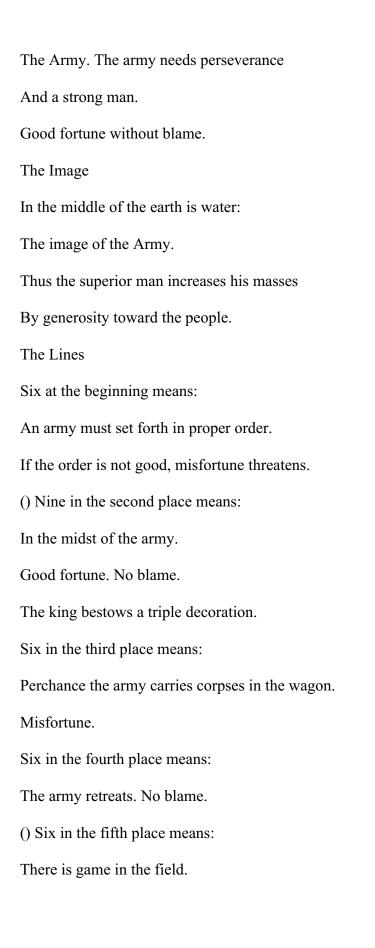
One returns home, gives way.

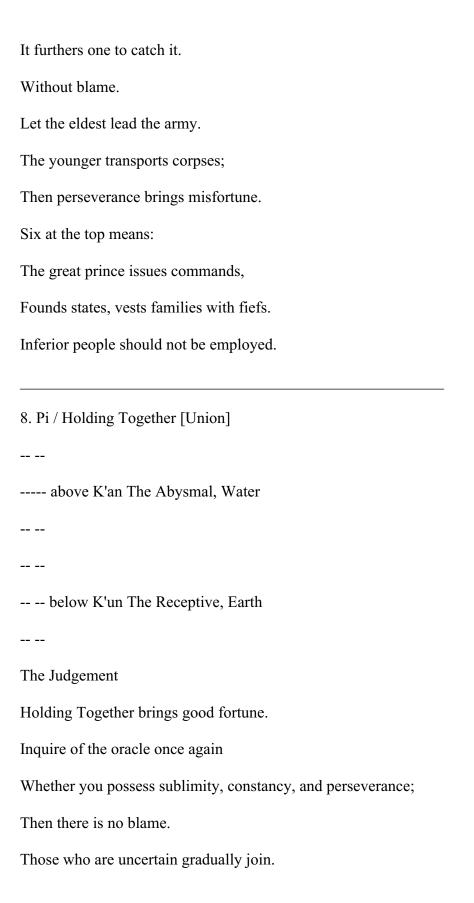
The people induces perseverance.

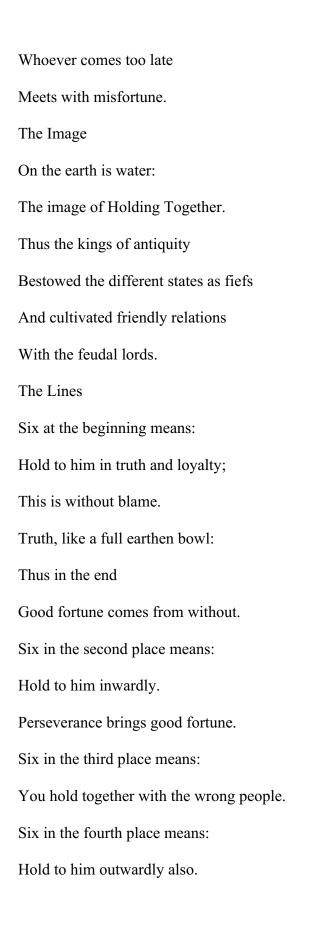
Danger. In the end, good fortune comes.

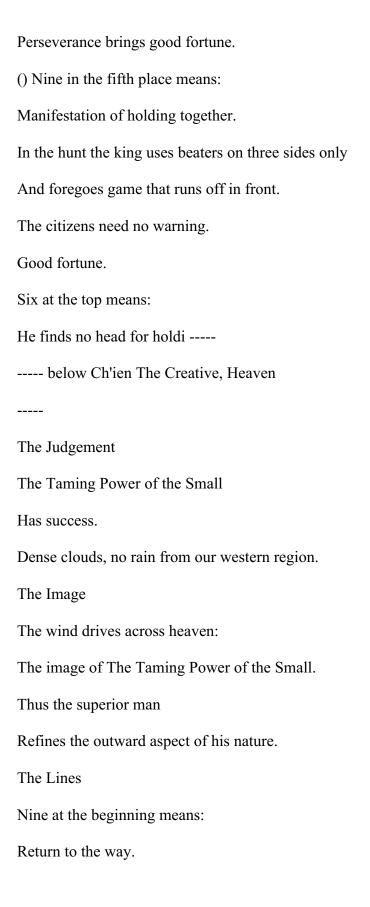
If by chance you are in the service of a king,

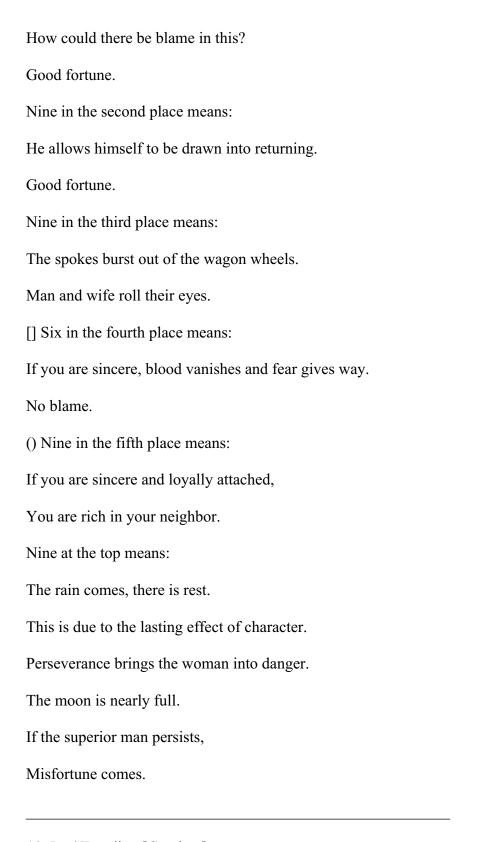




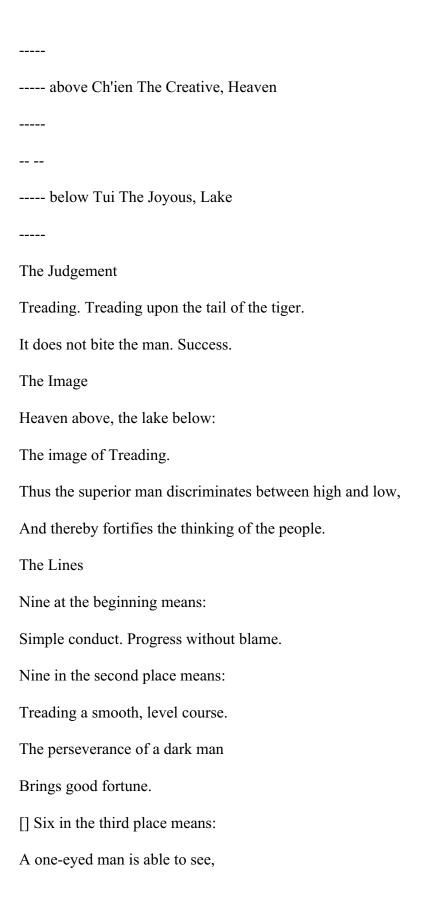








10. Lu / Treading [Conduct]



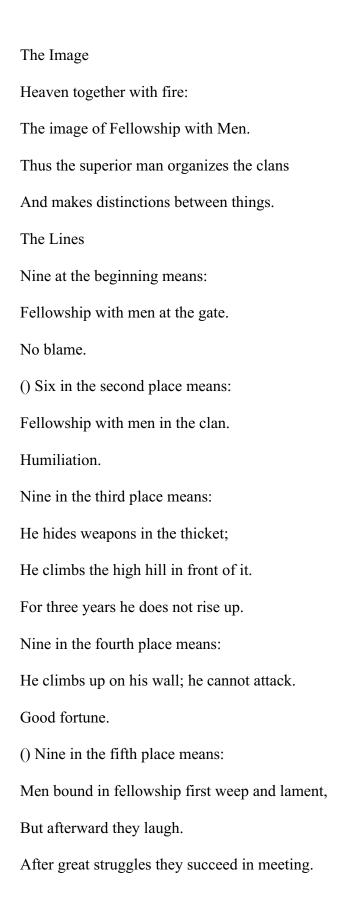
A lame man is able to tread.
He treads on the tail of the tiger.
The tiger bites the man.
Misfortune.
Thus does a warrior act on behalf of his great prince.
Nine in the fourth place means:
He treads on the tail of the tiger.
Caution and circumspection
Lead ultimately to good fortune.
() Nine in the fifth 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
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;

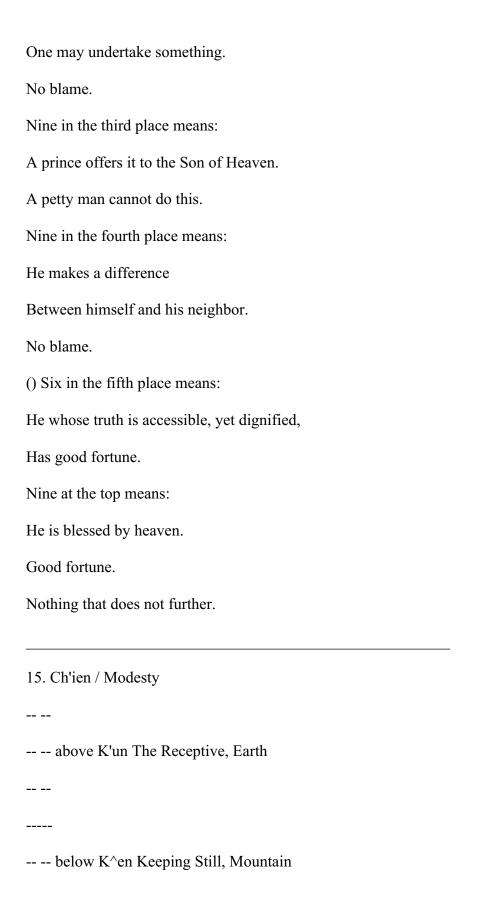
Enjoy the good fortune you still possess.
Six in the fourth place means:
He flutters down, not boasting of his wealth,
Together with his neighbor,
Guileless and sincere.
() Six in the fifth place means:
The sovereign I
Gives his daughter in marriage.
This brings blessing
And supreme good fortune.
Six 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
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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.



