

# Sciurch of Scientific GOD

## Volume 1 Issue 1

### 易经 Yi Jing (I Ching)



Hexagram 1

第一卦 乾：元，亨，利，貞。

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



Hexagram 64

第六十四卦 未濟：亨，小狐？濟，濡其尾，無攸利。

*Wei Ji* intimates progress and success (in the circumstances which it implies). (We see) a young fox that has nearly crossed (the stream), when its tail gets immersed. There will be no advantage in any way.

Editors:

Huping Hu, Ph.D., J.D.

Maixin Wu, M.D., Ph.D.

## **Table of Contents**

### **Chinese Classical Text**

易经 Yi Jing (I Ching)  
(*Unknown Author*) 01-102

### **Commentary**

Generation of Yi Jing (I Ching) Hexagrams according to the Principle of Existence  
*Huping Hu & Maoxin Wu* 103-105

## Chinese Classic Text

# 易经 Yi Jing (I Ching)\*

By: Unknown Author

### ABSTRACT

易经 Yi Jing (I Ching), also known as the Classic of Changes, is a Chinese classic texts. It is a ancient divination system which is still widely used today. This Chinese-English version is compiled from the public domain Chinese texts at Project Gutenberg and public domain English texts at Internet Sacred Text Archive. Only the underlined Chinese texts are provided with English translation herein. The English translation was by James Legge. The 64 Hexagrams are newly drawn by the Sciruch Editor.

**Key Words:** Yi Jing, I Ching, Book of Changes.



**Hexagram 1**

第一卦

乾

乾：元，亨，利，貞。

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

初九：潛龍，勿用。

九二：見龍在田，利見大人。

九三：君子終日乾乾，夕惕，若厲，無咎。

九四：或躍在淵，無咎。

九五：飛龍在天，利見大人。

---

\* Correspondence: Huping Hu, Ph.D., J.D. Address: Scientific GOD Inc., P.O. Box 267, Stony Brook, NY 11790, USA.  
E-mail: [editor@scigod.com](mailto:editor@scigod.com)

上九：亢龍有悔。

用九：見群龍無首，吉。

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

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

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

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

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

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

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

象曰：大哉乾元，萬物資始，乃統天。雲行雨施，品物流形。  
大明終始，六位時成，時乘六龍以御天。  
乾道變化，各正性命，保合太和，乃利貞。首出庶物，萬國咸寧。

象曰：天行健，君子以自強不息。          潛龍勿用，陽在下也。  
見龍在田，德施普也。          終日乾乾，反復道也。          或躍在淵，進無咎也。  
飛龍在天，大人造也。          亢龍有悔，盈不可久也。          用九，天德不可為首也。

文言曰：「元者，善之長也，亨者，嘉之會也，利者，義之和也，貞者，事之幹也。君子體仁，足以長人；嘉會，足以合禮；利物，足以和義；貞固，足以幹事。君子行此四德，故曰：乾：元亨利貞。」

初九曰：「潛龍勿用。」何謂也？

子曰：「龍德而隱者也。不易乎世，不成乎名；遯世無悶，不見是而無悶；樂則行之，憂則違之；確乎其不可拔，乾龍也。」

九二曰：「見龍在田，利見大人。」何謂也？

子曰：「龍德而正中者也。庸言之信，庸行之謹，閑邪存其誠，善世而不伐，德博而化。

易曰：「見龍在田，利見大人。」君德也。」

九三曰：「君子終日乾乾，夕惕，若厲，無咎。」何謂也？

子曰：「君子進德修業，忠信，所以進德也。修辭立其誠，所以居業也。

知至至之，可與幾也。知終終之，可與存義也。

是故，居上位而不驕，在下位而不憂。故乾乾因其時而惕，雖危而無咎矣。」

九四：「或躍在淵，無咎。」何謂也？

子曰：「上下無常，非為邪也。進退無恆，非離群也。君子進德修業，欲及時也，故無咎。」

九五曰：「飛龍在天，利見大人。」何謂也？

子曰：「同聲相應，同氣相求；水流濕，火就燥；雲從龍，風從虎。

聖人作，而萬物睹，本乎天者親上，本乎地者親下，則各從其類也。」

上九曰：「亢龍有悔。」何謂也？

子曰：「貴而無位，高而無民，賢人在下而無輔，是以動而有悔也。」

乾龍勿用，下也。見龍在田，時舍也。終日乾乾，行事也。或躍在淵，自試也。

飛龍在天，上治也。亢龍有悔，窮之災也。乾元用九，天下治也。

乾龍勿用，陽氣潛藏。見龍在田，天下文明。終日乾乾，與時偕行。

或躍在淵，乾道乃革。飛龍在天，乃位乎天德。亢龍有悔，與時偕極。

乾元用九，乃見天則。乾元者，始而亨者也。利貞者，性情也。

乾始能以美利利天下，不言所利。大矣哉！大哉乾乎？剛健中正，純粹精也。

六爻發揮，旁通情也。時乘六龍以御天也。雲行雨施，天下平也。

君子以成德為行，日可見之行也。潛之為言也，隱而未見，行未成，是以君子弗用也。

君子學以聚之，問以辯之，寬以居之，仁以行之。

易曰：「見龍在田，利見大人。」君德也。

九三，重剛而不中，上不在天，下不在田。故乾乾因其時而惕，雖危無咎矣。

九四，重剛而不中，上不在天，下不在田，中不在人，故或之。

或之者，疑之也，故無咎。

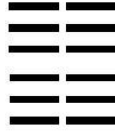
夫大人者，與天地合其德，與日月合其明，與四時合其序，

與鬼神合其吉凶。先天而天弗違，後天而奉天時。

天且弗違，而況於人乎？況於鬼神乎？

亢之為言也，知進而不知退，知存而不知亡，知得而不知喪。其唯聖人乎？

知進退存亡，而不失其正者，其為聖人乎？



## Hexagram 2

第二卦

坤

坤：元，亨，利牝馬之貞。君子有攸往，先迷後得主，利西南得朋，東北喪朋。安貞，吉。

Khwān (represents) what is great and originating, penetrating, advantageous, correct and having the firmness of a mare. When the superior man (here intended) has to make any movement, if he take the initiative, he will go astray; if he follow, he will find his (proper) lord. The advantageousness will be seen in his getting friends in the south-west, and losing friends in the north-east. If he rest in correctness and firmness, there will be good fortune.

彖曰：至哉坤元，萬物資生，乃順承天。坤厚載物，德合無疆。含弘光大，品物咸亨。牝馬地類，行地無疆，柔順利貞。君子攸行，先迷失道，後順得常。西南得朋，乃與類行；東北喪朋，乃終有慶。安貞之吉，應地無疆。

象曰：地勢坤，君子以厚德載物。

初六：履霜，堅冰至。

象曰：履霜堅冰，陰始凝也。馴致其道，至堅冰也。

六二：直，方，大，不習無不利。

象曰：六二之動，直以方也。不習無不利，地道光也。

六三：含章可貞。或從王事，無成有終。

象曰：含章可貞；以時發也。或從王事，知光大也。

六四：括囊；無咎，無譽。象曰：括囊無咎，慎不害也。

六五：黃裳，元吉。象曰：黃裳元吉，文在中也。

上六：戰龍於野，其血玄黃。象曰：戰龍於野，其道窮也。

用六：利永貞。象曰：用六永貞，以大終也。

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

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

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

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

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

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

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

文言曰：坤至柔，而動也剛，至靜而德方，後得主而有常，含萬物而化光。  
坤其道順乎？承天而時行。

積善之家，必有餘慶；積不善之家，必有餘殃。  
臣弑其君，子弑其父，非一朝一夕之故，其所由來者漸矣，由辯之不早辯也。  
易曰：「履霜堅冰至。」蓋言順也。

直其正也，方其義也。君子敬以直內，義以方外，敬義立，而德不孤。  
「直，方，大，不習無不利」；則不疑其所行也。

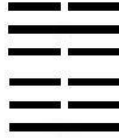
陰雖有美，含之；以從王事，弗敢成也。地道也，妻道也，臣道也。地道無成，而代有終也。

天地變化，草木蕃；天地閉，賢人隱。

易曰：「括囊；無咎，無譽。」蓋言謹也。

君子黃中通理，正位居體，美在其中，而暢於四支，發於事業，美之至也。

陰疑於陽，必戰。為其嫌於無陽也，故稱龍焉。猶未離其類也，故稱血焉。  
夫玄黃者，天地之雜也，天玄而地黃。



### Hexagram 3

第三卦

屯

屯：元，亨，利，貞，勿用，有攸往，利建侯。

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

象曰：屯，剛柔始交而難生，動乎險中，大亨貞。  
雷雨之動滿盈，天造草昧，宜建侯而不寧。

象曰：雲，雷，屯；君子以經綸。

初九：磐桓；利居貞，利建侯。

象曰：雖磐桓，志行正也。以貴下賤，大得民也。

六二：屯如遭如，乘馬班如。匪寇婚媾，女子貞不字，十年乃字。

象曰：六二之難，乘剛也。十年乃字，反常也。

六三：既鹿無虞，惟入于林中，君子幾不如舍，往吝。

象曰：既鹿無虞，以縱禽也。君子舍之，往吝窮也。

六四：乘馬班如，求婚媾，往吉，無不利。

象曰：求而往，明也。

九五：屯其膏，小貞吉，大貞凶。

象曰：屯其膏，施未光也。

上六：乘馬班如，泣血漣如。

象曰：泣血漣如，何可長也。

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

The second SIX, divided, shows (its subject) distressed and obliged to return; (even) the horses of her chariot (also) seem to be retreating. (But) not by a spoiler (is she assailed), but by one who



seeks her to be his wife. The young lady maintains her firm correctness, and declines a union. After ten years she will be united, and have children.

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

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

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

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



#### Hexagram 4

第四卦

蒙

蒙：亨。匪我求童蒙，童蒙求我。初噬告，再三瀆，瀆則不告。利貞。

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

象曰：蒙，山下有險，險而止，蒙。蒙，亨，以亨行時中也。  
匪我求童蒙，童蒙求我，志應也。初噬告，以剛中也。  
再三瀆，瀆則不告，瀆蒙也。蒙以養正，聖功也。

象曰：山下出泉，蒙；君子以果行育德。

初六：發蒙，利用刑人，用說桎梏，以往吝。 象曰：利用刑人，以正法也。

九二：包蒙，吉；納婦，吉；子克家。 象曰：子克家，剛柔接也。

六三：勿用娶女；見金夫，不有躬，無攸利。 象曰：勿用娶女，行不順也。

六四：困蒙，吝。 象曰：困蒙之吝，獨遠實也。

六五：童蒙，吉。 象曰：童蒙之吉，順以巽也。

上九：擊蒙；不利為寇，利御寇。 象曰：利用御寇，上下順也。

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

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

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

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

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

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



## Hexagram 5

第五卦

需

需：有孚，光亨，貞吉。利涉大川。

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

象曰：需，須也；險在前也。剛健而不陷，其義不困窮矣。  
需，有孚，光亨，貞吉。位乎天位，以正中也。利涉大川，往有功也。

象曰：雲上於天，需；君子以飲食宴樂。

初九：需于郊。利用恆，無咎。

象曰：需于郊，不犯難行也。利用恆，無咎；未失常也。

九二：需于沙。小有言，終吉。 象曰：需于沙，衍在中也。雖小有言，以終吉也。

九三：需于泥，致寇至。 象曰：需于泥，災在外也。自我致寇，敬慎不敗也。

六四：需于血，出自穴。 象曰：需于血，順以聽也。

九五：需于酒食，貞吉。 象曰：酒食貞吉，以中正也。

上六：入于穴，有不速之客三人來，敬之終吉。

象曰：不速之客來，敬之終吉。雖不當位，未大失也。

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

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

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

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

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

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



### Hexagram 6

第六卦

訟

訟：有孚，窒。惕中吉。終凶。利見大人，不利涉大川。

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

象曰：訟，上剛下險，險而健，訟。訟有孚窒，惕中吉，剛來而得中也。終凶；訟不可成也。利見大人；尚中正也。不利涉大川；入于淵也。

象曰：天與水違行，訟；君子以作事謀始。

初六：不永所事，小有言，終吉。

象曰：不永所事，訟不可長也。雖有小言，其辯明也。

九二：不克訟，歸而逋，其邑人三百戶，無眚。

象曰：不克訟，歸逋竄也。自下訟上，患至掇也。

六三：食舊德，貞厲，終吉，或從王事，無成。 象曰：食舊德，從上吉也。

九四：不克訟，復即命，渝安貞，吉。 象曰：復即命，渝安貞；不失也。

九五：訟元吉。 象曰：訟元吉，以中正也。

上九：或錫之鞶帶，終朝三褫之。 象曰：以訟受服，亦不足敬也。

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

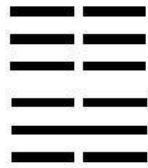
The second NINE, undivided, shows its subject unequal to the contention. If he retire and keep concealed (where) the inhabitants of his city are (only) three hundred families, he will fall into no mistake.