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.

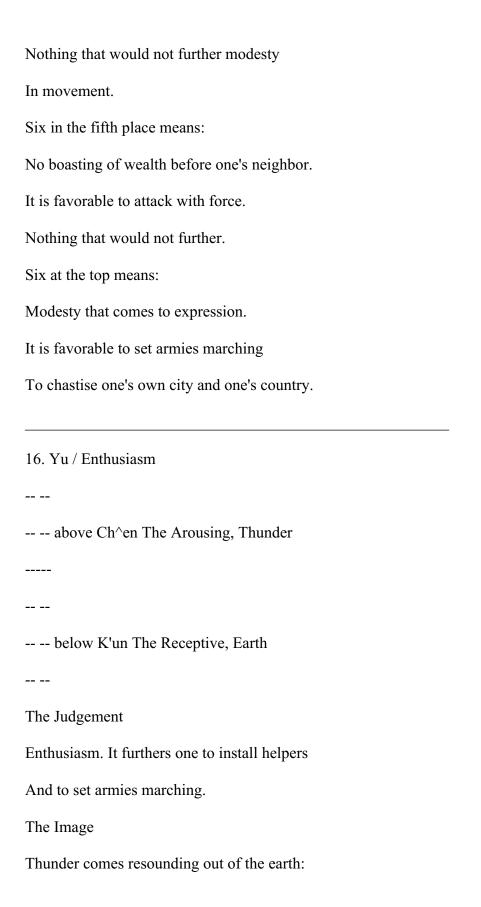


The Judgement Modesty creates success. The superior man carries things through. The Image Within the earth, a mountain: The image of Modesty. Thus the superior man reduces that which is too much, And augments that which is too little. He weighs things and makes them equal. The Lines Six at the beginning 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

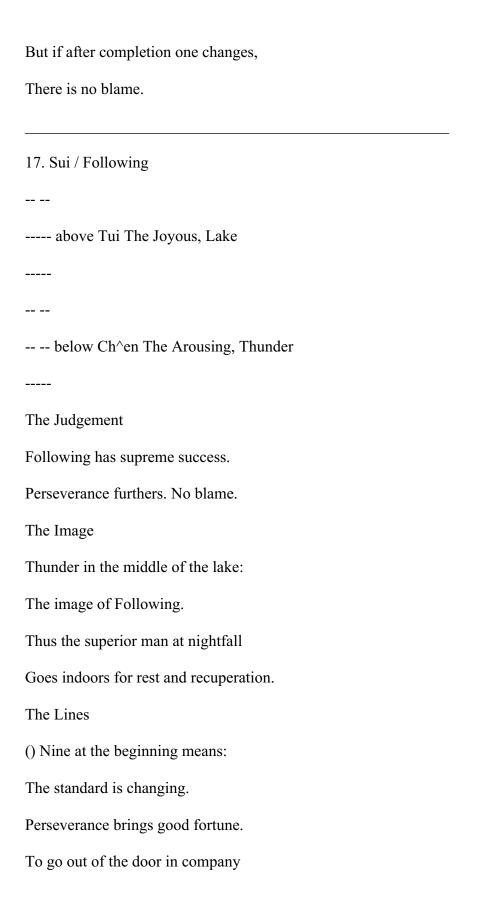
Carries things to conclusion.

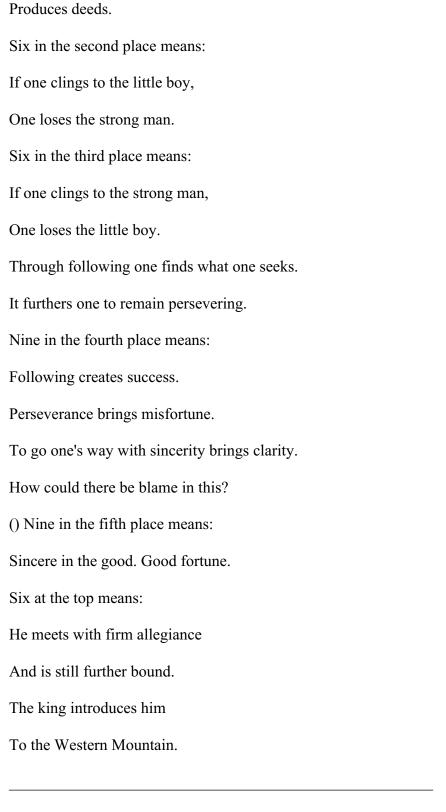
Six in the fourth place means:

Good fortune.



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.

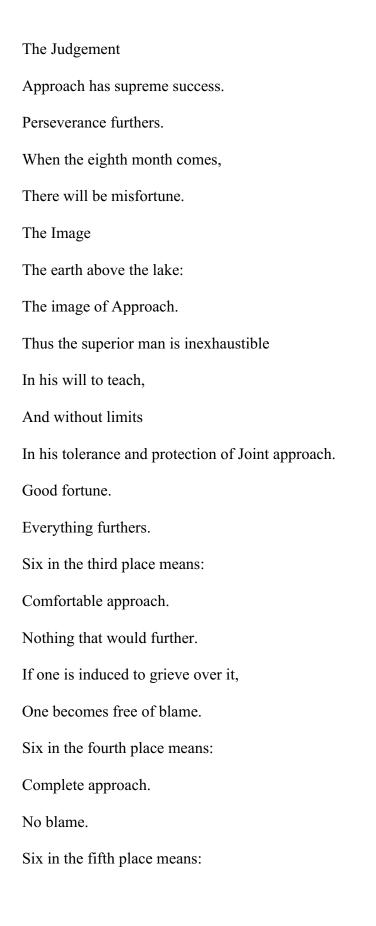


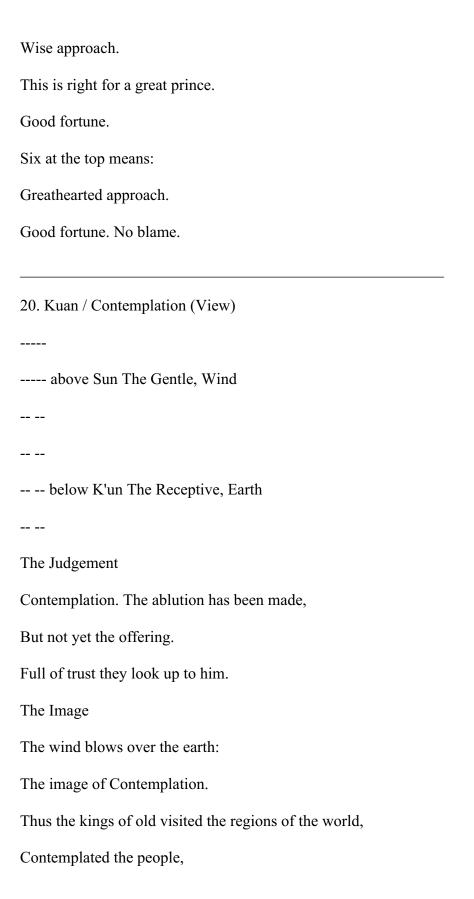


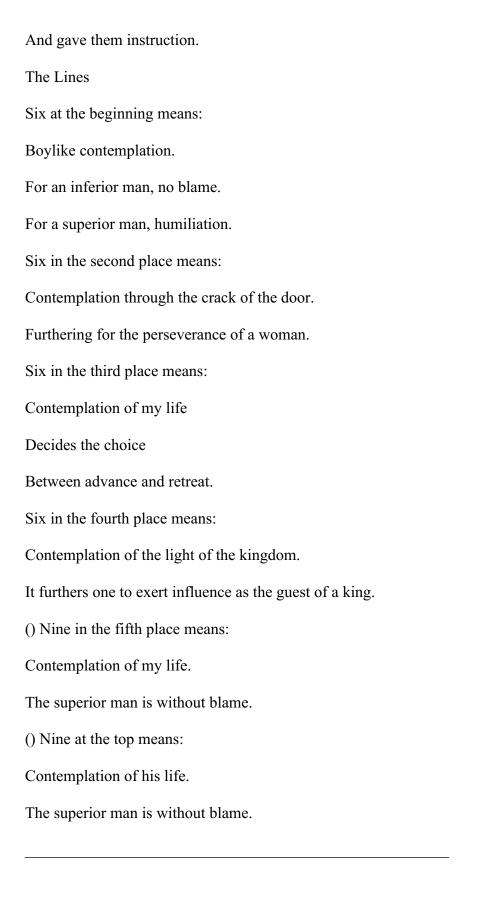
18. Ku / Work on What Has Been Spoiled [Decay]