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

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

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

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



**Hexagram 7**

第七卦

師

師：貞，丈人，吉無咎。

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

象曰：師，眾也，貞正也，能以眾正，可以王矣。  
剛中而應，行險而順，以此毒天下，而民從之，吉又何咎矣。

象曰：地中有水，師；君子以容民畜眾。

初六：師出以律，否臧凶。 象曰：師出以律，失律凶也。

九二：在師中，吉無咎，王三錫命。

象曰：在師中吉，承天寵也。王三錫命，懷萬邦也。

六三：師或輿尸，凶。 象曰：師或輿尸，大無功也。

六四：師左次，無咎。 象曰：左次無咎，未失常也。

六五：田有禽，利執言，無咎。長子帥師，弟子輿尸，貞凶。

象曰：長子帥師，以中行也。弟子輿師，使不當也。

上六：大君有命，開國承家，小人勿用。

象曰：大君有命，以正功也。小人勿用，必亂邦也。

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

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

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

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

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

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



## Hexagram 8

第八卦

比

比：吉。原筮元永貞，無咎。不寧方來，後夫凶。

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

象曰：比，吉也，比，輔也，下順從也。原筮元永貞，無咎，以剛中也。不寧方來，上下應也。後夫凶，其道窮也。

象曰：地上有水，比；先王以建萬國，親諸侯。

初六：有孚比之，無咎。有孚盈缶，終來有他，吉。 象曰：比之初六，有他吉也。

六二：比之自內，貞吉。 象曰：比之自內，不自失也。

六三：比之匪人。 象曰：比之匪人，不亦傷乎！

六四：外比之，貞吉。 象曰：外比於賢，以從上也。

九五：顯比，王用三驅，失前禽。邑人不誠，吉。

象曰：顯比之吉，位正中也。舍逆取順，失前禽也。邑人不誠，上使中也。

上六：比之無首，凶。 象曰：比之無首，無所終也。

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

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

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

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

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

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



### Hexagram 9

第九卦

小畜

小畜：亨。密雲不雨，自我西郊。

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

彖曰：小畜；柔得位，而上下應之，曰小畜。健而巽，剛中而志行，乃亨。密雲不雨，尚往也。自我西郊，施未行也。

象曰：風行天上，小畜；君子以懿文德。

初九：復自道，何其咎，吉。 象曰：復自道，其義吉也。

九二：牽復，吉。 象曰：牽復在中，亦不自失也。

九三：輿說輻，夫妻反目。 象曰：夫妻反目，不能正室也。

六四：有孚，血去。惕出，無咎。 象曰：有孚惕出，上合志也。



九五：有孚攣如，富以其鄰。 象曰：有孚攣如，不獨富也。

上九：既雨既處，尚德載婦，貞厲。月幾望，君子征凶。

象曰：既雨既處，德積載也。君子征凶，有所疑也。

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

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

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

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

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

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



### Hexagram 10

第十卦

履

履：履虎尾，不咥人，亨。

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

象曰：履，柔履剛也。說而應乎乾，是以履虎尾，不啞人，亨。  
剛中正，履帝位而不疚，光明也。

象曰：上天下澤，履；君子以辯上下，定民志。

初九：素履，往無咎。 象曰：素履之往，獨行願也。

九二：履道坦坦，幽人貞吉。 象曰：幽人貞吉，中不自亂也。

六三：眇能視，跛能履，履虎尾，啞人，凶。武人為于大君。

象曰：眇能視；不足以有明也。跛能履；不足以與行也。啞人之凶；位不當也。  
武人為于大君；志剛也。

九四：履虎尾，愬愬，終吉。 象曰：愬愬終吉，志行也。

九五：夬履，貞厲。 象曰：夬履貞厲，位正當也。

上九：視履考祥，其旋元吉。 象曰：元吉在上，大有慶也。

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

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

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

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

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

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



## Hexagram 11

第十一卦

泰

泰：小往大來，吉亨。

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

象曰：泰，小往大來，吉亨。則是天地交，而萬物通也；上下交，而其志同也。內陽而外陰，內健而外順，內君子而外小人，君子道長，小人道消也。

象曰：天地交泰，后以財成天地之道，輔相天地之宜，以左右民。

初九：拔茅茹，以其彙，征吉。 象曰：拔茅征吉，志在外也。

九二：包荒，用馮河，不遐遺，朋亡，得尚于中行。  
象曰：包荒，得尚于中行，以光大也。

九三：無平不陂，無往不復，艱貞無咎。勿恤其孚，于食有福。  
象曰：無往不復，天地際也。

六四：翩翩不富，以其鄰，不戒以孚。  
象曰：翩翩不富，皆失實也。不戒以孚，中心願也。

六五：帝乙歸妹，以祉元吉。 象曰：以祉元吉，中以行願也。

上六：城復于隍，勿用師。自邑告命，貞吝。 象曰：城復于隍，其命亂也。

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

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

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

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

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

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



### Hexagram 12

第十二卦

否

否：否之匪人，不利君子貞，大往小來。

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

象曰：否之匪人，不利君子貞。大往小來，則是天地不交，而萬物不通也；  
上下不交，而天下無邦也。內陰而外陽，內柔而外剛，內小人而外君子。  
小人道長，君子道消也。

象曰：天地不交，否；君子以儉德辟難，不可榮以祿。

初六：拔茅茹，以其彙，貞吉亨。象曰：拔茅貞吉，志在君也。

六二：包承。小人吉，大人否亨。象曰：大人否亨，不亂群也。

六三：包羞。象曰：包羞，位不當也。

九四：有命無咎，疇離祉。象曰：有命無咎，志行也。

九五：休否，大人吉。其亡其亡，繫于苞桑。象曰：大人之吉，位正當也。

上九：傾否，先否後喜。象曰：否終則傾，何可長也。

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

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

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

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

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

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



### Hexagram 13

第十三卦

同人

同人：同人于野，亨。利涉大川，利君子貞。

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

彖曰：同人，柔得位得中，而應乎乾，曰同人。同人曰：同人于野，亨。利涉大川，乾行也。文明以健，中正而應，君子正也。唯君子為能通天下之志。

象曰：天與火，同人；君子以類族辨物。

初九：同人于門，無咎。 象曰：出門同人，又誰咎也。

六二：同人于宗，吝。 象曰：同人于宗，吝道也。

九三：伏戎于莽，升其高陵，三歲不興。  
象曰：伏戎于莽，敵剛也。三歲不興，安行也。

九四：乘其墉，弗克攻，吉。 象曰：乘其墉，義弗克也，其吉，則困而反則也。

九五：同人，先號咷而後笑。大師克相遇。  
象曰：同人之先，以中直也。大師相遇，言相克也。

上九：同人于郊，無悔。 象曰：同人于郊，志未得也。

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

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

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

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

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

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



## Hexagram 14

第十四卦

大有

大有：元亨。

Tâ Yû indicates that, (under the circumstances which it implies), there will be great progress and success.

象曰：大有，柔得尊位，大中而上下應之，曰大有。  
其德剛健而文明，應乎天而時行，是以元亨。

象曰：火在天上，大有；君子以遏惡揚善，順天休命。

初九：無交害，匪咎，艱則無咎。象曰：大有初九，無交害也。

九二：大車以載，有攸往，無咎。象曰：大車以載，積中不敗也。

九三：公用亨于天子，小人弗克。象曰：公用亨于天子，小人害也。

九四：匪其彭，無咎。象曰：匪其彭，無咎；明辨晬也。

六五：厥孚交如，威如；吉。象曰：厥孚交如，信以發志也。威如之吉，易而無備也。

上九：自天佑之，吉無不利。象曰：大有上吉，自天佑也。

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

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

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

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

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

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



### Hexagram 15

第十五卦

謙

謙：亨，君子有終。

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

象曰：謙，亨，天道下濟而光明，地道卑而上行。天道虧盈而益謙，地道變盈而流謙，鬼神害盈而福謙，人道惡盈而好謙。謙尊而光，卑而不可踰，君子之終也。

象曰：地中有山，謙；君子以裒多益寡，稱物平施。

初六：謙謙君子，用涉大川，吉。象曰：謙謙君子，卑以自牧也。

六二：鳴謙，貞吉。象曰：鳴謙貞吉，中心得也。

九三：勞謙君子，有終吉。象曰：勞謙君子，萬民服也。

六四：無不利，撝謙。象曰：無不利，撝謙；不違則也。

六五：不富，以其鄰，利用侵伐，無不利。象曰：利用侵伐，征不服也。

上六：鳴謙，利用行師，征邑國。象曰：鳴謙，志未得也。可用行師，征邑國也。



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

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

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

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

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

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



### Hexagram 16

第十六卦

豫

豫：利建侯行師。

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

彖曰：豫，剛應而志行，順以動，豫。豫，順以動，故天地如之，而況建侯行師乎？天地以順動，故日月不過，而四時不忒；聖人以順動，則刑罰清而民服。豫之時義大矣哉！

象曰：雷出地奮，豫。先王以作樂崇德，殷薦之上帝，以配祖考。

初六：鳴豫，凶。 象曰：初六鳴豫，志窮凶也。

六二：介于石，不終日，貞吉。 象曰：不終日，貞吉；以中正也。

六三：盱豫，悔。遲有悔。 象曰：盱豫有悔，位不當也。

九四：由豫，大有得。勿疑。朋盍簪。 象曰：由豫，大有得；志大行也。

六五：貞疾，恆不死。 象曰：六五貞疾，乘剛也。恆不死，中未亡也。

上六：冥豫，成有渝，無咎。 象曰：冥豫在上，何可長也。

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

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

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

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

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

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



### Hexagram 17

第十七卦

隨

隨：元亨利貞，無咎。

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

彖曰：隨，剛來而下柔，動而說，隨。大亨貞，無咎，而天下隨時，隨之時義大矣哉！

象曰：澤中有雷，隨；君子以嚮晦入宴息。

初九：官有渝，貞吉。出門交有功。 象曰：官有渝，從正吉也。出門交有功，不失也。

六二：係小子，失丈夫。 象曰：係小子，弗兼與也。

六三：係丈夫，失小子。隨有求得，利居貞。 象曰：係丈夫，志舍下也。

九四：隨有獲，貞凶。有孚在道，以明，何咎。

象曰：隨有獲，其義凶也。有孚在道，明功也。

九五：孚于嘉，吉。 象曰：孚于嘉，吉；位正中也。

上六：拘系之，乃從維之。王用亨于西山。 象曰：拘系之，上窮也。

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

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

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

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

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

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



### Hexagram 18

第十八卦

蠱

蠱：元亨，利涉大川。先甲三日，後甲三日。

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

彖曰：蠱，剛上而柔下，巽而止，蠱。蠱，元亨，而天下治也。利涉大川，往有事也。先甲三日，後甲三日，終則有始，天行也。

象曰：山下有風，蠱；君子以振民育德。

初六：幹父之蠱，有子，考無咎，厲終吉。 象曰：幹父之蠱，意承考也。

九二：幹母之蠱，不可貞。 象曰：幹母之蠱，得中道也。

九三：幹父小有晦，無大咎。 象曰：幹父之蠱，終無咎也。

六四：裕父之蠱，往見吝。 象曰：裕父之蠱，往未得也。

六五：幹父之蠱，用譽。 象曰：幹父之蠱；承以德也。

上九：不事王侯，高尚其事。 象曰：不事王侯，志可則也。

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

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

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

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

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

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



### Hexagram 19

第十九卦

臨

臨：元，亨，利，貞。至于八月有凶。

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

象曰：臨，剛浸而長。說而順，剛中而應，大亨以正，天之道也。至于八月有凶，消不久也。

象曰：澤上有地，臨；君子以教思無窮，容保民無疆。

初九：咸臨，貞吉。 象曰：咸臨貞吉，志行正也。

九二：咸臨，吉無不利。 象曰：咸臨，吉無不利；未順命也。

六三：甘臨，無攸利。既憂之，無咎。 象曰：甘臨，位不當也。既憂之，咎不長也。

六四：至臨，無咎。 象曰：至臨無咎，位當也。

六五：知臨，大君之宜，吉。 象曰：大君之宜，行中之謂也。

上六：敦臨，吉無咎。 象曰：敦臨之吉，志在內也。

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

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

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

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

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

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



### Hexagram 20

第二十卦

觀

觀：盥而不薦，有孚顒若。

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

彖曰：大觀在上，順而巽，中正以觀天下。觀，盥而不薦，有孚顒若，下觀而化也。觀天之神道，而四時不忒，聖人以神道設教，而天下服矣。

象曰：風行地上，觀；先王以省方，觀民設教。

初六：童觀，小人無咎，君子吝。 象曰：初六童觀，小人道也。

六二：窺觀，利女貞。 象曰：窺觀女貞，亦可醜也。

六三：觀我生，進退。 象曰：觀我生，進退；未失道也。

六四：觀國之光，利用賓于王。 象曰：觀國之光，尚賓也。

九五：觀我生，君子無咎。 象曰：觀我生，觀民也。

上九：觀其生，君子無咎。 象曰：觀其生，志未平也。

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

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

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

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

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

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



### Hexagram 21

第二十一卦

噬嗑

噬嗑：亨。利用獄。

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

象曰：頤中有物，曰噬嗑，噬嗑而亨。剛柔分，動而明，雷電合而章。柔得中而上行，雖不當位，利用獄也。

象曰：雷電噬嗑；先王以明罰敕法。

初九：履校滅趾，無咎。 象曰：履校滅趾，不行也。

六二：噬膚滅鼻，無咎。 象曰：噬膚滅鼻，乘剛也。

六三：噬臍肉，遇毒；小吝，無咎。 象曰：遇毒，位不當也。

九四：噬乾肺，得金矢，利艱貞，吉。 象曰：利艱貞吉，未光也。

六五：噬乾肉，得黃金，貞厲，無咎。 象曰：貞厲無咎，得當也。

上九：何校滅耳，凶。 象曰：何校滅耳，聰不明也。

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

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

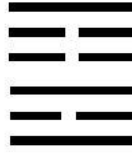
The third SIX, divided, shows one gnawing dried flesh, and meeting with what is disagreeable. There will be occasion for some small regret, but no (great) error.

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

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

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





## Hexagram 22

第二十二卦

賁

賁：亨。小利有所往。

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

彖曰：賁，亨；柔來而文剛，故亨。分剛上而文柔，故小利有攸往。  
天文也；文明以止，人文也。觀乎天文，以察時變；觀乎人文，以化成天下。

象曰：山下有火，賁；君子以明庶政，無敢折獄。

初九：賁其趾，舍車而徒。 象曰：舍車而徒，義弗乘也。

六二：賁其須。 象曰：賁其須，與上興也。

九三：賁如濡如，永貞吉。 象曰：永貞之吉，終莫之陵也。

六四：賁如皤如，白馬翰如，匪寇婚媾。  
象曰：六四，當位疑也。匪寇婚媾，終無尤也。

六五：賁于丘園，束帛戔戔，吝，終吉。 象曰：六五之吉，有喜也。

上九：白賁，無咎。 象曰：白賁無咎，上得志也。

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

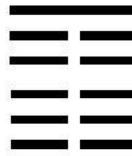
The second SIX, divided, shows one adorning his beard.

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

The fourth SIX, divided, shows one looking as if adorned, but only in white. As if (mounted on) a white horse, and furnished with wings, (he seeks union with the subject of the first line), while (the intervening third pursues), not as a robber, but intent on a matrimonial alliance.

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

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



### Hexagram 23

第二十三卦

剝

剝：不利有攸往。

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

彖曰：剝，剝也，柔變剛也。不利有攸往，小人長也。順而止之，觀象也。君子尚消息盈虛，天行也。

象曰：山附于地，剝；上以厚下，安宅。

初六：剝床以足，蔑貞凶。 象曰：剝床以足，以滅下也。

六二：剝床以辨，蔑貞凶。 象曰：剝床以辨，未有與也。

六三：剝之，無咎。 象曰：剝之無咎，失上下也。

六四：剝床以膚，凶。 象曰：剝床以膚，切近災也。

六五：貫魚，以宮人寵，無不利。 象曰：以宮人寵，終無尤也。

上九：碩果不食，君子得輿，小人剝廬。

象曰：君子得輿，民所載也。小人剝廬，終不可用也。

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

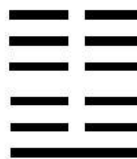
The second SIX, divided, shows one overthrowing the couch by injuring its frame. (The injury will go on to) the destruction of (all) firm correctness, and there will be evil.