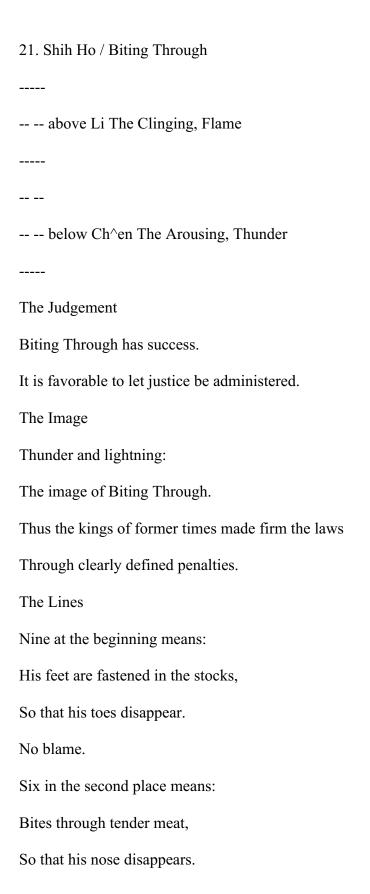
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-- -- above K^en Keeping Still, Mountain
---- below Sun The Gentle, Wind
The Judgement
Work on What Has Been Spoiled
Has supreme success.
It furthers one to cross the great water.
Before the starting point, three days.
After the starting point, three 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.
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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
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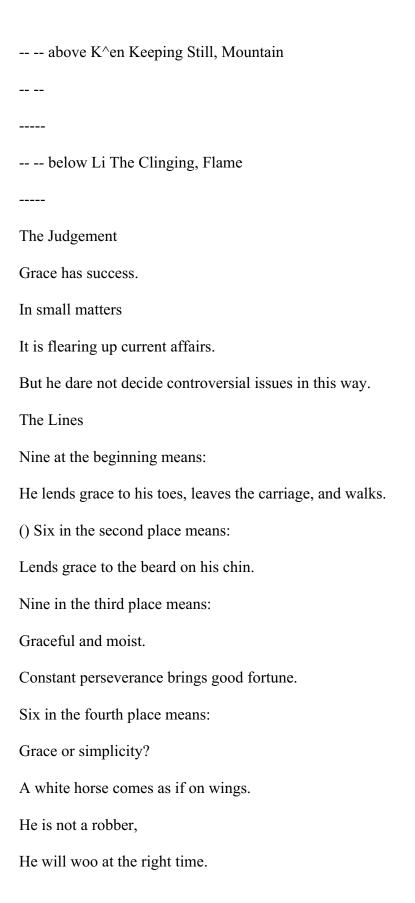


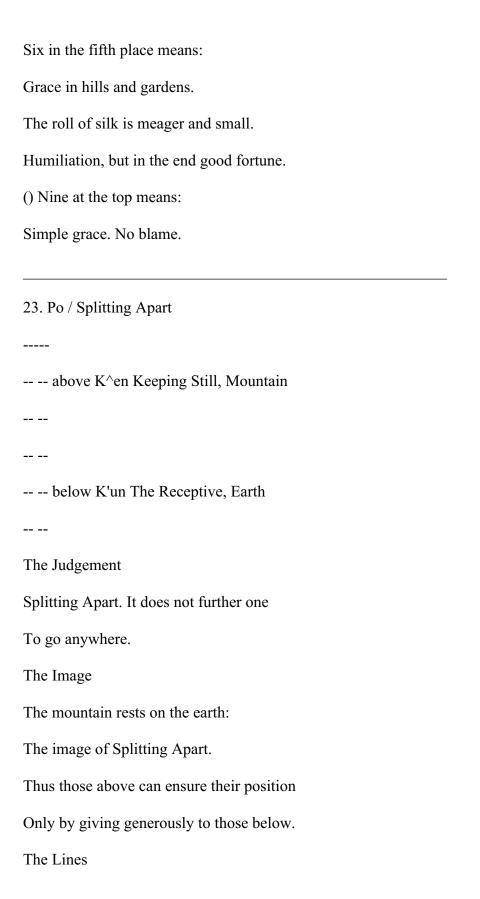


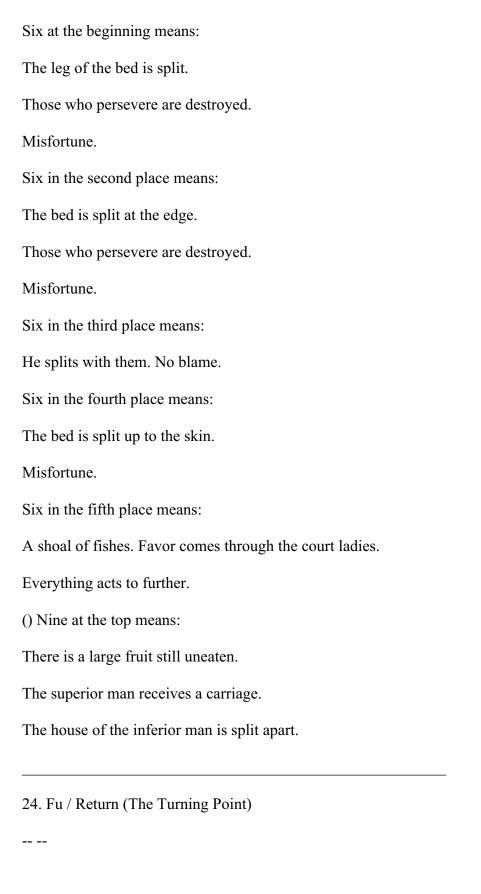


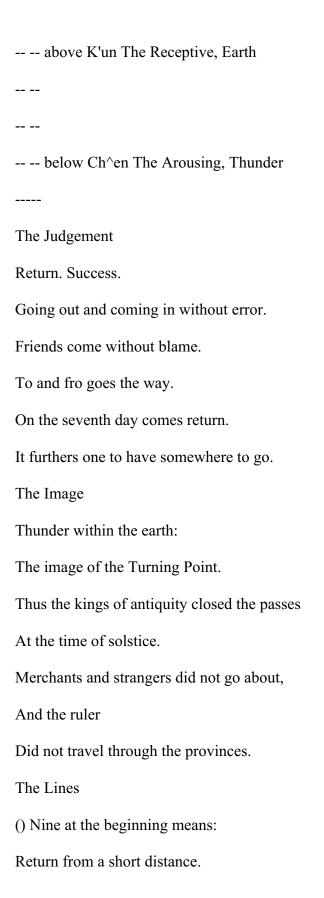


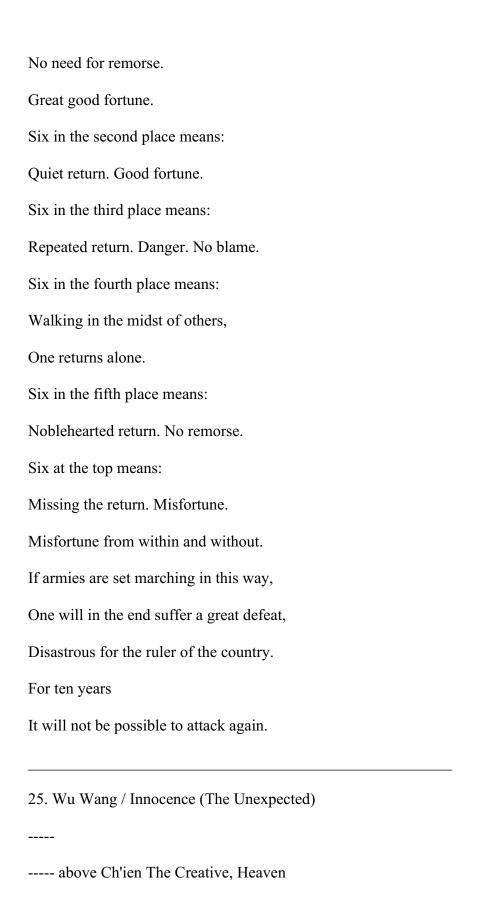
No blame.
Six in the third place means:
Bites on old dried meat
And strikes on something poisonous.
Slight humiliation. No blame.
Nine in the fourth place means:
Bites on dried gristly meat.
Receives metal arrows.
It furthers one to be mindful of difficulties
And to be persevering.
Good fortune.
() Six 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





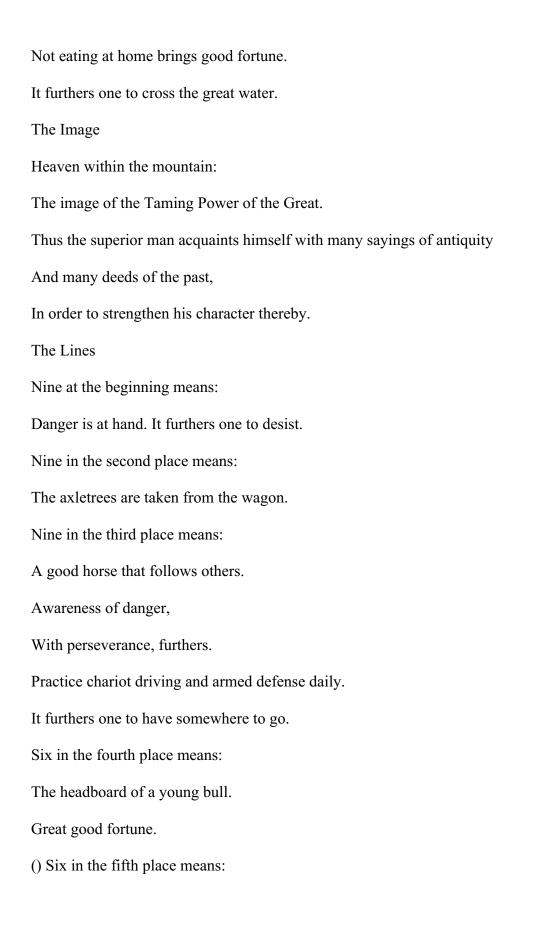




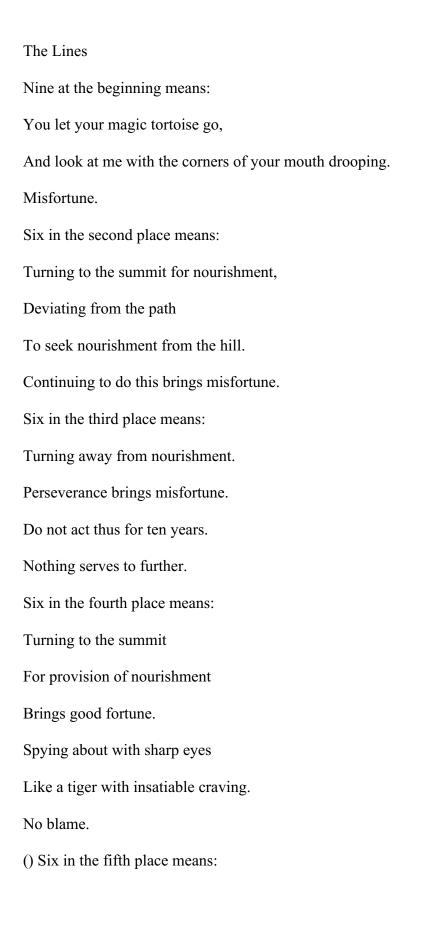


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-- -- below Ch^en The Arousing, Thunder
The Judgement
Innocence. Supreme success.
Perseverance furthers.
If someone is not as he should be,
He has misfortune,
And it does not further him
To undertake anything.
The Image
Under heaven thunder rolls:
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,
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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 Judgement The Taming Power of the Great.

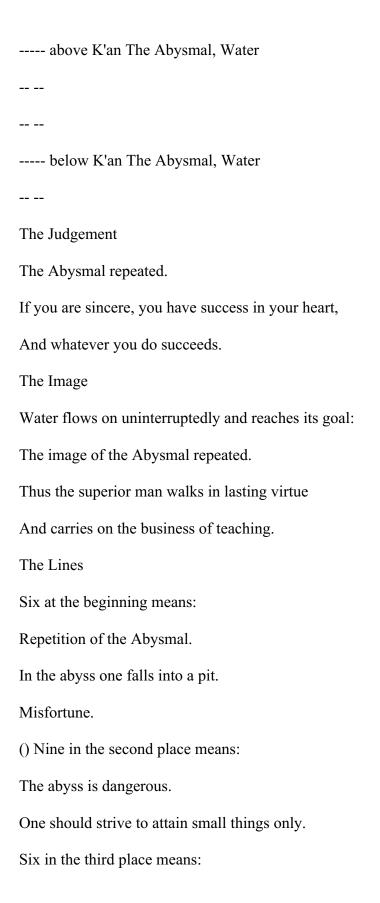


The tusk of a gelded boar.
Good fortune.
() Nine at the top means:
One attains the way of heaven. Success.
27. I / The Corners of the Mouth (Providing Nourishment)
above K^en Keeping Still, Mountain
below Ch^en The Arousing, Thunder
The Judgement
The Corners of the Mouth.
Perseverance brings good fortune.
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.



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)



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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
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The Lines

Illumines the four quarters of the world.

Thus the great man, by perpetuating this brightness,

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:

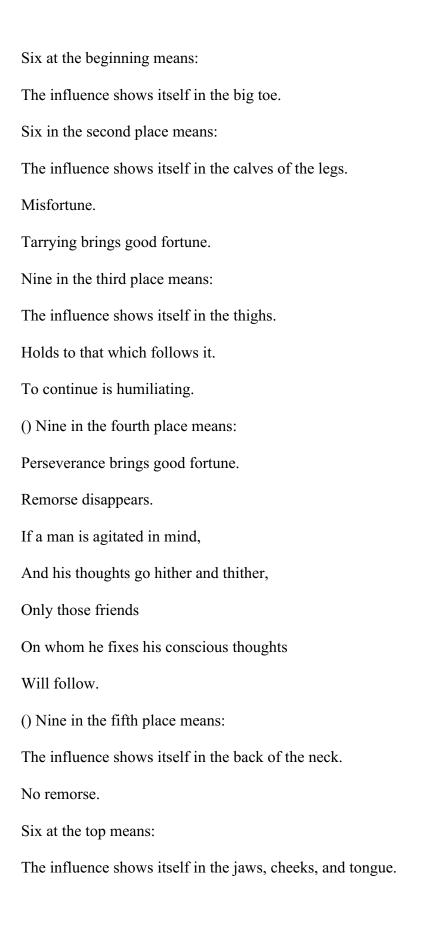
In the light of the setting sun,

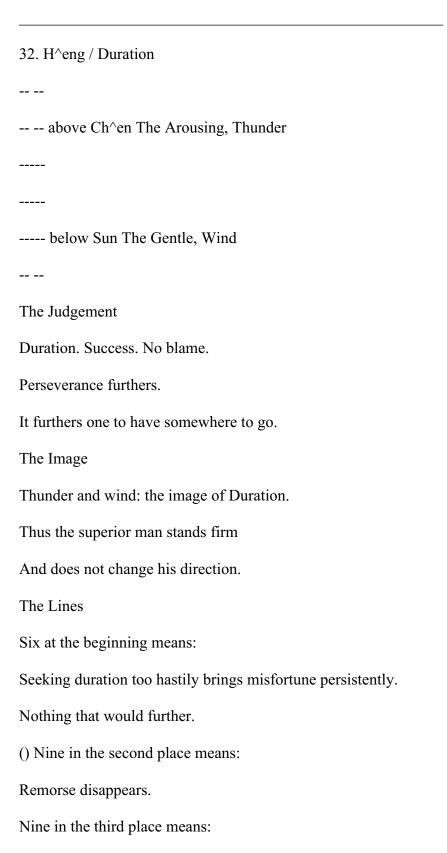
flames up, dies down, is thrown away.

() Six in the fifth place means:

Tears in floods, sighing and lamenting.

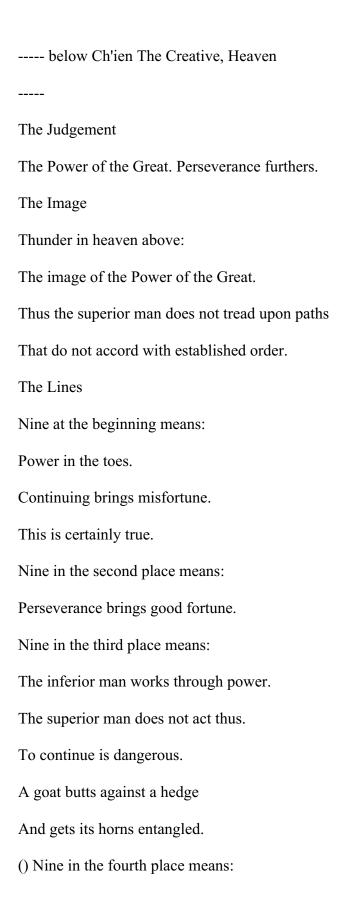
Good fortune.
Nine at the top means:
The king uses him to march forth and chastise.
Then it is best to kill the leaders
And take captive the followers. No blame.
31. Hsien / Influence (Wooing)
above Tui The Joyous, Lake
below K^en Keeping Still, Mountain
The Judgement
Influence. Success.
Perseverance 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