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

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

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

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



**Hexagram 24**

第二十四卦

復

復：亨。出入無疾，朋來無咎。反復其道，七日來復，利有攸往。

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

彖曰：復亨；剛反，動而以順行，是以出入無疾，朋來無咎。反復其道，七日來復，天行也。利有攸往，剛長也。復其見天地之心乎？

象曰：雷在地中，復；先王以至日閉關，商旅不行，后不省方。

初九：不復遠，無祇悔，元吉。 象曰：不遠之復，以修身也。

六二：休復，吉。 象曰：休復之吉，以下仁也。

六三：頻復厲，無咎。 象曰：頻復之厲，義無咎也。

六四：中行獨復。 象曰：中行獨復，以從道也。

六五：敦復，無悔。 象曰：敦復無悔，中以自考也。

上六：迷復，凶，有災眚。用行師，終有大敗，以其國君，凶；至于十年，不克征。  
象曰：迷復之凶，反君道也。

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

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

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

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

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

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



## Hexagram 25

第二十五卦

無妄

無妄：元，亨，利，貞。其匪正有眚，不利有攸往。

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

彖曰：無妄，剛自外來，而為主於內。動而健，剛中而應，大亨以正，天之命也。其匪正有眚，不利有攸往。無妄之往，何之矣？天命不佑，行矣哉？

象曰：天下雷行，物與無妄；先王以茂對時，育萬物。

初九：無妄，往吉。 象曰：無妄之往，得志也。

六二：不耕獲，不菑畲，則利有攸往。 象曰：不耕獲，未富也。

六三：無妄之災，或繫之牛，行人之得，邑人之災。 象曰：行人得牛，邑人災也。

九四：可貞，無咎。 象曰：可貞無咎，固有之也。

九五：無妄之疾，勿藥有喜。 象曰：無妄之藥，不可試也。

上九：無妄，行有眚，無攸利。 象曰：無妄之行，窮之災也。

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

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

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

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

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

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



### Hexagram 26

第二十六卦

大畜

大畜：利貞，不家食吉，利涉大川。

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

象曰：大畜，剛健，篤實輝光，日新其德，剛上而尚賢。能止健，大正也。  
不家食吉，養賢也。利涉大川，應乎天也。

象曰：天在山中，大畜；君子以多識前言往行，以畜其德。

初九：有厲利已。 象曰：有厲利已，不犯災也。

九二：輿說輻。 象曰：輿說輻，中無尤也。

九三：良馬逐，利艱貞。日閑輿衛，利有攸往。 象曰：利有攸往，上合志也。

六四：童牛之牯，元吉。 象曰：六四元吉，有喜也。

六五：豮豕之牙，吉。 象曰：六五之吉，有慶也。

上九：何天之衢，亨。 象曰：何天之衢，道大行也。

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

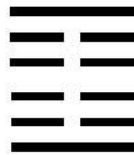
The second NINE, undivided, shows a carriage with the strap under it removed.

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

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

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

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



### Hexagram 27

第二十七卦

頤

頤：貞吉。觀頤，自求口實。

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

彖曰：頤，貞吉，養正則吉。觀頤，觀其所養也；自求口實，觀其自養也。天地養萬物，聖人養賢以及萬民；頤之時大矣哉！

象曰：山下有雷，頤；君子以慎言語，節飲食。

初九：舍爾靈龜，觀我朵頤，凶。象曰：觀我朵頤，亦不足貴也。

六二：顛頤，拂經于丘頤，征凶。象曰：六二征凶，行失類也。

六三：拂頤，貞凶，十年勿用，無攸利。象曰：十年勿用，道大悖也。

六四：顛頤吉，虎視眈眈，其欲逐逐，無咎。象曰：顛頤之吉，上施光也。

六五：拂經，居貞吉，不可涉大川。象曰：居貞之吉，順以從上也。

上九：由頤，厲吉，利涉大川。象曰：由頤厲吉，大有慶也。

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

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

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

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

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

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



**Hexagram 28**

第二十八卦

大過



大過：棟橈，利有攸往，亨。

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

象曰：大過，大者過也。棟橈，本末弱也。剛過而中，巽而說行，利有攸往，乃亨。大過之時義大矣哉！

象曰：澤滅木，大過；君子以獨立不懼，遯世無悶。

初六：藉用白茅，無咎。 象曰：藉用白茅，柔在下也。

九二：枯楊生稊，老夫得其女妻，無不利。 象曰：老夫女妻，過以相與也。

九三：棟橈，凶。 象曰：棟橈之凶，不可以有輔也。

九四：棟隆，吉；有它吝。 象曰：棟隆之吉，不橈乎下也。

九五：枯楊生華，老婦得士夫，無咎無譽。

象曰：枯楊生華，何可久也。老婦士夫，亦可醜也。

上六：過涉滅頂，凶，無咎。 象曰：過涉之凶，不可咎也。

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

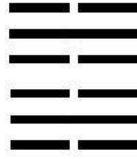
The second NINE, undivided, shows a decayed willow producing shoots, or an old husband in possession of his young wife. There will be advantage in every way.

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

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

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

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



## Hexagram 29

第二十九卦

坎

坎：習坎，有孚，維心亨，行有尚。

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

象曰：習坎，重險也。水流而不盈，行險而不失其信。維心亨，乃以剛中也。行有尚，往有功也。天險不可升也，地險山川丘陵也，王公設險以守其國，坎之時用大矣哉！

象曰：水洊至，習坎；君子以常德行，習教事。

初六：習坎，入于坎窞，凶。 象曰：習坎入坎，失道凶也。

九二：坎有險，求小得。 象曰：求小得，未出中也。

六三：來之坎坎，險且枕，入于坎窞，勿用。 象曰：來之坎坎，終無功也。

六四：樽酒簋二，用缶，納約自牖，終無咎。 象曰：樽酒簋二，剛柔際也。

九五：坎不盈，祗既平，無咎。 象曰：坎不盈，中未大也。

上六：係用徽纆，寘于叢棘，三歲不得，凶。 象曰：上六失道，凶三歲也。

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

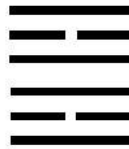
The second NINE, undivided, shows its subject in all the peril of the defile. He will, however, get a little (of the deliverance) that he seeks.

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

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

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

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



### Hexagram 30

第三十卦

離

離：利貞，亨。畜牝牛，吉。

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

彖曰：離，麗也；日月麗乎天，百穀草木麗乎土，重明以麗乎正，乃化成天下。柔麗乎中正，故亨；是以畜牝牛吉也。

象曰：明兩作離，大人以繼明照于四方。

初九：履錯然，敬之無咎。象曰：履錯之敬，以辟咎也。

六二：黃離，元吉。象曰：黃離元吉，得中道也。

九三：日昃之離，不鼓缶而歌，則大耋之嗟，凶。象曰：日昃之離，何可久也。

九四：突如其來如，焚如，死如，棄如。象曰：突如其來如，無所容也。

六五：出涕沱若，戚嗟若，吉。象曰：六五之吉，離王公也。

上九：王用出征，有嘉折首，獲匪其醜，無咎。象曰：王用出征，以正邦也。

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

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

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

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

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

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



**Hexagram 31**

第三十一卦

咸

咸：亨，利貞，取女吉。

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

象曰：咸，感也。柔上而剛下，二氣感應以相與，止而說，男下女，是以亨利貞，取女吉也。

天地感而萬物化生，聖人感人心而天下和平；觀其所感，而天地萬物之情可見矣！

象曰：山上有澤，咸；君子以虛受人。

初六：咸其拇。 象曰：咸其拇，志在外也。

六二：咸其腓，凶，居吉。 象曰：雖凶，居吉，順不害也。

九三：咸其股，執其隨，往吝。 象曰：咸其股，亦不處也。志在隨人，所執下也。

九四：貞吉悔亡，憧憧往來，朋從爾思。

象曰：貞吉悔亡，未感害也。憧憧往來，未光大也。

九五：咸其脢，無悔。 象曰：咸其脢，志末也。

上六：咸其輔，頰，舌。 象曰：咸其輔，頰，舌，滕口說也。

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

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

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

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

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

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



### Hexagram 32

第三十二卦

恆：亨，無咎，利貞，利有攸往。

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

彖曰：恆，久也。剛上而柔下，雷風相與，巽而動，剛柔皆應，恆。  
恆亨無咎，利貞；久於其道也，天地之道，恆久而不已也。  
利有攸往，終則有始也。日月得天，而能久照，四時變化，而能久成，  
聖人久於其道，而天下化成；觀其所恆，而天地萬物之情可見矣！

象曰：雷風，恆；君子以立不易方。

初六：浚恆，貞凶，無攸利。 象曰：浚恆之凶，始求深也。

九二：悔亡。 象曰：九二悔亡，能久中也。

九三：不恆其德，或承之羞，貞吝。 象曰：不恆其德，無所容也。

九四：田無禽。 象曰：久非其位，安得禽也。

六五：恆其德，貞，婦人吉，夫子凶。  
象曰：婦人貞吉，從一而終也。夫子制義，從婦凶也。

上六：振恆，凶。 象曰：振恆在上，大無功也。

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

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

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

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

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

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



### Hexagram 33

第三十三卦

遯

遯：亨，小利貞。

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

象曰：遯亨，遯而亨也。剛當位而應，與時行也。小利貞，浸而長也。  
遯之時義大矣哉！

象曰：天下有山，遯；君子以遠小人，不惡而嚴。

初六：遯尾，厲，勿用有攸往。 象曰：遯尾之厲，不往何災也。

六二：執之用黃牛之革，莫之勝說。 象曰：執用黃牛，固志也。

九三：係遯，有疾厲，畜臣妾吉。

象曰：係遯之厲，有疾憊也。畜臣妾吉，不可大事也。

九四：好遯君子吉，小人否。 象曰：君子好遯，小人否也。

九五：嘉遯，貞吉。 象曰：嘉遯貞吉，以正志也。

上九：肥遯，無不利。 象曰：肥遯，無不利；無所疑也。

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

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

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

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

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

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



### Hexagram 34

第三十四卦

大壯

大壯：利貞。

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

彖曰：大壯，大者壯也。剛以動，故壯。大壯利貞；大者正也。正大而天地之情可見矣！

象曰：雷在天上，大壯；君子以非禮弗履。

初九：壯于趾，征凶，有孚。 象曰：壯于趾，其孚窮也。

九二：貞吉。 象曰：九二貞吉，以中也。



九三：小人用壯，君子用罔，貞厲。羝羊觸藩，羸其角。 象曰：小人用壯，君子罔也。

九四：貞吉悔亡，藩決不羸，壯于大輿之輹。 象曰：藩決不羸，尚往也。

六五：喪羊于易，無悔。 象曰：喪羊于易，位不當也。

上六：羝羊觸藩，不能退，不能遂，無攸利，艱則吉。  
象曰：不能退，不能遂，不祥也。艱則吉，咎不長也。

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

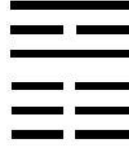
The second NINE, undivided, shows that with firm correctness there will be good fortune.

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

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

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

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



### Hexagram 35

第三十五卦

晉

晉：康侯用錫馬蕃庶，晝日三接。

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

象曰：晉，進也。明出地上，順而麗乎大明，柔進而上行。是以康侯用錫馬蕃庶，晝日三接也。

象曰：明出地上，晉；君子以自昭明德。

初六：晉如，摧如，貞吉。罔孚，裕無咎。

象曰：晉如，摧如；獨行正也。裕無咎；未受命也。

六二：晉如，愁如，貞吉。受茲介福，于其王母。 象曰：受茲介福，以中正也。

六三：眾允，悔亡。 象曰：眾允之，志上行也。

九四：晉如鼫鼠，貞厲。 象曰：鼫鼠貞厲，位不當也。

六五：悔亡，失得勿恤，往吉無不利。 象曰：失得勿恤，往有慶也。

上九：晉其角，維用伐邑，厲吉無咎，貞吝。 象曰：維用伐邑，道未光也。

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

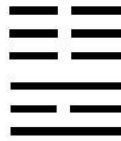
The second SIX, divided, shows its subject with the appearance of advancing, and yet of being sorrowful. If he be firm and correct, there will be good fortune. He will receive this great blessing from his grandmother.

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

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

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

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



### Hexagram 36

第三十六卦

明夷

明夷：利艱貞。

Ming  $\hat{I}$  indicates that (in the circumstances which it denotes) it will be advantageous to realise the difficulty (of the position), and maintain firm correctness.

彖曰：明入地中，明夷。內文明而外柔順，以蒙大難，文王以之。利艱貞，晦其明也，內難而能正其志，箕子以之。

象曰：明入地中，明夷；君子以蒞眾，用晦而明。

初九：明夷于飛，垂其翼。君子于行，三日不食，有攸往，主人有言。

象曰：君子于行，義不食也。

六二：明夷，夷于左股，用拯馬壯，吉。 象曰：六二之吉，順以則也。

九三：明夷于南狩，得其大首，不可疾貞。 象曰：南狩之志，乃大得也。

六四：入于左腹，獲明夷之心，于出門庭。 象曰：入于左腹，獲心意也。

六五：箕子之明夷，利貞。 象曰：箕子之貞，明不可息也。

上六：不明晦，初登于天，後入于地。

象曰：初登于天，照四國也。後入于地，失則也。

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

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

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

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

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

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



**Hexagram 37**

第三十七卦

家人

家人：利女貞。

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

象曰：家人，女正位乎內，男正位乎外，男女正，天地之大義也。  
家人有嚴君焉，父母之謂也。  
父父，子子，兄兄，弟弟，夫夫，婦婦，而家道正；正家而天下定矣。

象曰：風自火出，家人；君子以言有物，而行有恆。

初九：閑有家，悔亡。 象曰：閑有家，志未變也。

六二：無攸遂，在中饋，貞吉。 象曰：六二之吉，順以巽也。

九三：家人嗃嗃，悔厲吉；婦子嘻嘻，終吝。  
象曰：家人嗃嗃，未失也；婦子嘻嘻，失家節也。

六四：富家，大吉。 象曰：富家大吉，順在位也。

九五：王假有家，勿恤吉。 象曰：王假有家，交相愛也。

上九：有孚威如，終吉。 象曰：威如之吉，反身之謂也。

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

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

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

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

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

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



### Hexagram 38

第三十八卦

睽

睽：小事吉。

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

象曰：睽，火動而上，澤動而下；二女同居，其志不同行；  
說而麗乎明，柔進而上行，得中而應乎剛；是以小事吉。  
天地睽，而其事同也；男女睽，而其志通也；  
萬物睽，而其事類也；睽之時用大矣哉！

象曰：上火下澤，睽；君子以同而異。

初九：悔亡，喪馬勿逐，自復；見惡人無咎。 象曰：見惡人，以辟咎也。

九二：遇主于巷，無咎。 象曰：遇主于巷，未失道也。

六三：見輿曳，其牛掣，其人天且劓，無初有終。  
象曰：見輿曳，位不當也。無初有終，遇剛也。

九四：睽孤，遇元夫，交孚，厲無咎。 象曰：交孚無咎，志行也。

六五：悔亡，厥宗噬膚，往何咎。 象曰：厥宗噬膚，往有慶也。

上九：睽孤，見豕負塗，載鬼一車，先張之弧，後說之弧，匪寇婚媾，往遇雨則吉。  
象曰：遇雨之吉，群疑亡也。

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

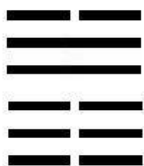
The second NINE, undivided, shows its subject happening to meet with his lord in a byepassage. There will be no error.