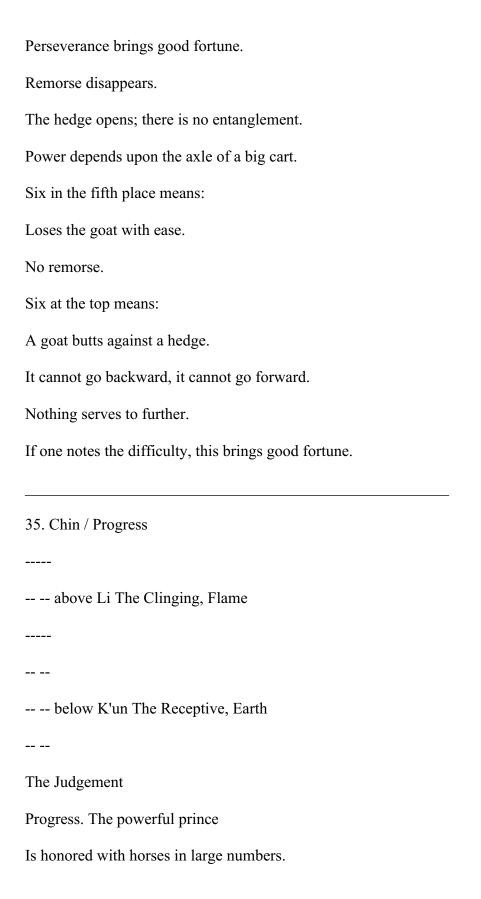


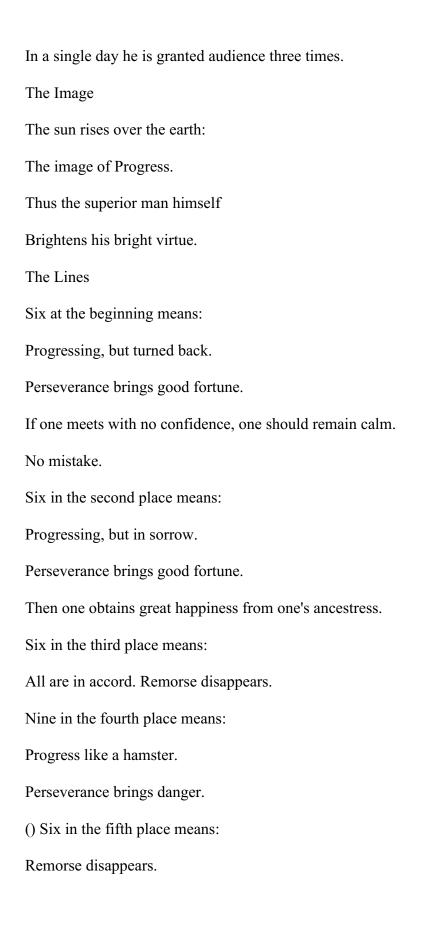


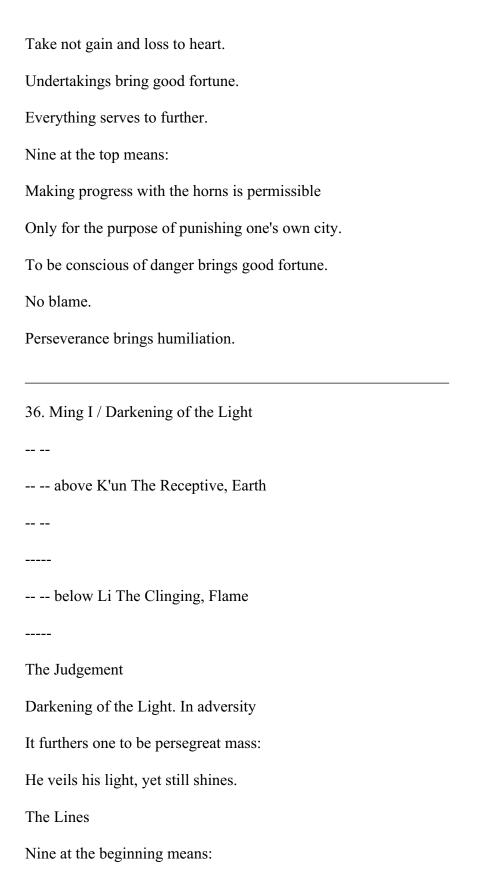
He who does not give duration to his character
Meets with disgrace.
Persistent humiliation.
Nine in the fourth place means:
No game in the field.
Six in the fifth place means:
Giving duration to one's character through perseverance.
This is good fortune for a woman, misfortune for a man.
Six at the top means:
Restlessness as an enduring condition brings misfortune.
33. Tun / Retreat
above Ch'ien The Creative, Heaven
<del></del>
below K^en Keeping Still, Mountain
The Judgement
Retreat. Success.
In what is small, perseverance furthers.
The Image

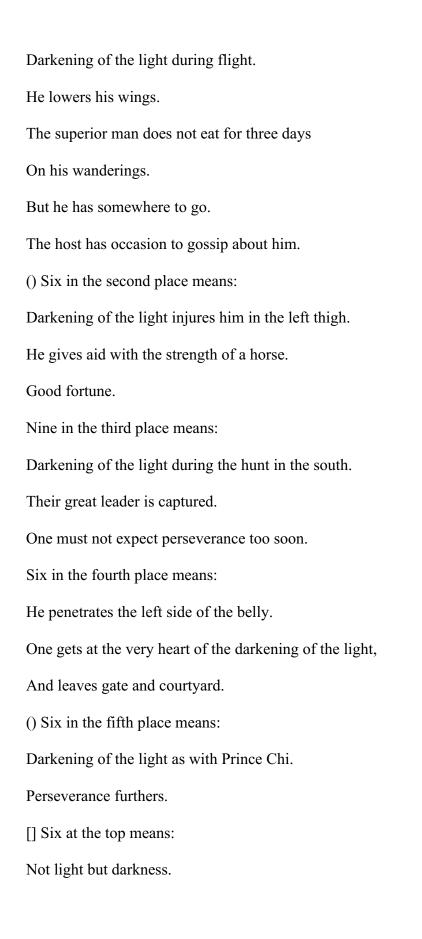
Thus the superior man keeps the inferior man at a distance,
Not angrily but with reserve.
The Lines
[] Six at the beginning means:
At the tail in retreat. This is dangerous.
One must not wish to undertake anything.
[] Six in the second place means:
He holds him fast with yellow oxhide.
No one can tear 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



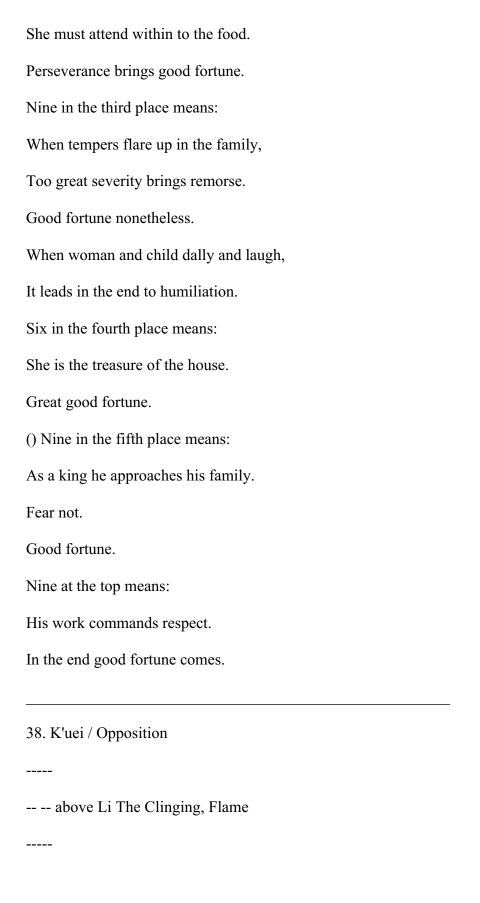






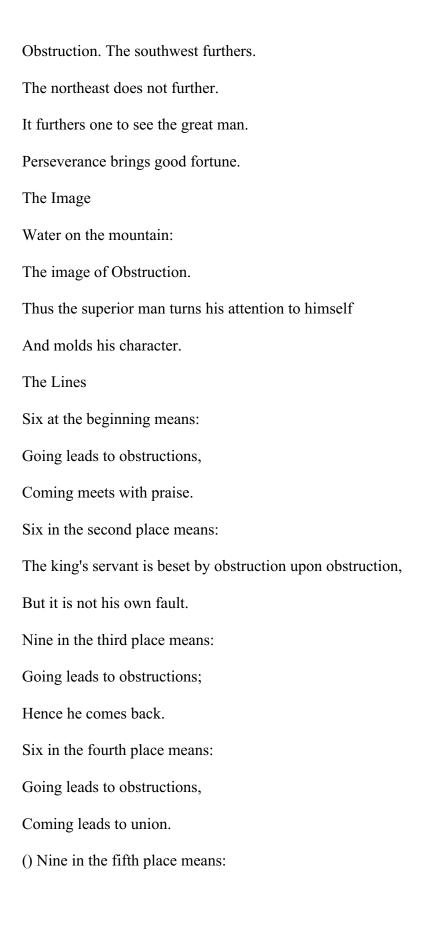


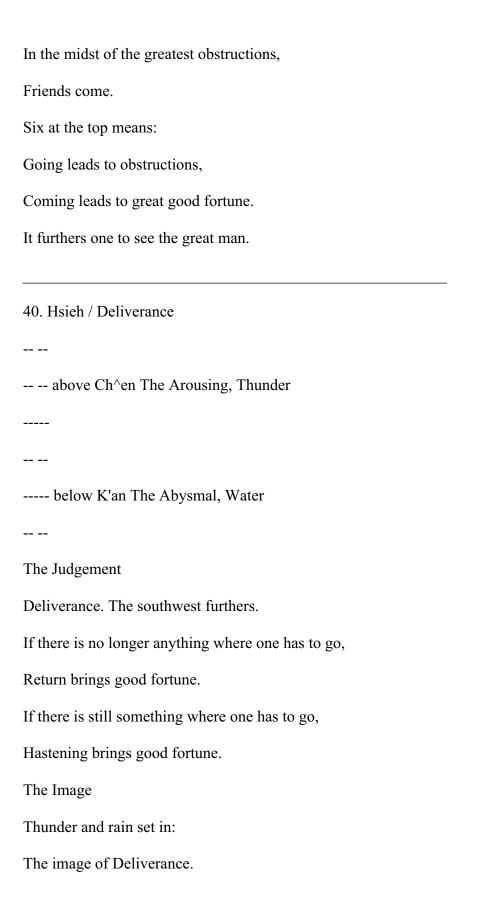
First he climbed up to heaven, Then he plunged into the depths of the earth. 37. Chia J^en / The Family [The Clan] ---- above Sun The Gentle, Wind -- -- below Li The Clinging, Flame The Judgement The Family. The perseverance of the woman furthers. The Image Wind comes forth from fire: The image of the 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.



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---- 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,
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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 associat 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
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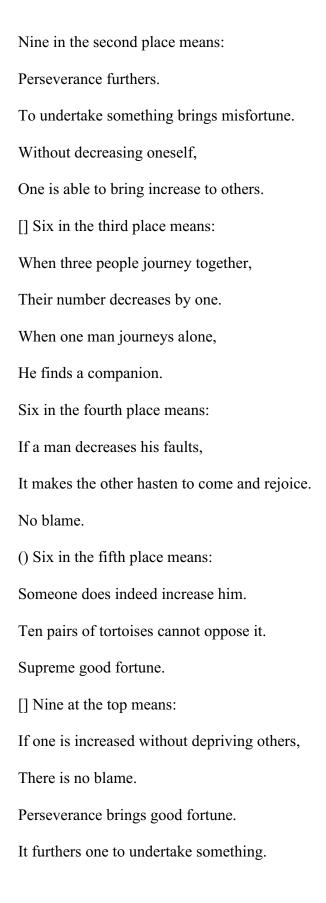




Thus the superior man pardons mistakes And forgives misdeeds. The Lines Six at the beginning means: Without blame. () Nine in the second place means: One kills three foxes in the field And receives a yellow arrow. Perseverance brings good fortune. Six in the third place means: If a man carries a burden 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:

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.

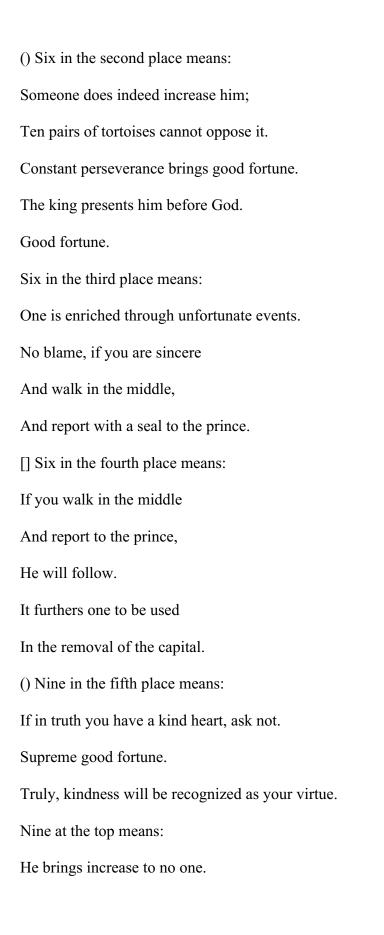
The prince shoots at a hawk on a high wall.



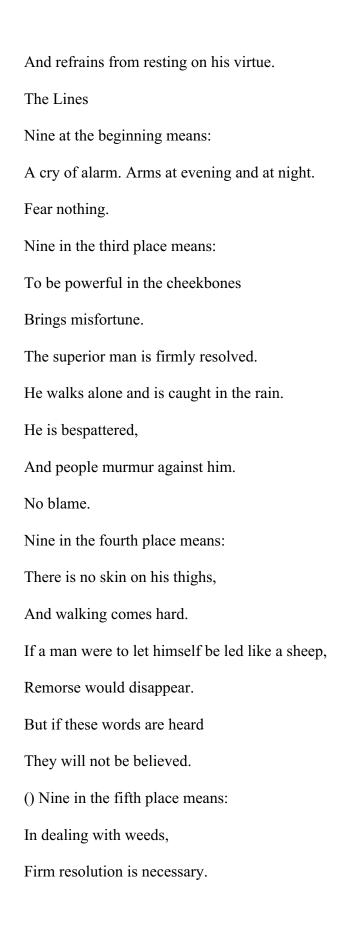
But no longer has a separate home. 42. I / Increase ---- above Sun The Gentle, Wind -- -- below Ch^en The Arousing, Thunder The Judgement Increase. It furthers one To undertake something. It furthers one to cross the great water. The Image Wind and thunder: the image of Increase. Thus the superior man: 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.

One obtains servants



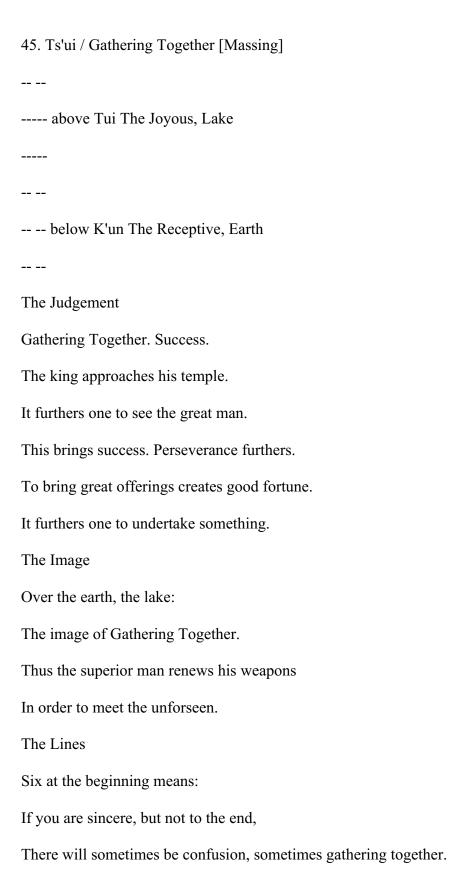
Indeed, someone e	ven strikes him.
He does not keep h	is heart constantly steady.
Misfortune.	
43. Kuai / Break-th	nrough (Resoluteness)
above Tui The	e Joyous, Lake
below Ch'ien	The Creative, Heaven
The Judgement	
Break-through. On	e must resolutely make the matter known
At the court of the	king.
It must be announce	eed truthfully. Danger.
It is necessary to no	otify one's own city.
It does not further	to resort to arms.
It furthers one to un	ndertake something.
The Image	
The lake has risen	up to heaven:
The image of Break	k-through.
Thus the superior r	man
Dispenses riches de	ownward

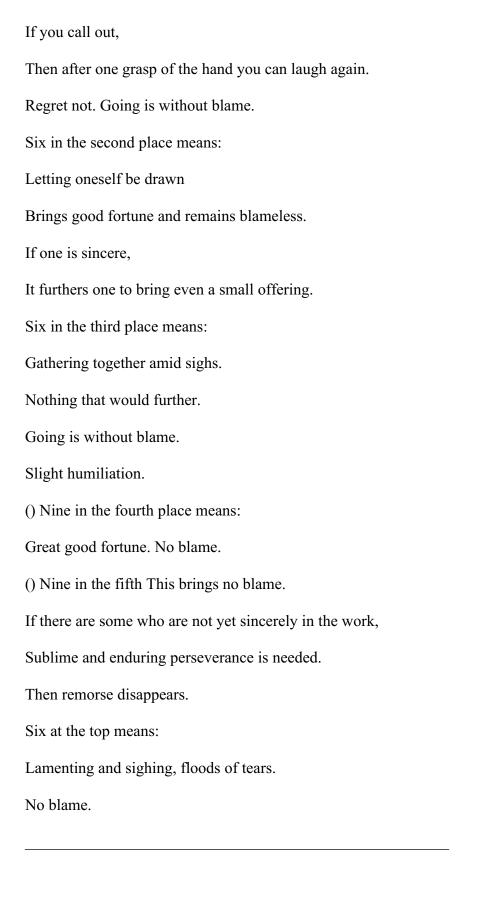


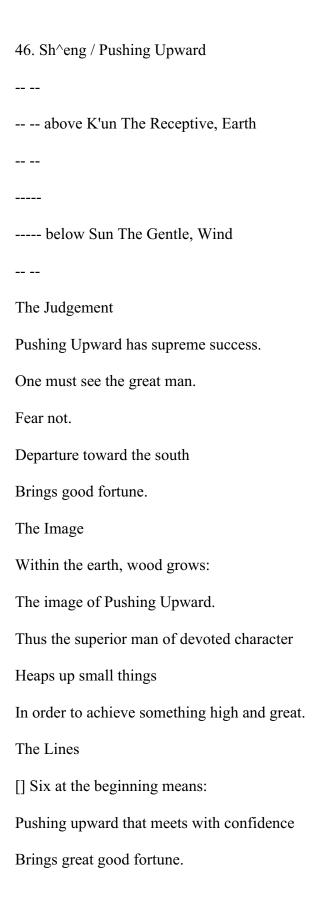
Walking in the middle
Remains free of blame.
[] Six at the top means:
No cry.
In the end misfortune comes.
44. Kou / Coming to Meet
above Ch'ien The Creative, Heaven
below Sun The Gentle, Wind
The Judgement
Coming to Meet. The maiden is powerful.
One should not marry such a maiden.
The Image
Under heaven, 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:

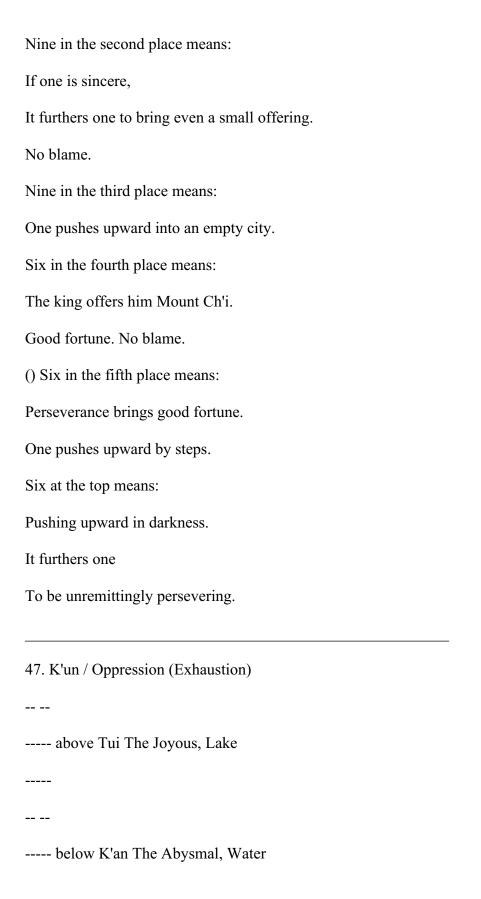
Perseverance brings good fortune. If one lets it take its course, one experiences misfortune. Even a lean pig has it in him to rage around. () Nine in the second place means: There is a fish in the tank. No blame. Does not further guests. Nine in the third place means: There is no skin on his thighs, 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.