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

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

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

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



### Hexagram 39

第三十九卦

蹇

蹇：利西南，不利東北；利見大人，貞吉。

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

彖曰：蹇，難也，險在前也。見險而能止，知矣哉！蹇利西南，往得中也；不利東北，其道窮也。利見大人，往有功也。當位貞吉，以正邦也。蹇之時用大矣哉！

象曰：山上有水，蹇；君子以反身修德。

初六：往蹇，來譽。 象曰：往蹇來譽，宜待也。

六二：王臣蹇蹇，匪躬之故。 象曰：王臣蹇蹇，終無尤也。

九三：往蹇來反。 象曰：往蹇來反，內喜之也。

六四：往蹇來連。 象曰：往蹇來連，當位實也。

九五：大蹇朋來。 象曰：大蹇朋來，以中節也。

上六：往蹇來碩，吉；利見大人。 象曰：往蹇來碩，志在內也。利見大人，以從貴也。

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

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

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

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

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

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



**Hexagram 40**

第四十卦

解

解：利西南，無所往，其來復吉。有攸往，夙吉。



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

彖曰：解，險以動，動而免乎險，解。解利西南，往得眾也。其來復吉，乃得中也。有攸往夙吉，往有功也。天地解，而雷雨作，雷雨作，而百果草木皆甲坼，解之時義大矣哉！

象曰：雷雨作，解；君子以赦過宥罪。

初六：無咎。 象曰：剛柔之際，義無咎也。

九二：田獲三狐，得黃矢，貞吉。 象曰：九二貞吉，得中道也。

六三：負且乘，致寇至，貞吝。 象曰：負且乘，亦可醜也，自我致戎，又誰咎也。

九四：解而拇，朋至斯孚。 象曰：解而拇，未當位也。

六五：君子維有解，吉；有孚于小人。 象曰：君子有解，小人退也。

上六：公用射隼，于高墉之上，獲之，無不利。 象曰：公用射隼，以解悖也。

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

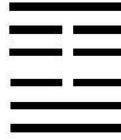
The second NINE, undivided, shows its subject catch, in hunting, three foxes, and obtain the yellow (= golden) arrows. With firm correctness there will be good fortune.

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

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

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

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



### Hexagram 41

第四十一卦

損

損：有孚，元吉，無咎，可貞，利有攸往？曷之用，二簋可用享。

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

象曰：損，損下益上，其道上行。損而有孚，元吉，無咎，可貞，利有攸往。  
曷之用？二簋可用享；二簋應有時。損剛益柔有時，損益盈虛，與時偕行。

象曰：山下有澤，損；君子以懲忿窒欲。

初九：已事遄往，無咎，酌損之。 象曰：已事遄往，尚合志也。

九二：利貞，征凶，弗損益之。 象曰：九二利貞，中以為志也。

六三：三人行，則損一人；一人行，則得其友。 象曰：三則疑也。

六四：損其疾，使遄有喜，無咎。 象曰：損其疾，亦可喜也。

六五：或益之，十朋之龜弗克違，元吉。 象曰：六五元吉，自上祐也。

上九：弗損益之，無咎，貞吉，利有攸往，得臣無家。 象曰：弗損益之，大得志也。

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

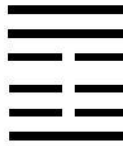
The second NINE, undivided, shows that it will be advantageous for its subject to maintain a firm correctness, and that action on his part will be evil. He can give increase (to his correlate) without taking from himself

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

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

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

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



### Hexagram 42

第四十二卦

益

益：利有攸往，利涉大川。

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

象曰：益，損上益下，民說無疆，自上下下，其道大光。  
利有攸往，中正有慶。利涉大川，木道乃行。益動而巽，日進無疆。天施地生，其益無方。凡益之道，與時偕行。

象曰：風雷，益；君子以見善則遷，有過則改。

初九：利用為大作，元吉，無咎。 象曰：元吉無咎，下不厚事也。

六二：或益之，十朋之龜弗克違，永貞吉。王用享于帝，吉。

象曰：或益之，自外來也。

六三：益之用凶事，無咎。有孚中行，告公用圭。 象曰：益用凶事，固有之也。

六四：中行，告公從。利用為依遷國。象曰：告公從，以益志也。

九五：有孚惠心，勿問元吉。有孚惠我德。  
象曰：有孚惠心，勿問之矣。惠我德，大得志也。

上九：莫益之，或擊之，立心勿恆，凶。象曰：莫益之，偏辭也。或擊之，自外來也。

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

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

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

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

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

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



**Hexagram 43**

第四十三卦

夬

ISSN:

Sciurch of Scientific GOD  
Published by Scientific GOD Inc.

www.SciGOD.com

夬：揚于王庭，孚號，有厲，告自邑，不利即戎，利有攸往。

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

象曰：夬，決也，剛決柔也。健而說，決而和，揚于王庭，柔乘五剛也。  
孚號有厲，其危乃光也。告自邑，不利即戎，所尚乃窮也。  
利有攸往，剛長乃終也。

象曰：澤上于天，夬；君子以施祿及下，居德則忌。

初九：壯于前趾，往不勝為吝。 象曰：不勝而往，咎也。

九二：惕號，莫夜有戎，勿恤。 象曰：有戎勿恤，得中道也。

九三：壯于頄，有凶。君子夬夬，獨行遇雨，若濡有愠，無咎。  
象曰：君子夬夬，終無咎也。

九四：臀無膚，其行次且。牽羊悔亡，聞言不信。  
象曰：其行次且，位不當也。聞言不信，聰不明也。

九五：莧陸夬夬，中行無咎。 象曰：中行無咎，中未光也。

上六：無號，終有凶。 象曰：無號之凶，終不可長也。

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

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

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

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

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

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



### Hexagram 44

第四十四卦

姤

姤：女壯，勿用取女。

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

象曰：姤，遇也，柔遇剛也。勿用取女，不可與長也。天地相遇，品物咸章也。剛遇中正，天下大行也。姤之時義大矣哉！

象曰：天下有風，姤；后以施命誥四方。

初六：繫于金柅，貞吉，有攸往，見凶，羸豕孚蹢躅。 象曰：繫于金柅，柔道牽也。

九二：包有魚，無咎，不利賓。 象曰：包有魚，義不及賓也。

九三：臀無膚，其行次且，厲，無大咎。 象曰：其行次且，行未牽也。

九四：包無魚，起凶。 象曰：無魚之凶，遠民也。

九五：以杞包瓜，含章，有隕自天。

象曰：九五含章，中正也。有隕自天，志不舍命也。

上九：姤其角，吝，無咎。 象曰：姤其角，上窮吝也。

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

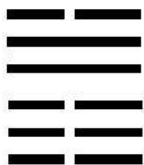
The second NINE, undivided, shows its subject with a wallet of fish. There will be no error. But it will not be well to let (the subject of the first line) go forward to the guests.

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

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

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

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



### Hexagram 45

第四十五卦

萃

萃：亨。王假有廟，利見大人，亨，利貞。用大牲吉，利有攸往。

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

彖曰：萃，聚也；順以說，剛中而應，故聚也。王假有廟，致孝享也。利見大人亨，聚以正也。用大牲吉，利有攸往，順天命也。觀其所聚，而天地萬物之情可見矣。

象曰：澤上於地，萃；君子以除戎器，戒不虞。

初六：有孚不終，乃亂乃萃，若號一握為笑，勿恤，往無咎。  
象曰：乃亂乃萃，其志亂也。

六二：引吉，無咎，孚乃利用禴。 象曰：引吉無咎，中未變也。

六三：萃如，嗟如，無攸利，往無咎，小吝。 象曰：往無咎，上巽也。

九四：大吉，無咎。 象曰：大吉無咎，位不當也。

九五：萃有位，無咎。匪孚，元永貞，悔亡。 象曰：萃有位，志未光也。

上六：齎咨涕洟，無咎。 象曰：齎咨涕洟，未安上也。

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

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

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

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

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

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



**Hexagram 46**



## 第四十六卦

升

升：元亨，用見大人，勿恤，南征吉。

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

彖曰：柔以時升，巽而順，剛中而應，是以大亨。用見大人，勿恤；有慶也。南征吉，志行也。

象曰：地中生木，升；君子以順德，積小以高大。

初六：允升，大吉。 象曰：允升大吉，上合志也。

九二：孚乃利用禴，無咎。 象曰：九二之孚，有喜也。

九三：升虛邑。 象曰：升虛邑，無所疑也。

六四：王用亨于岐山，吉無咎。 象曰：王用亨于岐山，順事也。

六五：貞吉，升階。 象曰：貞吉升階，大得志也。

上六：冥升，利于不息之貞。 象曰：冥升在上，消不富也。

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

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

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

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

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

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



### Hexagram 47

#### 第四十七卦

困

困：亨，貞，大人吉，無咎，有言不信。

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

象曰：困，剛揜也。險以說，困而不失其所，亨；其唯君子乎？  
貞大人吉，以剛中也。有言不信，尚口乃窮也。

象曰：澤無水，困；君子以致命遂志。

初六：臀困于株木，入于幽谷，三歲不覿。 象曰：入于幽谷，幽不明也。

九二：困于酒食，朱紱方來，利用亨祀，征凶，無咎。 象曰：困于酒食，中有慶也。

六三：困于石，據于蒺藜，入于其宮，不見其妻，凶。  
象曰：據于蒺藜，乘剛也。入于其宮，不見其妻，不祥也。

九四：來徐徐，困于金車，吝，有終。 象曰：來徐徐，志在下也。雖不當位，有與也。

九五：劓刖，困于赤紱，乃徐有說，利用祭祀。  
象曰：劓刖，志未得也。乃徐有說，以中直也。利用祭祀，受福也。

上六：困于葛藟，于臲臲，曰動悔。有悔，征吉。  
象曰：困于葛藟，未當也。動悔，有悔吉，行也。

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

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

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

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

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

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



### Hexagram 48

第四十八卦

井

井：改邑不改井，無喪無得，往來井井。汔至，亦未繙井，羸其瓶，凶。

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

彖曰：巽乎水而上水，井；井養而不窮也。改邑不改井，乃以剛中也。汔至亦未繙井，未有功也。羸其瓶，是以凶也。

象曰：木上有水，井；君子以勞民勸相。

初六：井泥不食，舊井無禽。 象曰：井泥不食，下也。舊井無禽，時舍也。

九二：井谷射鮒，甕敝漏。 象曰：井谷射鮒，無與也。

九三：井渫不食，為我民恻，可用汲，王明，並受其福。  
象曰：井渫不食，行恻也。求王明，受福也。

六四：井甃，無咎。 象曰：井甃無咎，修井也。

九五：井冽，寒泉食。 象曰：寒泉之食，中正也。

上六：井收勿幕，有孚無吉。 象曰：元吉在上，大成也。

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

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

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

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

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

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



### Hexagram 49

第四十九卦

革

革：己日乃孚，元亨利貞，悔亡。

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

象曰：革，水火相息，二女同居，其志不相得，曰革。己日乃孚；革而信也。  
文明以說，大亨以正，革而當，其悔乃亡。  
天地革而四時成，湯武革命，順乎天而應乎人，革之時義大矣哉！

象曰：澤中有火，革；君子以治歷明時。

初九：鞶用黃牛之革。 象曰：鞶用黃牛，不可以有為也。

六二：己日乃革之，征吉，無咎。 象曰：己日革之，行有嘉也。

九三：征凶，貞厲，革言三就，有孚。 象曰：革言三就，又何之矣。

九四：悔亡，有孚改命，吉。 象曰：改命之吉，信志也。

九五：大人虎變，未占有孚。 象曰：大人虎變，其文炳也。

上六：君子豹變，小人革面，征凶，居貞吉。

象曰：君子豹變，其文蔚也。小人革面，順以從君也。

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

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

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

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

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

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



### Hexagram 50

第五十卦

鼎

鼎：元吉，亨。

Ting gives the intimation of great progress and success.

象曰：鼎，象也。以木巽火，亨飪也。聖人亨以享上帝，而大亨以養聖賢。巽而耳目聰明，柔進而上行，得中而應乎剛，是以元亨。

象曰：木上有火，鼎；君子以正位凝命。

初六：鼎顛趾，利出否，得妾以其子，無咎。

象曰：鼎顛趾，未悖也。利出否，以從貴也。

九二：鼎有實，我仇有疾，不我能即，吉。

象曰：鼎有實，慎所之也。我仇有疾，終無尤也。

九三：鼎耳革，其行塞，雉膏不食，方雨虧悔，終吉。 象曰：鼎耳革，失其義也。

九四：鼎折足，覆公餗，其形渥，凶。 象曰：覆公餗，信如何也。

六五：鼎黃耳金鉉，利貞。象曰：鼎黃耳，中以為實也。

上九：鼎玉鉉，大吉，無不利。象曰：玉鉉在上，剛柔節也。

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

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

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

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

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

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



### Hexagram 51

第五十一卦

震

震：亨。震來虩虩，笑言啞啞。震驚百里，不喪匕鬯。

Kǎn gives the intimation of ease and development. When (the time of) movement (which it indicates) comes, (the subject of the hexagram) will be found looking out with apprehension, and yet smiling and talking cheerfully. When the movement (like a crash of thunder) terrifies all

within a hundred li, he will be (like the sincere worshipper) who is not (startled into) letting go his ladle and (cup of) sacrificial spirits.

象曰：震，亨。震來虩虩，恐致福也。笑言啞啞，後有則也。  
震驚百里，驚遠而懼邇也。出可以守宗廟社稷，以為祭主也。

象曰：洊雷，震；君子以恐懼修身。

初九：震來虩虩，後笑言啞啞，吉。  
象曰：震來虩虩，恐致福也。笑言啞啞，後有則也。

六二：震來厲，億喪貝，躋于九陵，勿逐，七日得。 象曰：震來厲，乘剛也。

六三：震蘇蘇，震行無眚。 象曰：震蘇蘇，位不當也。

九四：震遂泥。 象曰：震遂泥，未光也。

六五：震往來厲，億無喪，有事。 象曰：震往來厲，危行也。其事在中，大無喪也。

上六：震索索，視矍矍，征凶。震不于其躬，于其鄰，無咎。婚媾有言。  
象曰：震索索，未得中也。雖凶無咎，畏鄰戒也。

The first NINE, undivided, shows its subject, when the movement approaches, looking out and around with apprehension, and afterwards smiling and talking cheerfully. There will be good fortune.

The second SIX, divided, shows its subject, when the movement approaches, in a position of peril. He judges it better to let go the articles (in his possession), and to ascend a very lofty height. There is no occasion for him to pursue after (the things he has let go); in seven days he will find them.

The third six, divided, shows its subject distraught amid the startling movements going on. If those movements excite him to (right) action, there will be no mistake.

The fourth NINE, undivided, shows its subject, amid the startling movements, supinely sinking (deeper) in the mud.

The fifth SIX, divided, shows its subject going and coming amidst the startling movements (of the time), and always in peril; but perhaps he will not incur loss, and find business (which he can accomplish).

The topmost SIX, divided, shows its subject, amidst the startling movements (of the time), in breathless dismay and looking round him with trembling apprehension. If he take action, there will be evil. If, while the startling movements have not reached his own person and his



neighbourhood, (he were to take precautions), there would be no error, though his relatives might (still) speak against him.



### Hexagram 52

第五十二卦

艮

艮：艮其背，不獲其身，行其庭，不見其人，無咎。

When one's resting is like that of the back, and he loses all consciousness of self; when he walks in his courtyard, and does not see any (of the persons) in it,--there will be no error.

象曰：艮，止也。時止則止，時行則行，動靜不失其時，其道光明。  
艮其止，止其所也。上下敵應，不相與也。是以不獲其身，行其庭不見其人，無咎也。

象曰：兼山，艮；君子以思不出其位。

初六：艮其趾，無咎，利永貞。 象曰：艮其趾，未失正也。

六二：艮其腓，不拯其隨，其心不快。 象曰：不拯其隨，未退聽也。

九三：艮其限，列其夤，厲薰心。 象曰：艮其限，危薰心也。

六四：艮其身，無咎。 象曰：艮其身，止諸躬也。

六五：艮其輔，言有序，悔亡。 象曰：艮其輔，以中正也。

上九：敦艮，吉。 象曰：敦艮之吉，以厚終也。

The first SIX, divided, shows its subject keeping his toes at rest. There will be no error; but it will be advantageous for him to be persistently firm and correct.

The second SIX, divided, shows its subject keeping the calves of his legs at rest. He cannot help (the subject of the line above) whom he follows, and is dissatisfied in his mind.

The third NINE, undivided, shows its subject keeping his loins at rest, and separating the ribs (from the body below). The situation is perilous, and the heart glows with suppressed excitement.

The fourth SIX, divided, shows its subject keeping his trunk at rest. There will be no error.

The fifth SIX, divided, shows its subject keeping his jawbones at rest, so that his words are (all) orderly. Occasion for repentance will disappear.

The sixth NINE, undivided, shows its subject devotedly maintaining his restfulness. There will be good fortune.



### Hexagram 53

第五十三卦

漸

漸：女歸吉，利貞。

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

彖曰：漸之進也，女歸吉也。進得位，往有功也。進以正，可以正邦也。其位剛，得中也。止而巽，動不窮也。

象曰：山上有木，漸；君子以居賢德，善俗。

初六：鴻漸于干，小子厲，有言，無咎。 象曰：小子之厲，義無咎也。

六二：鴻漸于磐，飲食衎衎，吉。 象曰：飲食衎衎，不素飽也。

九三：鴻漸于陸，夫征不復，婦孕不育，凶；利御寇。

象曰：夫征不復，離群醜也。婦孕不育，失其道也。利用御寇，順相保也。

六四：鴻漸于木，或得其桷，無咎。 象曰：或得其桷，順以巽也。

九五：鴻漸于陵，婦三歲不孕，終莫之勝，吉。象曰：終莫之勝，吉；得所願也。

上九：鴻漸于逵，其羽可用為儀，吉。象曰：其羽可用為儀，吉；不可亂也。

The first SIX, divided, shows the wild geese gradually approaching the shore. A young officer (in similar circumstances) will be in a position of danger, and be spoken against; but there will be no error.

The second SIX, divided, shows the geese gradually approaching the large rocks, where they eat and drink joyfully and at ease. There will be good fortune.

The third NINE, undivided, shows them gradually advanced to the dry plains. (It suggests also the idea of) a husband who goes on an expedition from which he does not return, and of a wife who is pregnant, but will not nourish her child. There will be evil. (The case symbolised) might be advantageous in resisting plunderers.

The fourth SIX, divided, shows the geese gradually advanced to the trees. They may light on the flat branches. There will be no error.

The fifth NINE, undivided, shows the geese gradually advanced to the high mound. (It suggests the idea of) a wife who for three years does not become pregnant; but in the end the natural issue cannot be prevented. There will be good fortune.

The sixth NINE, undivided, shows the geese gradually advanced to the large heights (beyond). Their feathers can be used as ornaments. There will be good fortune.



#### Hexagram 4

第五十四卦

歸妹

歸妹：征凶，無攸利。

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

彖曰：歸妹，天地之大義也。天地不交，而萬物不興，歸妹人之終始也。說以動，所歸妹也。征凶，位不當也。無攸利，柔乘剛也。

象曰：澤上有雷，歸妹；君子以永終知敝。

初九：歸妹以娣，跛能履，征吉。 象曰：歸妹以娣，以恆也。跛能履吉，相承也。

九二：眇能視，利幽人之貞。 象曰：利幽人之貞，未變常也。

六三：歸妹以須，反歸以娣。 象曰：歸妹以須，未當也。

九四：歸妹愆期，遲歸有時。 象曰：愆期之志，有待而行也。

六五：帝乙歸妹，其君之袂，不如其娣之袂良，月幾望，吉。  
象曰：帝乙歸妹，不如其娣之袂良也。其位在中，以貴行也。

上六：女承筐無實，士刲羊無血，無攸利。 象曰：上六無實，承虛筐也。

The first NINE, undivided, shows the younger sister married off in a position ancillary to the real wife. (It suggests the idea of) a person lame on one leg who yet manages to tramp along. Going forward will be fortunate.

The second NINE, undivided, shows her blind of one eye, and yet able to see. There will be advantage in her maintaining the firm correctness of a solitary widow.

The third SIX, divided, shows the younger sister who was to be married off in a mean position. She returns and accepts an ancillary position.

The fourth NINE, undivided, shows the younger sister who is to be married off protracting the time. She may be late in being married, but the time will come.

The fifth SIX, divided, reminds us of the marrying of the younger sister of (king) Tî-yî, when the sleeves of her the princess were not equal to those of the (still) younger sister who accompanied her in an inferior capacity. (The case suggests the thought of) the moon almost full. There will be good fortune.

The sixth SIX, divided, shows the young lady bearing the basket, but without anything in it, and the gentleman slaughtering the sheep, but without blood flowing from it. There will be no advantage in any way.



### Hexagram 55

第五十五卦

豐

豐：亨，王假之，勿憂，宜日中。

Fāng intimates progress and development. When a king has reached the point (which the name denotes) there is no occasion to be anxious (through fear of a change). Let him be as the sun at noon.

象曰：豐，大也。明以動，故豐。王假之，尚大也。勿憂宜日中，宜照天下也。日中則昃，月盈則食，天地盈虛，與時消息，而況於人乎？況於鬼神乎？

象曰：雷電皆至，豐；君子以折獄致刑。

初九：遇其配主，雖旬無咎，往有尚。 象曰：雖旬無咎，過旬災也。

六二：豐其蔀，日中見斗，往得疑疾，有孚發若，吉。 象曰：有孚發若，信以發志也。

九三：豐其沛，日中見沫，折其右肱，無咎。  
象曰：豐其沛，不可大事也。折其右肱，終不可用也。

九四：豐其蔀，日中見斗，遇其夷主，吉。  
象曰：豐其蔀，位不當也。日中見斗，幽不明也。遇其夷主，吉；行也。

六五：來章，有慶譽，吉。 象曰：六五之吉，有慶也。

上六：豐其屋，蔀其家，窺其戶，闐其無人，三歲不覿，凶。  
象曰：豐其屋，天際翔也。窺其戶，闐其無人，自藏也。

The first NINE, undivided, shows its subject meeting with his mate. Though they are both of the same character, there will be no error. Advance will call forth approval.

The second SIX, divided, shows its subject surrounded by screens so large and thick that at midday he can see from them the constellation of the Bushel. If he go (and try to enlighten his ruler who is thus emblemed), he will make himself to be viewed with suspicion and dislike. Let

him cherish his feeling of sincere devotion that he may thereby move (his ruler's mind), and there will be good fortune.

The third NINE, undivided, shows its subject with an (additional) screen of a large and thick banner, through which at midday he can see (the small) Mei star. (In the darkness) he breaks his right arm; but there will be no error.

The fourth NINE, undivided, shows its subject in a tent so large and thick that at midday he can see from it the constellation of the Bushel. But he meets with the subject of the (first) line, undivided like himself. There will be good fortune.

The fifth SIX, divided, shows its subject bringing around him the men of brilliant ability. There will be occasion for congratulation and praise. There will be good fortune.

The topmost SIX, divided, shows its subject with his house made large, but only serving as a screen to his household. When he looks at his door, it is still, and there is nobody about it. For three years no one is to be seen. There will be evil.



**Hexagram 56**

第五十六卦

旅

旅：小亨，旅貞吉。

Lü intimates that (in the condition which it denotes) there may be some little attainment and progress. If the stranger or traveller be firm and correct as he ought to be, there will be good fortune.

彖曰：旅，小亨，柔得中乎外，而順乎剛，止而麗乎明，是以小亨，旅貞吉也。  
旅之時義大矣哉！

象曰：山上有火，旅；君子以明慎用刑，而不留獄。

初六：旅瑣瑣，斯其所取災。 象曰：旅瑣瑣，志窮災也。

六二：旅即次，懷其資，得童僕貞。 象曰：得童僕貞，終無尤也。

九三：旅焚其次，喪其童僕，貞厲。  
象曰：旅焚其次，亦以傷矣。以旅與下，其義喪也。

九四：旅于處，得其資斧，我心不快。  
象曰：旅于處，未得位也。得其資斧，心未快也。

六五：射雉一矢亡，終以譽命。 象曰：終以譽命，上逮也。

上九：鳥焚其巢，旅人先笑後號咷。喪牛于易，凶。  
象曰：以旅在上，其義焚也。喪牛于易，終莫之聞也。

The first SIX, divided, shows the stranger mean and meanly occupied. It is thus that he brings on himself (further) calamity.

The second SIX, divided, shows the stranger, occupying his lodging-house, carrying with him his means of livelihood, and provided with good and trusty servants.

The third NINE, undivided, shows the stranger, burning his lodging-house, and having lost his servants. However firm and correct he (try to) be, he will be in peril.

The fourth NINE, undivided, shows the traveller in a resting-place, having (also) the means of livelihood and the axe, (but still saying), 'I am not at ease in my mind.'

The fifth SIX, divided, shows its subject shooting a pheasant. He will lose his arrow, but in the end he will obtain praise and a (high) charge.

The sixth NINE, undivided, suggests the idea of a bird burning its nest. The stranger, (thus represented), first laughs and then cries out. He has lost his ox(-like docility) too readily and easily. There will be evil.



**Hexagram 57**

第五十七卦

巽

ISSN:

Sciurch of Scientific GOD  
Published by Scientific GOD Inc.

www.SciGOD.com

巽：小亨，利攸往，利見大人。

Sun intimates that (under the conditions which it denotes) there will be some little attainment and progress. There will be advantage in movement onward in whatever direction. It will be advantageous (also) to see the great man.

彖曰：重巽以申命，剛巽乎中正而志行。柔皆順乎剛，是以小亨，利有攸往，利見大人。

象曰：隨風，巽；君子以申命行事。

初六：進退，利武人之貞。 象曰：進退，志疑也。利武人之貞，志治也。

九二：巽在床下，用史巫紛若，吉無咎。 象曰：紛若之吉，得中也。

九三：頻巽，吝。 象曰：頻巽之吝，志窮也。

六四：悔亡，田獲三品。 象曰：田獲三品，有功也。

九五：貞吉悔亡，無不利。無初有終，先庚三日，後庚三日，吉。

象曰：九五之吉，位正中也。

上九：巽在床下，喪其資斧，貞凶。

象曰：巽在床下，上窮也。喪其資斧，正乎，凶也。

The first SIX, divided, shows its subject (now) advancing, (now) receding. It would be advantageous for him to have the firm correctness of a brave soldier.

The second NINE, undivided, shows the representative of Sun beneath a couch, and employing diviners and exorcists in a way bordering on confusion. There will be good fortune and no error.

The third NINE, undivided, shows its subject penetrating (only) by violent and repeated efforts. There will be occasion for regret.

The fourth SIX, divided, shows all occasion for repentance (in its subject) passed away. He takes game for its threefold use in his hunting.

The fifth NINE, undivided, shows that with firm correctness there will be good fortune (to its subject). All occasion for repentance will disappear, and all his movements will be advantageous. There may have been no (good) beginning, but there will be a (good) end. Three days before making any changes, (let him give notice of them); and three days after, (let him reconsider them). There will (thus) be good fortune.



The sixth NINE, undivided, shows the representative of penetration beneath a couch, and having lost the axe with which he executed his decisions. However firm and correct he may (try to) be, there will be evil.



### Hexagram 58

第五十八卦

兌

兌：亨，利貞。

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

象曰：兌，說也。剛中而柔外，說以利貞，是以順乎天而應乎人。說以先民，民忘其勞；說以犯難，民忘其死；說之大，民勸矣哉！

象曰：麗澤，兌；君子以朋友講習。

初九：和兌，吉。 象曰：和兌之吉，行未疑也。

九二：孚兌，吉，悔亡。 象曰：孚兌之吉，信志也。

六三：來兌，凶。 象曰：來兌之凶，位不當也。

九四：商兌，未寧，介疾有喜。 象曰：九四之喜，有慶也。

九五：孚于剝，有厲。 象曰：孚于剝，位正當也。

上六：引兌。 象曰：上六引兌，未光也。

The first NINE, undivided, shows the pleasure of (inward) harmony. There will be good fortune.

The second NINE, undivided, shows the pleasure arising from (inward) sincerity. There will be good fortune. Occasion for repentance will disappear.

The third SIX, divided, shows its subject bringing round himself whatever can give pleasure. There will be evil.