It must be checked with a brake of bronze.









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.

To set forth brings misfortune.

It furthers one to offer sacrifice.

No blame.

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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
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halow Sun The
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----- below Sun The Gentle, Wind

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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.

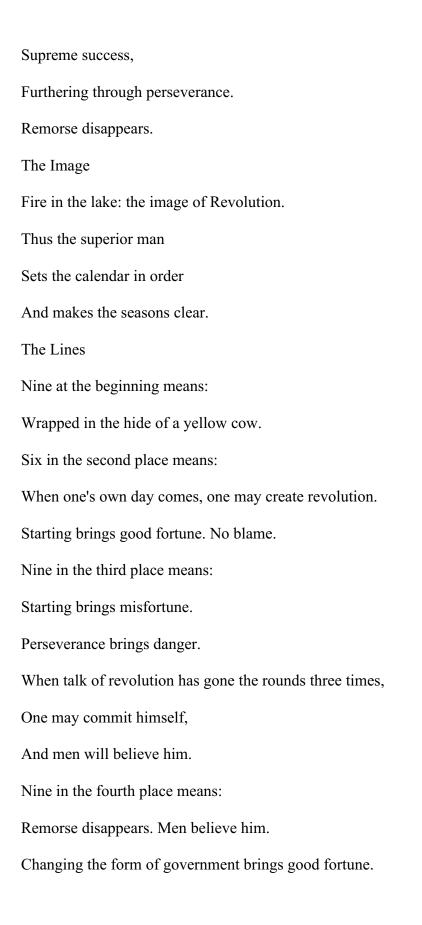
Nine in the third place means:

The well is cleaned, but no one drinks from it.

This is my heart's sorrow,

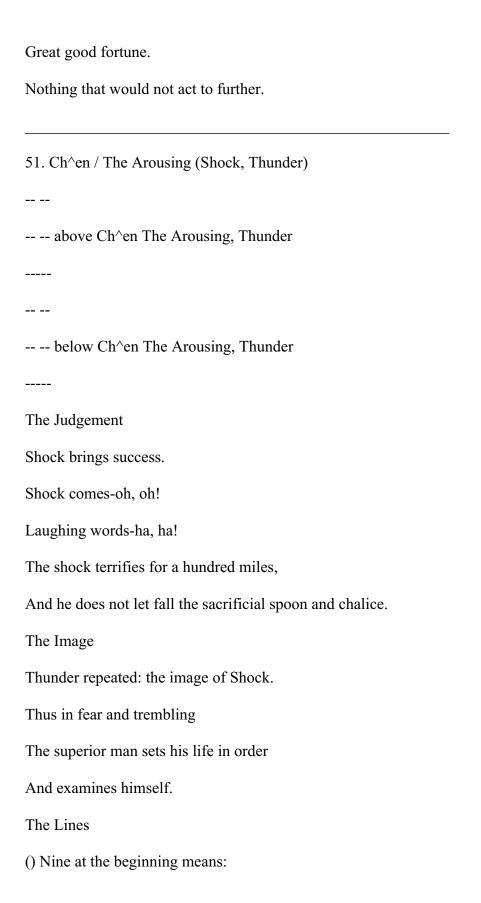
For one might draw from it.

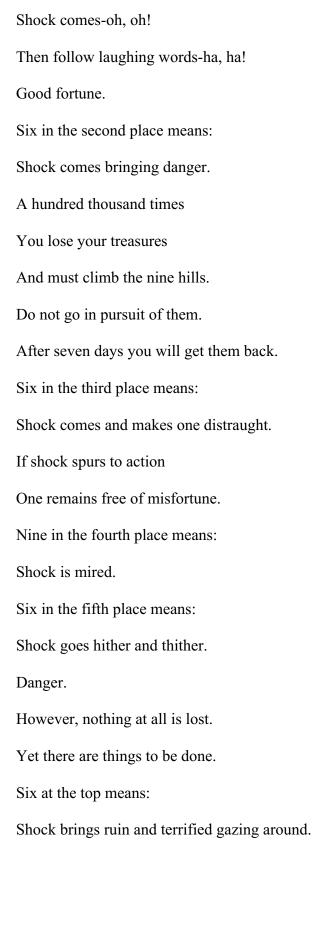
If the king were clear-minded,
Good fortune might be enjoyed in common.
Six in the fourth place means:
The well is being lined. No blame.
() Nine in the fifth place means:
In the well there is a clear, cold spring
From which one can drink.
Six at the top means:
One draws from the well
Without hindrance.
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.

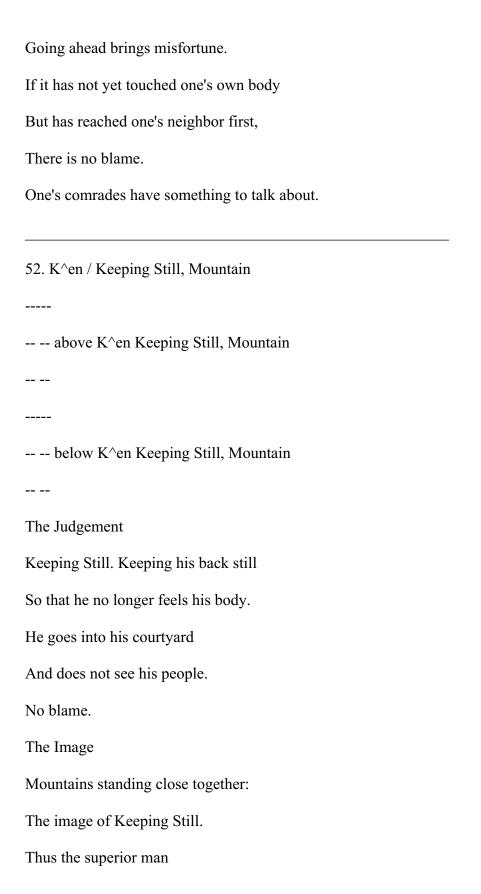


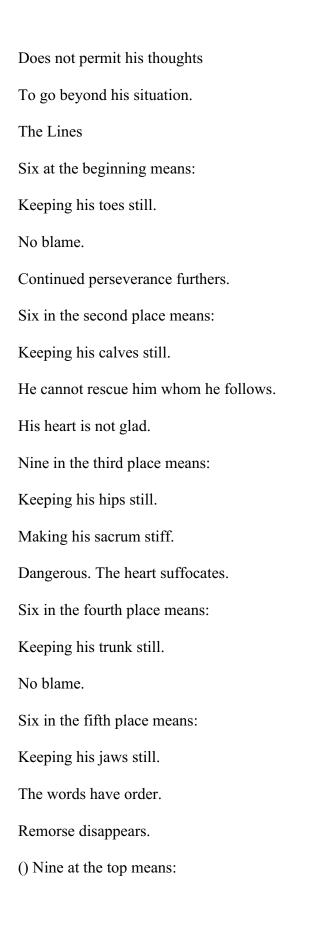
() Nine in the fifth place means:
The great man changes like a tiger.
Even before he questions the oracle
He is believed.
Six at the top means:
The superior man changes like a panther.
The inferior man molts in the face.
Starting brings misfortune.
To remain persevering brings good fortune.
50. Ting / 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.

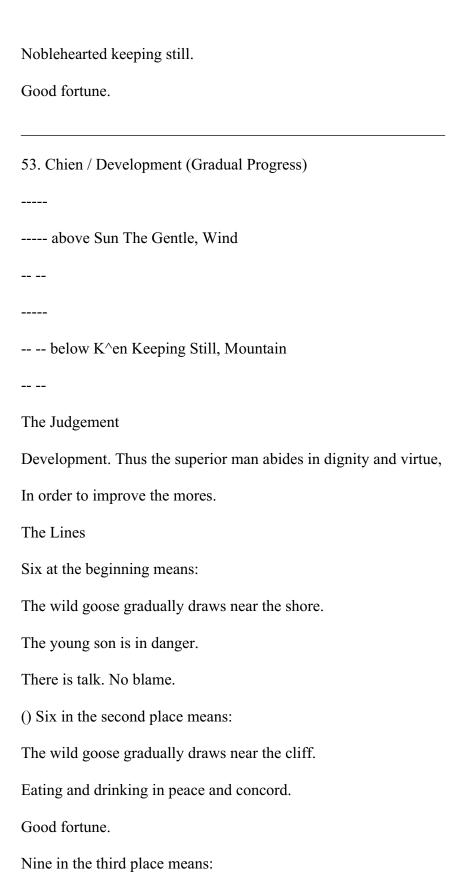
Thus the superior man consolidates his fate
By making his position correct.
The Lines
Six at the beginning means:
A _t_i_n_g with legs upturned.
Furthers removal of stagnating stuff.
One takes a concubine for the sake of her son.
No blame.
Nine in the second place means:
There is food in the _t_i_n_g.
My comrades are envious,
But they cannot harm me.
Good fortune.
Nine in the third place means:
The handle of the <u>ting</u> is altered.
One is impeded in his way of life.
The fat of the pheasant is not erson is soiled.
Misfortune.
() Six in the fifth place means:
The _t_i_n_g has yellow handles, golden carrying rings.
Perseverance furthers.
() Nine at the top means:
The _t_i_n_g has rings of jade.