The fourth NINE, undivided, shows its subject deliberating about what to seek his pleasure in, and not at rest. He borders on what would be injurious, but there will be cause for joy.

The fifth NINE, undivided, shows its subject trusting in one who would injure him. The situation is perilous.

The topmost SIX, divided, shows the pleasure of its subject in leading and attracting others.



### Hexagram 59

第五十九卦

渙

渙：亨。王假有廟，利涉大川，利貞。

Hwân intimates that (under its conditions) there will be progress and success. The king goes to his ancestral temple; and it will be advantageous to cross the great stream. It will be advantageous to be firm and correct.

彖曰：渙，亨。剛來而不窮，柔得位乎外而上同。王假有廟，王乃在中也。利涉大川，乘木有功也。

象曰：風行水上，渙；先王以享于帝立廟。

初六：用拯馬壯，吉。 象曰：初六之吉，順也。

九二：渙奔其機，悔亡。 象曰：渙奔其機，得願也。

六三：渙其躬，無悔。 象曰：渙其躬，志在外也。

六四：渙其群，元吉。渙有丘，匪夷所思。 象曰：渙其群，元吉；光大也。

九五：渙汗其大號，渙王居，無咎。 象曰：王居無咎，正位也。

上九：渙其血，去逖出，無咎。象曰：渙其血，遠害也。

The first SIX, divided, shows its subject engaged in rescuing (from the impending evil) and having (the assistance of) a strong horse. There will be good fortune.

The second NINE, undivided, shows its subject, amid the dispersion, hurrying to his contrivance (for security). All occasion for repentance will disappear.

The third SIX, divided, shows its subject discarding any regard to his own person. There will be no occasion for repentance.

The fourth SIX, divided, shows its subject scattering the (different) parties (in the state); which leads to great good fortune. From the dispersion (he collects again good men standing out, a crowd) like a mound, which is what ordinary men would not have thought of.

The fifth NINE, undivided, shows its subject amidst the dispersion issuing his great announcements as the perspiration (flows from his body).

He scatters abroad (also) the accumulations in the royal granaries. There will be no error.

The topmost NINE, undivided, shows its subject disposing of (what may be called) its bloody wounds, and going and separating himself from its anxious fears. There will be no error.



### Hexagram 60

第 六 十 卦

節

節：亨。苦節不可貞。

*Kieh* intimates that (under its conditions) there will be progress and attainment. (But) if the regulations (which it prescribes) be severe and difficult, they cannot be permanent.

象曰：節，亨，剛柔分，而剛得中。苦節不可貞，其道窮也。  
說以行險，當位以節，中正以通。天地節而四時成，節以制度，不傷財，不害民。

象曰：澤上有水，節；君子以制數度，議德行。

初九：不出戶庭，無咎。 象曰：不出戶庭，知通塞也。

九二：不出門庭，凶。 象曰：不出門庭，失時極也。

六三：不節若，則嗟若，無咎。 象曰：不節之嗟，又誰咎也。

六四：安節，亨。 象曰：安節之亨，承上道也。

九五：甘節，吉；往有尚。 象曰：甘節之吉，居位中也。

上六：苦節，貞凶，悔亡。 象曰：苦節貞凶，其道窮也。

The first NINE, undivided, shows its subject not quitting the courtyard outside his door. There will be no error.

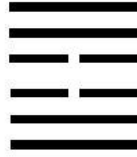
The second NINE, undivided, shows its subject not quitting the courtyard inside his gate. There will be evil.

The third SIX, divided, shows its subject with no appearance of observing the (proper) regulations, in which case we shall see him lamenting. But there will be no one to blame (but himself).

The fourth SIX, divided, shows its subject quietly and naturally (attentive to all) regulations. There will be progress and success.

The fifth NINE, undivided, shows its subject sweetly and acceptably enacting his regulations. There will be good fortune. The onward progress with them will afford ground for admiration.

The topmost SIX, divided, shows its subject enacting regulations severe and difficult. Even with firmness and correctness there will be evil. But though there will be cause for repentance, it will (by and by) disappear.



### Hexagram 61

第六十一卦

中孚

中孚：豚魚，吉，利涉大川，利貞。

Kung Fû (moves even) pigs and fish, and leads to good fortune. There will be advantage in crossing the great stream. There will be advantage in being firm and correct.

彖曰：中孚，柔在內而剛得中。說而巽，孚，乃化邦也。豚魚吉，信及豚魚也。利涉大川，乘木舟虛也。中孚以利貞，乃應乎天也。

象曰：澤上有風，中孚；君子以議獄緩死。

初九：虞吉，有他不燕。 象曰：初九虞吉，志未變也。

九二：鳴鶴在陰，其子和之，我有好爵，吾與爾靡之。 象曰：其子和之，中心願也。

六三：得敵，或鼓或罷，或泣或歌。 象曰：可鼓或罷，位不當也。

六四：月幾望，馬匹亡，無咎。 象曰：馬匹亡，絕類上也。

九五：有孚攣如，無咎。 象曰：有孚攣如，位正當也。

上九：翰音登于天，貞凶。 象曰：翰音登于天，何可長也。

The first NINE, undivided, shows its subject resting (in himself). There will be good fortune. If he sought to any other, he would not find rest.

The second NINE, undivided, shows its subject (like) the crane crying out in her hidden retirement, and her young ones responding to her. (It is as if it were said), 'I have a cup of good spirits,' (and the response were), 'I will partake of it with you.'

The third SIX, divided, shows its subject having met with his mate. Now he beats his drum, and now he leaves off. Now he weeps, and now he sings.

The fourth SIX, divided, shows its subject (like) the moon nearly full, and (like) a horse (in a chariot) whose fellow disappears. There will be no error.

The fifth NINE, undivided, shows its subject perfectly sincere, and linking (others) to him in closest union. There will be no error.

The topmost NINE, undivided, shows its subject in chancleer (trying to) mount to heaven. Even with firm correctness there will be evil.



### Hexagram 62

第六十二卦

小過

小過：亨，利貞，可小事，不可大事。飛鳥遺之音，不宜上宜下，大吉。

Hsiào Kwo indicates that (in the circumstances which it implies) there will be progress and attainment. But it will be advantageous to be firm and correct. (What the name denotes) may be done in small affairs, but not in great affairs. (It is like) the notes that come down from a bird on the wing;--to descend is better than to ascend. There will (in this way) be great good fortune.

彖曰：小過，小者過而亨也。過以利貞，與時行也。柔得中，是以小事吉也。剛失位而不中，是以不可大事也。有飛鳥之象焉，有飛鳥遺之音，不宜上宜下，大吉；上逆而下順也。

象曰：山上有雷，小過；君子以行過乎恭，喪過乎哀，用過乎儉。

初六：飛鳥以凶。 象曰：飛鳥以凶，不可如何也。

六二：過其祖，遇其妣；不及其君，遇其臣；無咎。 象曰：不及其君，臣不可過也。

九三：弗過防之，從或戕之，凶。 象曰：從或戕之，凶如何也。

九四：無咎，弗過遇之。往厲必戒，勿用永貞。  
象曰：弗過遇之，位不當也。往厲必戒，終不可長也。

六五：密雲不雨，自我西郊，公弋取彼在穴。 象曰：密雲不雨，已上也。

上六：弗遇過之，飛鳥離之，凶，是謂災眚。象曰：弗遇過之，已亢也。

The first SIX, divided, suggests (the idea of) a bird flying, (and ascending) till the issue is evil.

The second SIX, divided, shows its subject passing by his grandfather, and meeting with his grandmother; not attempting anything against his ruler, but meeting him as his minister. There will be no error.

The third NINE, undivided, shows its subject taking no extraordinary precautions against danger; and some in consequence finding opportunity to assail and injure him. There will be evil.

The fourth NINE, undivided, shows its subject falling into no error, but meeting (the exigency of his situation), without exceeding (in his natural course). If he go forward, there will be peril, and he must be cautious. There is no occasion to be using firmness perpetually.

The fifth SIX, divided, (suggests the idea) of dense clouds, but no rain, coming from our borders in the west. It also (shows) the prince shooting his arrow, and taking the bird in a cave.

The sixth SIX, divided, shows its subject not meeting (the exigency of his situation), and exceeding (his proper course). (It suggests the idea of) a bird flying far aloft. There will be evil. The case is what is called one of calamity and self-produced injury.



### Hexagram 63

第六十三卦

既濟

既濟：亨，小利貞，初吉終亂。

*Ki Zhi* intimates progress and success in small matters. There will be advantage in being firm and correct. There has been good fortune in the beginning; there may be disorder in the end.

象曰：既濟，亨，小者亨也。利貞，剛柔正而位當也。初吉，柔得中也。終止則亂，其道窮也。

象曰：水在火上，既濟；君子以思患而預防之。

初九：曳其輪，濡其尾，無咎。 象曰：曳其輪，義無咎也。

六二：婦喪其茀，勿逐，七日得。 象曰：七日得，以中道也。

九三：高宗伐鬼方，三年克之，小人勿用。 象曰：三年克之，儻也。

六四：繻有衣袽，終日戒。 象曰：終日戒，有所疑也。

九五：東鄰殺牛，不如西鄰之禴祭，實受其福。  
象曰：東鄰殺牛，不如西鄰之時也；實受其福，吉大來也。

上六：濡其首，厲。 象曰：濡其首厲，何可久也。

The first NINE, undivided, (shows its subject as a driver) who drags back his wheel, (or as a fox) which has wet his tail. There will be no error.

The second SIX, divided, (shows its subject as) a wife who has lost her (carriage-)screen. There is no occasion to go in pursuit of it. In seven days she will find it.

The third NINE, undivided, (suggests the case of) Kâo Žung, who attacked the Demon region, but was three years in subduing it. Small men should not be employed (in such enterprises).

The fourth SIX, divided, shows its subject with rags provided against any leak (in his boat), and on his guard all day long.

The fifth NINE, undivided, shows its subject (as) the neighbour in the east who slaughters an ox (for his sacrifice); but this is not equal to the (small) spring sacrifice of the neighbour in the west, whose sincerity receives the blessing.

The topmost SIX, divided, shows its subject with (even) his head immersed. The position is perilous.



**Hexagram 64**

第六十四卦

未濟



未濟：亨，小狐汔濟，濡其尾，無攸利。

Wei Zǐ intimates progress and success (in the circumstances which it implies). (We see) a young fox that has nearly crossed (the stream), when its tail gets immersed. There will be no advantage in any way.

彖曰：未濟，亨；柔得中也。小狐汔濟，未出中也。濡其尾，無攸利；不續終也。雖不當位，剛柔應也。

象曰：火在水上，未濟；君子以慎辨物居方。

初六：濡其尾，吝。 象曰：濡其尾，亦不知極也。

九二：曳其輪，貞吉。 象曰：九二貞吉，中以行正也。

六三：未濟，征凶，利涉大川。 象曰：未濟征凶，位不當也。

九四：貞吉，悔亡，震用伐鬼方，三年有賞于大國。 象曰：貞吉悔亡，志行也。

六五：貞吉，無悔，君子之光，有孚，吉。 象曰：君子之光，其暉吉也。

上九：有孚于飲酒，無咎，濡其首，有孚失是。 象曰：飲酒濡首，亦不知節也。

The first SIX, divided, shows its subject (like a fox) whose tail gets immersed. There will be occasion for regret.

The second NINE, undivided, shows its subject dragging back his (carriage-) wheel. With firmness and correctness there will be good fortune.

The third SIX, divided, shows its subject, with (the state of things) not yet remedied, advancing on; which will lead to evil. But there will be advantage in (trying to) cross the great stream.

The fourth NINE, undivided, shows its subject by firm correctness obtaining good fortune, so that all occasion for repentance disappears. Let him stir himself up, as if he were invading the Demon region, where for three years rewards will come to him (and his troops) from the great kingdom.

The fifth SIX, divided, shows its subject by firm correctness obtaining good fortune, and having no occasion for repentance. (We see in him) the brightness of a superior man, and the possession of sincerity. There will be good fortune.

The topmost NINE, undivided, shows its subject full of confidence and therefore feasting (quietly). There will be no error. (If he) cherish this confidence, till he (is like the fox who) gets his head immersed, it will fail of what is right.

## 《易經·繫辭上傳》

### 《易經·繫辭上傳》第一章

天尊地卑，乾坤定矣。卑高以陳，貴賤位矣。動靜有常，剛柔斷矣。方以類聚，物以群分，吉凶生矣。在天成象，在地成形，變化見矣。

是故，剛柔相摩，八卦相盪。

鼓之以雷霆，潤之以風雨，日月運行，一寒一暑。乾道成男，坤道成女。

乾知大始，坤作成物。

乾以易知，坤以簡能。

易則易知，簡則易從。易知則有親，易從則有功。有親則可久，有功則可大。可久則賢人之德，可大則賢人之業。

易簡，而天下之理得矣；天下之理得，而成位乎其中矣。

### 《易經·繫辭上傳》第二章

聖人設卦觀象，繫辭焉而明吉凶，剛柔相推而生變化。是故，吉凶者，失得之象也。悔吝者，憂虞之象也。變化者，進退之象也。剛柔者，晝夜之象也。六爻之動，三極之道也。

是故，君子所居而安者，易之序也。所樂而玩者，爻之辭也。是故，君子居則觀其象而玩其辭，動則觀其變而玩其占。是以自天祐之，吉無不利。

### 《易經·繫辭上傳》第三章

彖者，言乎象者也。爻者，言乎變者也。吉凶者，言乎其失得也。悔吝者，言乎其小疵也。無咎者，善補過也。

是故，列貴賤者，存乎位。齊小大者，存乎卦。辯吉凶者，存乎辭。憂悔吝者，存乎介。震無咎者，存乎悔。是故，卦有小大，辭有險易。辭也者，也各指其所之。

### 《易經·繫辭上傳》第四章

易與天地準，故能彌綸天地之道。

仰以觀於天文，俯以察於地理，是故知幽明之故。原始反終，故知死生之說。精氣為物，游魂為變，是故知鬼神之情狀。

與天地相似，故不違。知周乎萬物，而道濟天下，故不過。旁行而不流，樂天知命，故不憂。安土敦乎仁，故能愛。

範圍天地之化而不過，曲成萬物而不遺，通乎晝夜之道而知，故神無方而易無體。

#### 《易經·繫辭上傳》第五章

一陰一陽之謂道，繼之者善也，成之者性也。

仁者見之謂之仁，知者見之謂之知，百姓日用而不知，故君子之道鮮矣！

顯諸仁，藏諸用，鼓萬物而不與聖人同憂，盛德大業至矣哉！

富有之謂大業，日新之謂盛德。

生生之謂易，成象之謂乾，效法之謂坤，極數知來之謂占，通變之謂事，陰陽不測之謂神。

#### 《易經·繫辭上傳》第六章

夫易，廣矣大矣！以言乎遠，則不御；以言乎邇，則靜而正；以言乎天地之間，則備矣！

夫乾，其靜也專，其動也直，是以大生焉。  
夫坤，其靜也翕，其動也辟，是以廣生焉。

#### 《易經·繫辭上傳》第七章

子曰：「易其至矣乎！」夫易，聖人所以崇德而廣業也。知崇禮卑，崇效天，卑法地，天地設位，而易行乎其中矣。成性存存，道義之門。

#### 《易經·繫辭上傳》第八章

聖人有以見天下之賾，而擬諸其形容，象其物宜；是故謂之象。  
聖人有以見天下之動，而觀其會通，以行其典禮。  
繫辭焉，以斷其吉凶；是故謂之爻。

言天下之至賾，而不可惡也。言天下之至動，而不可亂也。  
擬之而後言，議之而後動，擬議以成其變化。

「鳴鶴在陰，其子和之，我有好爵，吾與爾靡之。」子曰：「君子居其室，出其言，善則千里之外應之，況其邇者乎？居其室，出其言，不善千里之外違之，況其邇者乎？言出乎身，加乎民；行發乎邇，見乎遠；言行君子之樞機，樞機之發，榮辱之主也。言行，君子之所以動天地也，可不慎乎？」

「同人，先號咷而後笑。」子曰：「君子之道，或出或處，或默或語，二人同心，其利斷金；同心之言，其臭如蘭。」

「初六，藉用白茅，無咎。」子曰：「苟錯諸地而可矣；席用白茅，何咎之有？慎之至也。夫茅之為物薄，而用可重也。慎斯術也以往，其無所失矣。」

「勞謙君子，有終吉。」子曰：「勞而不伐，有功而不德，厚之至也，語以其功下人者也。德言盛，禮言恭，謙也者，致恭以存其位者也。」

「亢龍有悔。」

子曰：「貴而無位，高而無民，賢人在下位而無輔，是以動而有悔也。」

「不出戶庭，無咎。」子曰：「亂之所生也，則言語以為階。君不密，則失臣；臣不密，則失身；幾事不密，則害成；是以君子慎密而不出也。」

子曰：「作易者其知盜乎？易曰：『負且乘，致寇至。』負也者，小人之事也；小人而乘君子之器，盜思奪矣！上慢下暴，盜思伐之矣！慢藏誨盜，冶容誨淫，易曰：『負且乘，致寇至。』盜之招也。」

## 《易經·繫辭上傳》第九章

天一地二，天三地四，天五地六，天七地八，天九地十。天數五，地數五，五位相得而各有合。天數二十有五，地數三十，凡天地之數，五十有五，此所以成變化而行鬼神也。

大衍之數五十，其用四十有九。分而為二以象兩，掛一以象三，揲之以四以象四時，歸奇於扚以象閏，五歲再閏。故再扚而後掛。

乾之策，二百一十有六。坤之策，百四十有四。凡三百有六十，當期之日。二篇之策，萬有一千五百二十，當萬物之數也。

是故，四營而成易，十有八變而成卦，八卦而小成。引而伸之，觸類而長之，天下之能事畢矣。

顯道神德行，是故可與酬酢，可與祐神矣。子曰：「知變化之道者，其知神之所為乎！」

### 《易經·繫辭上傳》第十章

易有聖人之道四焉，以言者尚其辭，以動者尚其變，以制器者尚其象，以卜筮者尚其占。

是以君子將有為也，將有行也，問焉而以言，其受命也如嚮，無有遠近幽深，遂知來物。非天下之至精，其孰能與於此。

參伍以變，錯綜其數，通其變，遂成天地之文；極其數，遂定天下之象。非天下之致變，其孰能與於此。

易無思也，無為也，寂然不動，感而遂通天下之故。非天下之至神，其孰能與於此。

夫易，聖人之所以極深而研幾也。惟深也，故能通天下之志；惟幾也，故能成天下之務；惟神也，故不疾而速，不行而至。子曰：「易有聖人之道四焉」者，此之謂也。

### 《易經·繫辭上傳》第十一章

子曰：「夫易何為者也？夫易開物成務，冒天下之道，如斯而已者也。是故，聖人以通天下之志，以定天下之業，以斷天下之疑。」

是故，蓍之德，圓而神；卦之德，方以知；六爻之義，易以貢。聖人以此洗心，退藏於密，吉凶與民同患。神以知來，知以藏往，其孰能與於此哉！古之聰明睿知神武而不殺者夫？

是以，明於天之道，而察於民之故，是與神物以前民用。  
聖人以此齋戒，以神明其德夫！

是故，闔戶謂之坤；闢戶謂之乾；一闔一闢謂之變；往來不窮謂之通；  
見乃謂之象；形乃謂之器；制而用之，謂之法；利用出入，民咸用之，謂之神。

是故，易有太極，是生兩儀，兩儀生四象，四象生八卦，八卦定吉凶，  
吉凶生大業。

是故，法象莫大乎天地；變通莫大乎四時；懸象著明莫大乎日月；  
崇高莫大乎富貴；備物致用，立成器以為天下利，莫大乎聖人；探賾索隱，  
鉤深致遠，以定天下之吉凶，成天下之亹亹者，莫大乎蓍龜。

是故，天生神物，聖人則之。天地變化，聖人效之。天垂象，見吉凶，  
聖人象之。河出圖，洛出書，聖人則之。易有四象，所以示也。  
繫辭焉，所以告也。定之以吉凶，所以斷也。

#### 《易經·繫辭上傳》第十二章

易曰：「自天祐之，吉無不利。」

子曰：「祐者助也。天之所助者，順也；人之所助者，信也。履信思乎順，  
又以尚賢也。是以自天祐之，吉無不利也。」

子曰：「書不盡言，言不盡意；然則聖人之意，其不可見乎？」

子曰：「聖人立象以盡意，設卦以盡情偽，繫辭焉以盡其言，變而通之以盡利，  
鼓之舞之以盡神。」

乾坤其易之緼邪？乾坤成列，而易立乎其中矣。乾坤毀，則無以見易；  
易不可見，則乾坤或幾乎息矣。

是故，形而上者謂之道；形而下者謂之器；化而裁之謂之變；推而行之謂之通；  
舉而錯之天下之民，謂之事業。

是故，夫象，聖人有以見天下之賾，而擬諸形容，象其物宜，是故謂之象。  
聖人有以見天下之動，而觀其會通，以行其典禮，繫辭焉，以斷其吉凶，  
是故謂之爻。極天下之賾者，存乎卦；鼓天下之動者，存乎辭；化而裁之，存乎變  
；  
推而行之，存乎通；神而明之，存乎其人；默而成之，不言而信，存乎德行。

## 《易經·繫辭下傳》

### 第一章

八卦成列，象在其中矣。因而重之，爻在其中矣。剛柔相推，變在其中矣。繫辭焉而命之，動在其中矣。

吉凶悔吝者，生乎動者也。剛柔者，立本者也。變通者，趣時者也。

吉凶者，貞勝者也。天地之道，貞觀者也。日月之道，貞明者也。天下之動，貞夫一者也。

夫乾，確然示人易矣。夫坤，隤然示人簡矣。爻也者，效此者也。象也者，像此者也。

爻象動乎內，吉凶見乎外，功業見乎變，聖人之情見乎辭。

天地之大德曰生，聖人之大寶曰位。何以守位曰仁。何以聚人曰財。理財正辭，禁民為非曰義。

### 《易經·繫辭下傳》第二章

古者包羲氏之王天下也，仰則觀象於天，俯則觀法於地，觀鳥獸之文，與地之宜，近取諸身，遠取諸物，於是始作八卦，以通神明之德，以類萬物之情。

作結繩而為網罟，以佃以漁，蓋取諸離。

包羲氏沒，神農氏作，斲木為耜，揉木為耒，耒耨之利，以教天下，蓋取諸益。

日中為市，致天下之民，聚天下之貨，交易而退，各得其所，蓋取諸噬嗑。

神農氏沒，黃帝、堯、舜氏作，通其變，使民不倦，神而化之，使民宜之。易窮則變，變則通，通則久。是以自天祐之，吉無不利，黃帝、堯、舜，垂衣裳而天下治，蓋取諸乾坤。

剡木為舟，剡木為楫，舟楫之利，以濟不通，致遠以利天下，蓋取諸渙。

服牛乘馬，引重致遠，以利天下，蓋取諸隨。

重門擊柝，以待暴客，蓋取諸豫。

斷木為杵，掘地為臼，臼杵之利，萬民以濟，蓋取諸小過。

弦木為弧，剡木為矢，弧矢之利，以威天下，蓋取諸睽。

上古穴居而野處，後世聖人易之以宮室，上棟下宇，以待風雨，蓋取諸大壯。

古之葬者，厚衣之以薪，葬之中野，不封不樹，喪期無數，後世聖人易之以棺槨，蓋取諸大過。

上古結繩而治，後世聖人易之以書契，百官以治，萬民以察，蓋取諸夬。

### 《易經·繫辭下傳》第三章

是故，易者象也。象也者，像也。象者材也。爻也者，效天下之動也。是故，吉凶生，而悔吝著也。

### 《易經·繫辭下傳》第四章

陽卦多陰，陰卦多陽，其故何也？陽卦奇，陰卦耦。其德行何也？陽一君而二民，君子之道也。陰二君而一民，小人之道也。

### 《易經·繫辭下傳》第五章

易曰：「憧憧往來，朋從爾思。」

子曰：「天下何思何慮？天下同歸而殊途，一致而百慮，天下何思何慮？」

「日往則月來，月往則日來，日月相推而明生焉。寒往則暑來，暑往則寒來，寒暑相推而歲成焉。往者屈也，來者信也，屈信相感而利生焉。」

「尺蠖之屈，以求信也。龍蛇之蟄，以存身也。精義入神，以致用也。

利用安身，以崇德也。過此以往，未之或知也。窮神知化，德之盛也。」

易曰：「困于石，據于蒺藜，入于其宮，不見其妻，凶。」

子曰：「非所困而困焉，名必辱。非所據而據焉，身必危。

既辱且危，死期將至，妻其可得見邪？」

易曰：「公用射隼，于高墉之上，獲之無不利。」

子曰：「隼者禽也，弓矢者器也，射之者人也。君子藏器於身，待時而動，

何不利之有？動而不括，是以出而有獲。語成器而動者也。」



子曰：「小人不恥不仁，不畏不義，不見利不勸，不威不懲；小懲而大誡，此小人之福也。易曰：『履校滅趾，無咎。』此之謂也。」

「善不積，不足以成名；惡不積，不足以滅身。小人以小善為無益，而弗為也，以小惡而無傷，而弗去也，故惡積而不可掩，罪大而不可解。易曰：『履校滅耳，凶。』」

子曰：「危者，安其位者也；亡者，保其存者也；亂者，有其治者也。是故，君子安而不忘危，存而不忘亡，治而不忘亂；是以，身安而國家可保也。易曰：『其亡其亡，繫于苞桑。』」

子曰：「德薄而位尊，知小而謀大，力小而任重，鮮不及矣。易曰：『鼎折足，覆公餗，其形渥，凶』言不勝其任也。」

子曰：「知幾其神乎，君子上交不諂，下交不瀆，其知幾乎？幾者，動之微，吉之先見者也，君子見幾而作，不俟終日，易曰：『介于石，不終日，貞吉』，介如石焉，寧用終日，斷可識矣。君子知微知彰，知柔知剛，萬夫之望。」

子曰：「顏氏之子，其殆庶幾乎，有不善未嘗不知，知之未嘗復行也，易曰：『不遠復，無祇悔，元吉』」

「天地絪縕，萬物化醇。男女構精，萬物化生。易曰：『三人行，則損一人；一人行，則得其友。』言致一也。」

子曰：「君子安其身而後動，易其心而後語，定其交而後求。君子修此三者，故全也。危以動，則民不與也；懼以語，則民不應也；無交而求，則民不與也。莫之與，則傷之者至矣。易曰：『莫益之，或擊之，立心勿恆，凶。』」

## 《易經·繫辭下傳》第六章

子曰：「乾坤其易之門邪？乾陽物也，坤陰物也。陰陽合德，而剛柔有體，以體天地之撰，以通神明之德。其稱名也，雜而不越。於稽其類，其衰世之意邪？」

子曰：「夫易，彰往而察來，而微顯闡幽，開而當名，辨物正言，斷辭則備矣。其稱名也小，其取類也大，其旨遠，其辭文，其言曲而中，其事肆而隱，因貳以濟民行，以明失得之報。」

### 《易經·繫辭下傳》第七章

易之興也，其於中古乎？作易者，其有憂患乎？

是故，履，德之基也；謙，德之柄也；復，德之本也；恆，德之固也；損，德之修也；益，德之裕也；困，德之辨也；井，德之地也；巽，德之制也。

履，和而至；謙，尊而光；復，小而辨於物；恆，雜而不厭；損，先難而後易；益，長裕而不設；困，窮而通；井，居其所而遷；巽，稱而隱。

履，以和行；謙，以制禮；復，以自知；恆，以一德；損，以遠害；益，以興利；困，以寡怨；井，以辨義；巽，以行權。

### 《易經·繫辭下傳》第八章

易之為書也，不可遠；為道也，屢遷。變動不居，周流六虛，上下無常，剛柔相易，不可為典要，唯變所適。

其出入以度，外內使知懼，又明於憂患與故，無有師保，如臨父母。

初率其辭，而揆其方，既有典常。苟非其人，道不虛行。

### 《易經·繫辭下傳》第九章

易之為書也，原始要終，以為質也。六爻相雜，唯其時物也。

其初難知，其上易知，本末也。初辭擬之，卒成之終。若夫雜物撰德，辨是與非，則非其中爻不備。

噫！亦要存亡吉凶，則居可知矣。知者觀其彖辭，則思過半矣。

二與四位，同功而異位，其善不同，二多譽，四多懼，近也。柔之為道，不利遠者，其要無咎，其用柔中也。  
三與五，同功而異位，三多凶，五多功，貴賤之等也。其柔危，其剛勝邪？

### 《易經·繫辭下傳》第十章

易之為書也，廣大悉備，有天道焉，有人道焉，有地道焉。兼三才而兩之，故六；六者非它也，三才之道也。  
道有變動，故曰爻；爻有等，故曰物；物相雜，故曰文；文不當，故吉凶生焉。

《易經·繫辭下傳》第十一章

易之興也，其當殷之末世，周之盛德邪？當文王與紂之事邪？是故其辭危。  
危者使平，易者使傾，其道甚大，百物不廢。  
懼以終始，其要無咎，此之謂易之道也。

《易經·繫辭下傳》第十二章

夫乾，天下之至健也，德行恆易以知險。  
夫坤，天下之至順也，德行恆簡以知阻。

能說諸心，能研諸侯之慮，定天下之吉凶，成天下之亹亹者。

是故，變化云為，吉事有祥，象事知器，占事未來。

天地設位，聖人成能，人謀鬼謀，百姓與能。

八卦以象告，爻象以情言，剛柔雜居，而吉凶可見矣！

變動以利言，吉凶以情遷。是故，愛惡相攻而吉凶生；遠近相取而悔吝生，  
情偽相感而利害生。

凡易之情，近而不相得則凶；或害之，悔且吝。

將叛者，其辭慚，中心疑者其辭枝，吉人之辭寡，躁人之辭多，  
誣善之人其辭游，失其守者其辭屈。

《易經·說卦傳》

第一章

昔者，聖人之作易也，幽贊神明而生著。

參天兩地，而倚數，觀變於陰陽，而立卦；  
發揮於剛柔，而生爻；和順於道德，而理於義； 窮理盡性，以至於命。

《易經·說卦傳》第二章

昔者聖人之作易也，將以順性命之理。是以立天之道，曰陰與陽；立地之道，曰柔與剛；立人之道，曰仁與義。兼三才而兩之，故易六畫而成卦。分陰分陽，迭用柔剛，故易六位而成章。

### 《易經·說卦傳》第三章

天地定位，山澤通氣，雷風相薄，水火不相射，八卦相錯，數往者順，知來者逆；是故，易逆數也。

### 《易經·說卦傳》第四章

雷以動之，風以散之，雨以潤之，日以烜之，艮以止之，兌以說之，乾以君之，坤以藏之。

### 《易經·說卦傳》第五章

帝出乎震，齊乎巽，相見乎離，致役乎坤，說言乎兌，戰乎乾，勞乎坎，成言乎艮。  
萬物出乎震，震東方也。齊乎巽，巽東南也，齊也者，言萬物之潔齊也。離也者，明也，萬物皆相見，南方之卦也，聖人南面而聽天下，嚮明而治，蓋取諸此也。  
坤也者地也，萬物皆致養焉，故曰致役乎坤。兌正秋也，萬物之所說也，故曰說；言乎兌。戰乎乾，乾西北之卦也，言陰陽相薄也。坎者水也，正北方之卦也，勞卦也，萬物之所歸也，故曰勞乎坎。艮東北之卦也，萬物之所成，終而所成始也，故曰成言乎艮。

### 《易經·說卦傳》第六章

神也者，妙萬物而為言者也。動萬物者，莫疾乎雷；撓萬物者，莫疾乎風；燥萬物者，莫熯乎火；說萬物者，莫說乎澤；潤萬物者，莫潤乎水；終萬物始萬物者，莫盛乎艮。故水火相逮，雷風不相悖，山澤通氣，然後能變化，既成萬物也。

### 《易經·說卦傳》第七章

乾，健也；坤，順也；震，動也；巽，入也；坎，陷也；離，麗也；艮，止也；兌，說也。

《易經·說卦傳》第八章

乾為馬，坤為牛，震為龍，巽為雞，坎為豕，離為雉，艮為狗，兌為羊。

《易經·說卦傳》第九章

乾為首，坤為腹，震為足，巽為股，坎為耳，離為目，艮為手，兌為口。

《易經·說卦傳》第十章

乾天也，故稱父，坤地也，故稱母；  
震一索而得男，故謂之長男；巽一索而得女，故謂之長女；  
坎再索而得男，故謂之中男；離再索而得女，故謂之中女；  
艮三索而得男，故謂之少男；兌三索而得女，故謂之少女。

《易經·說卦傳》第十一章

乾為天、為圜、為君、為父、為玉、為金、為寒、為冰、  
為大赤、為良馬、為老馬、為瘠馬、為駁馬、為木果。

坤為地、為母、為布、為釜、為吝嗇、為均、為子母牛、  
為大輿、為文、為眾、為柄、其於地也為黑。

震為雷、為龍、為玄黃、為敷、為大塗、為長子、為決躁、為蒼筤竹、為萑葦。  
其於馬也，為善鳴、為馵足，為的顙。其於稼也，為反生。其究為健，為蕃鮮。

巽為木、為風、為長女、為繩直、為工、為白、為長、為高、為進退、  
為不果、為臭。其於人也，為寡髮、為廣顙、為多白眼、為近利市三倍。  
其究為躁卦。

坎為水、為溝瀆、為隱伏、為矯輮、為弓輪。  
其於人也，為加憂、為心病、為耳痛、為血卦、為赤。  
其於馬也，為美脊、為亟心、為下首、為薄蹄、為曳。  
其於輿也，為多眚。為通、為月、為盜。其於木也，為堅多心。

離為火、為日、為電、為中女、為甲冑、為戈兵。  
其於人也，為大腹，為乾卦。為鱉、為蟹、為蠃、為蚌、為龜。  
其於木也，為科上槁。

艮為山、為徑路、為小石、為門闕、為果蓏、為閹寺、為指、為狗、為鼠、為黔喙之屬。其於木也，為堅多節。

兌為澤、為少女、為巫、為口舌、為毀折、為附決。  
其於地也，為剛鹵。為妾、為羊。

## 《易經·序卦傳》

有天地，然後萬物生焉。

盈天地之間者，唯萬物，故受之以屯；  
屯者盈也，屯者物之始生也。物生必蒙，故受之以蒙；  
蒙者蒙也，物之稚也。物稚不可不養也，故受之以需；  
需者飲食之道也。飲食必有訟，故受之以訟。訟必有眾起，故受之以師；

師者眾也。眾必有所比，故受之以比；  
比者比也。比必有所畜也，故受之以小畜。物畜然後有禮，故受之以履。  
履而泰，然後安，故受之以泰；泰者通也。物不可以終通，故受之以否。  
物不可以終否，故受之以同人。

與人同者，物必歸焉，故受之以大有。有大者不可以盈，故受之以謙。  
有大而能謙，必豫，故受之以豫。豫必有隨，故受之以隨。  
以善隨人者，必有事，故受之以蠱；

蠱者事也。有事而後可大，故受之以臨；  
臨者大也。物大然後可觀，故受之以觀。可觀而後有合，故受之以噬嗑；  
噬嗑者合也。物不可以苟合而已，故受之以賁；  
賁者飾也。致飾然後亨則盡矣，故受之以剝；  
剝者剝也。物不可以終盡，剝窮上反下，故受之以復。  
復則不妄矣，故受之以無妄。有無妄然後可畜，故受之以大畜。  
物畜然後可養，故受之以頤；頤者養也。不養則不可動，故受之以大過。  
物不可以終過，故受之以坎；  
坎者陷也。陷必有所麗，故受之以離；離者麗也。

有天地，然後有萬物；有萬物，然後有男女；有男女，然後有夫婦；  
有夫婦，然後有父子；有父子然後有君臣；有君臣，然後有上下；  
有上下，然後禮儀有所錯。夫婦之道，不可以不久也，故受之以恆；

恆者久也。物不可以久居其所，故受之以遯；  
遯者退也。物不可終遯，故受之以大壯。 物不可以終壯，故受之以晉；  
晉者進也。進必有所傷，故受之以明夷；  
夷者傷也。傷於外者，必反其家，故受之以家人。 家道窮必乖，故受之以睽；

睽者乖也。乖必有難，故受之以蹇；  
蹇者難也。物不可終難，故受之以解； 解者緩也。緩必有所失，故受之以損；  
損而不已，必益，故受之以益。 益而不已，必決，故受之以夬；  
夬者決也。決必有所遇，故受之以姤；

姤者遇也。物相遇而後聚，故受之以萃；  
萃者聚也。聚而上者，謂之升，故受之以升。 升而不已，必困，故受之以困。  
困乎上者，必反下，故受之以井。

井道不可不革，故受之以革。 革物者莫若鼎，故受之以鼎。  
主器者莫若長子，故受之以震；  
震者動也。物不可以終動，止之，故受之以艮；  
艮者止也。物不可以終止，故受之以漸；  
漸者進也。進必有所歸，故受之以歸妹。 得其所歸者必大，故受之以豐；

豐者大也。窮大者必失其居，故受之以旅。 旅而無所容，故受之以巽；  
巽者入也。入而後說之，故受之以兌； 兌者說也。說而後散之，故受之以渙；  
渙者離也。物不可以終離，故受之以節。 節而信之，故受之以中孚。  
有其信者，必行之，故受之以小過。 有過物者，必濟，故受之以既濟。  
物不可窮也，故受之以未濟，

終焉。

## 《易經·雜卦傳》

乾剛，坤柔，比樂，師憂。

臨、觀之義，或與或求。

屯見而不失其居。蒙雜而著。

震起也，艮止也；損益盛衰之始也。

大畜時也。無妄災也。

萃聚，而升不來也。謙輕，而豫怠也。

噬嗑食也，賁無色也。

兌見，而巽伏也。

隨無故也，蠱則飭也。

剝爛也，復反也。

晉晝也，明夷誅也。

井通，而困相遇也。

咸速也，恆久也。

渙離也，節止也；

解緩也，蹇難也；睽外也，家人內也；

否泰反其類也。大壯則止，遯則退也。

大有眾也，同人親也；革去故也，鼎取新也；小過過也，中孚信也；

豐多故，親寡旅也。離上，而坎下也。

小畜寡也，履不處也。需不進也，訟不親也。

大過顛也。姤遇也，柔遇剛也。漸女歸，待男行也。  
頤養正也，既濟定也。歸妹女之終也。  
未濟男之窮也。夬決也，剛決柔也，君子道長，小人道憂也。

## References

1. <http://www.gutenberg.org/cache/epub/25501/pg25501.html>
2. <http://www.sacred-texts.com/ich/index.htm>



**Commentary**

**Generation of Yi Jing (I Ching) Hexagrams  
 According to the Principle of Existence**

Huping Hu\* & Maoxin Wu

**ABSTRACT**

In this commentary, we generate the Yi Jing (I Ching) hexagrams according to the Principle of Existence.

**Key Words:** Yi Jing, I Ching, hexagram, Principle of Existence.

Applying the principle of existence (Hu & Wu, 2010), one may generate the hexagrams of Yi Jing (I Ching) as follows:

$$\begin{aligned}
 1 &= e^{i0} = e^{i0} e^{i0} e^{i0} = e^{ix-ix} e^{iy-iy} e^{iz-iz} = \left( e^{ix} e^{iy} e^{iz} \right) \left( e^{-ix} e^{-iy} e^{-iz} \right) \\
 &= \frac{\begin{pmatrix} e^{i\alpha} \\ e^{i\beta} \\ e^{i\gamma} \end{pmatrix}}{\begin{pmatrix} e^{ix} e^{iy} e^{iz} \\ e^{ix} e^{iy} e^{iz} \end{pmatrix}} \rightarrow \frac{\begin{pmatrix} \text{---} \\ \text{---} \\ \text{---} \end{pmatrix}}{\begin{pmatrix} e^{i\phi} \\ e^{i\varphi} \\ e^{i\chi} \end{pmatrix}} \rightarrow \frac{\begin{pmatrix} \text{---} \\ \text{---} \\ \text{---} \end{pmatrix}}{\begin{pmatrix} \text{---} \\ \text{---} \\ \text{---} \end{pmatrix}} \text{Upper Trigram} \text{ etc.} \quad (1)
 \end{aligned}$$

where x, y & z are hypothesized to be three parameters for coding information in I-Ching before the separation of the outer aspect and the inner aspect;  $\alpha$ ,  $\beta$  &  $\gamma$  are three parameters for coding information of outer aspect;  $\psi$ ,  $\varphi$  &  $\chi$  are three parameters for coding information of inner aspect; and the following selections and mappings are used at the hexagram/code level:

$e^{i\alpha}$  is allowed to have the value (collapse to) **+1, or -1** respectively at the code level

$e^{i\beta}$  is allowed to have the value (collapse to) **+1, or -1** respectively at the code level

$e^{i\gamma}$  is allowed to have the value (collapse to) **+1, or -1** respectively at the code level (2)

---

Correspondence: Huping Hu, Ph.D., J.D., Scientific GOD, Inc., P. O. Box 267, Stony Brook, NY 11790. E-mail: [editor@scigod.com](mailto:editor@scigod.com)

$e^{-i\psi}$  is allowed to have the value (collapse to) **+I, or -I** respectively at the code level

$e^{-i\phi}$  is allowed to have the value (collapse to) **+I, or -I** respectively at the code level

$e^{-i\chi}$  is allowed to have the value (collapse to) **+I, or -I** respectively at the code level

$$\{+1, -1\} \rightarrow \{\text{-- (Yang), -- (Yin)}\} \quad (3)$$

The above selections and mappings produce the  $2^6=64$  hexagrams of I-Ching.

In this coding system, {Yang, Yin} as a set have the following algebraic properties:

$$\text{Yang} + \text{Yin} = 0 \quad (4)$$

To accommodate “Changing Yang” and “Changing Yin,” the following expanded selections and mapping can be used:

$e^{i\alpha}$  is allowed to have the value (collapse to) **+I, +i, -I or -i** respectively at the code level

$e^{i\beta}$  is allowed to have the value (collapse to) **+I, +i, -I or -i** respectively at the code level

$e^{i\gamma}$  is allowed to have the value (collapse to) **+I, +i, -I or -i** respectively at the code level (5)

$e^{-i\psi}$  is allowed to have the value (collapse to) **+I, +i, -I or -i** respectively at the code level

$e^{-i\phi}$  is allowed to have the value (collapse to) **+I, +i, -I or -i** respectively at the code level

$e^{-i\chi}$  is allowed to have the value (collapse to) **+I, +i, -I or -i** respectively at the code level

$$\{+1, +i, -1, -i\} \rightarrow \{\text{Yang, Changing Yang, Yin, Changing Yin}\} \quad (6)$$

The above selections and mappings produce the  $4^6=4096$  hexagrams of I-Ching which include the Changing Yang and Changing Yin.

Therefore, the 64 DNA Codons and their corresponding anti-codons belong to a subset of the 4096 hexagram set.

In this expanded coding system, {Yang, Changing Yang, Yin, Changing Yin} as a set have the following algebraic properties:

$$\begin{aligned} Yang + Yin + Changing Yang + Changing Yin &= 0 \\ Yang^2 + Yin^2 + (Changing Yang)^2 + (Changing Yin)^2 &= 0 \\ \dots \\ Yang^n + Yin^n + (Changing Yang)^n + (Changing Yin)^n &= 0 \end{aligned} \tag{7}$$

where  $n=1,2,3,4,\dots$

## References

Hu, H., Wu M. (2010), *The Principle of Existence: Toward a Scientific Theory of Everything*. Scientific GOD Journal, Vol. 1 (1) pp. 8-77. Also see <http://vixra.org/abs/0912.0047>