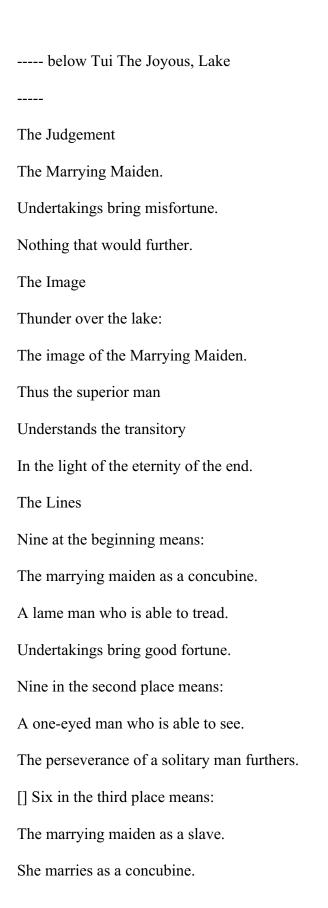


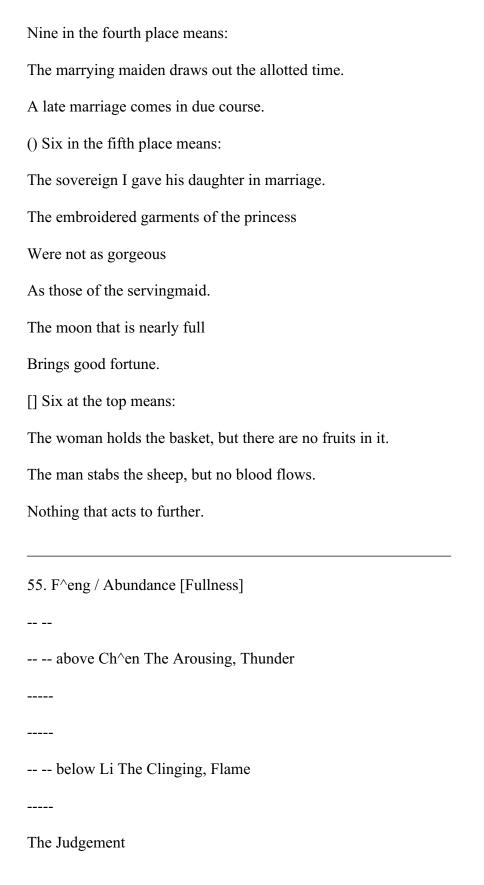


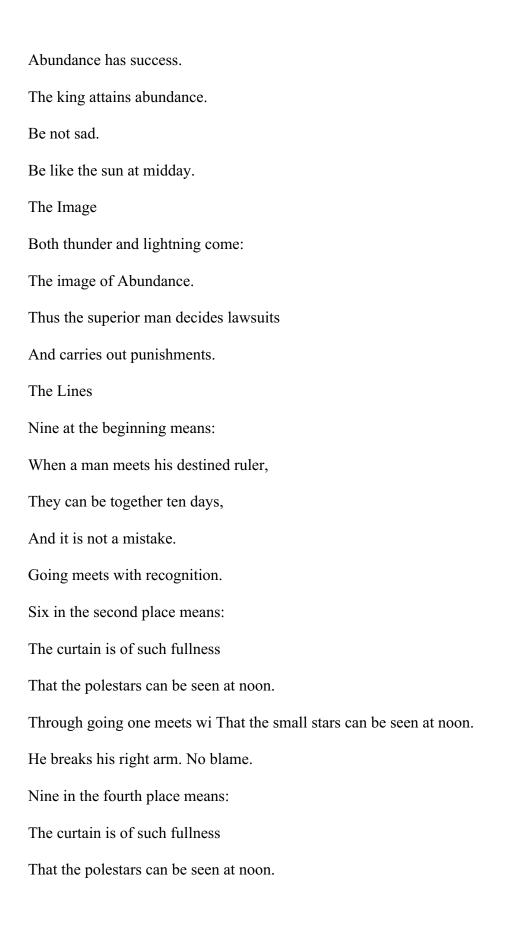




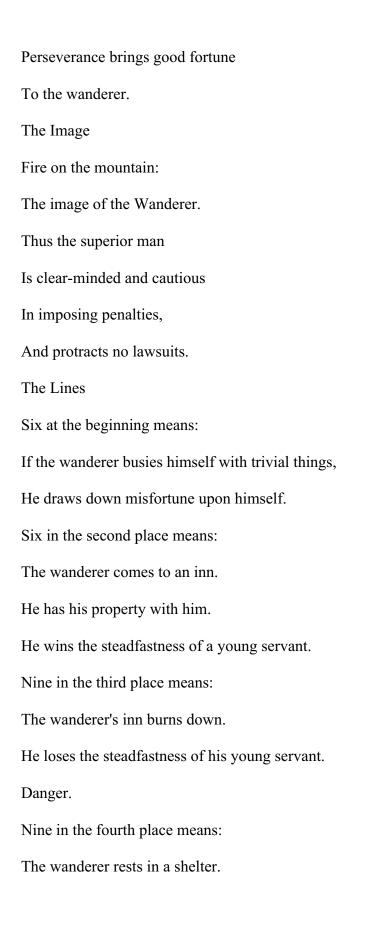
The wild goose gradually draws near the plateau.
The man goes forth and does not return.
The woman carries a child but does not bring it forth.
Misfortune.
It furthers one to fight off robbers.
Six in the fourth place means:
The wild goose gradually draws near the tree.
Perhaps it will find a flat branch. 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



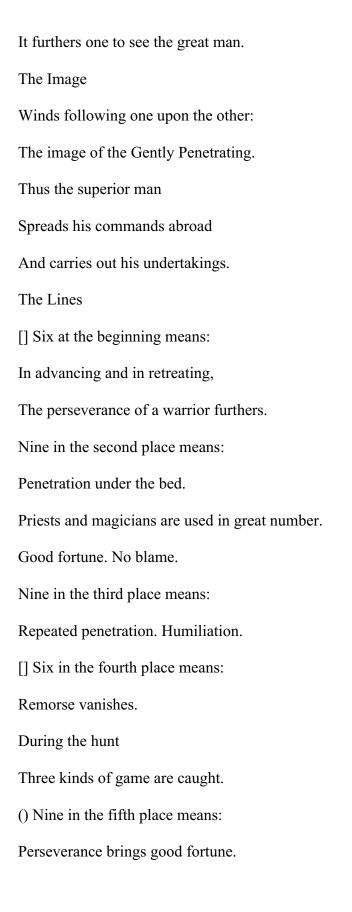


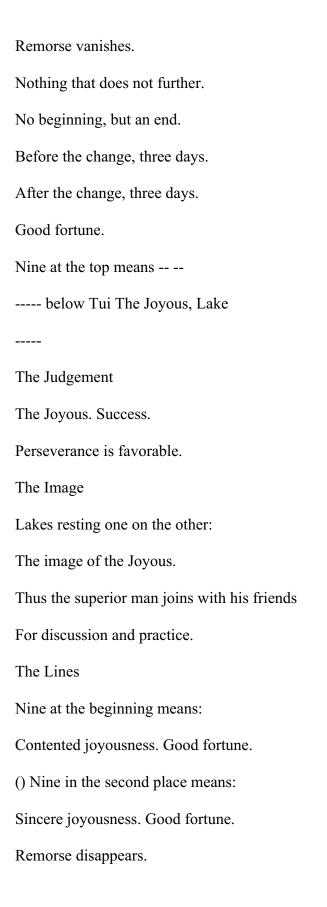


He meets his ruler, who is of like kind.
Good fortune.
() Six in the fifth place means:
Lines are coming,
Blessing and fame draw near.
Good fortune.
Six at the top means:
His house is in a state of abundance.
He screens off his family.
He peers through the gate
And no longer perceives anyone.
For three 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.



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.
Misfortune.
57. Sun / The Gentle (The Penetrating, Wind)
57. Sun / The Gentle (The Penetrating, Wind)
57. Sun / The Gentle (The Penetrating, Wind)
57. Sun / The Gentle (The Penetrating, Wind)
57. Sun / The Gentle (The Penetrating, Wind) above Sun The Gentle, Wind
57. Sun / The Gentle (The Penetrating, Wind) above Sun The Gentle, Wind
57. Sun / The Gentle (The Penetrating, Wind) above Sun The Gentle, Wind below Sun The Gentle, Wind





[] 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

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above K'an The Abysmal, Water
<del></del>
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: