

# Yijing

Comprehensive, Traditional I Ching for English Speakers

Skylar Saveland  
Corpora Inc

March 4, 2025



# Contents

1 乾	1
2. 坤	3
3. 屯	5
4. 蒙	7
5. 需	9
6. 讼	11
7. 师	13
8. 比	15
9. 小畜	17
10. 履	19
11. 泰	21
12. 否	23
13. 同人	25
14. 大有	27
15. 谦	29
16. 豫	31
17. 随	33
18. 蛊	35
19. 临	37
20. 观	39
21. 噬嗑	41
22. 贲	43
23. 剥	45

24. 复	47
25. 无妄	49
26. 大畜	51
27. 颐	53
28. 大过	55
29. 坎	57
30. 离	59
31. 咸	61
32. 恒	63
33. 遯	65
34. 大壮	67
35. 晋	69
36. 明夷	71
37. 家人	73
38. 睽	75
39. 蹇	77
40. 解	79
41. 损	81
42. 益	83
43. 夬	85
44. 姤	87
45. 萃	89
46. 升	91
47. 困	93
48. 井	95
49. 革	97
50. 鼎	99
51. 震	101
52. 艮	103
53. 渐	105

54. 归妹	107
55. 丰	109
56. 旅	111
57. 巽	113
58. 兑	115
59. 涣	117
60. 节	119
61. 中孚	121
62. 小过	123
63. 既济	125
64. 未济	127
Hexagram 44, Coming to Meet, 姤 (gòu) changes to Hexagram 12, Standstill, 否 (pǐ).	129
Hexagram 48, The Well, 井 (jǐng) changes to Hexagram 5, Waiting, 需 (xū).	131
Hexagram 49, Revolution (Molting), 革 (gé) changes to Hexagram 31, Influence (Wooing), 咸 (xián).	133
Hexagram 52, Keeping Still, Mountain, 艮 (gèn) changes to Hexagram 53, Development (Gradual Progress), 漸 (jiàn).	135
Test	137
64 - 未濟 (wei ji) Before Completion	139
周易卦辭 - Zhou Yi Judgement . . . . .	139
彖傳 (Tuàn Zhuàn) - Ten Wings Commentary . . . . .	139
大象傳 (Dà Xiàng Zhuàn) —Ten Wings Commentary on the Image . . . . .	140
文言傳 (Wényán Zhuàn) . . . . .	140
Wang Bi Commentary . . . . .	140
Later Editorial Traditions (Song Dynasty Onward) . . . . .	140
Later Scholastic Additions . . . . .	141
Overall Summary . . . . .	141
Changing Line 1 . . . . .	141



# 1 乾



## 乾，元亨利贞

The Creative: prime success, advantageous to be steadfast.

初九：潜龙勿用

The dragon lies hidden. It is not yet time to act.

九二：见龙在田，利见大人

The dragon appears in the field. It is beneficial to see a great person.

九三：君子终日乾乾，夕惕若厉，不可大意

The superior person is always alert and cautious, and evening brings apprehension. He must not be careless.

九四：或跃在渊，无咎

Leaping into the abyss brings no blame.

九五：飞龙在天，利见大人

The flying dragon soars in the sky. It is beneficial to see a great person.

上九：亢龙有悔

The dragon rises to great heights but regrets it.



## 2. 坤

### 坤，元亨，利牝马之贞

The Receptive: Success. It is advantageous to maintain the constancy (chastity) of the female horse.

初六：履霜，坚冰至

六二：直，方，大，不习无不利

六三：含章可贞；或从王事，无成有终

六四：括囊，无咎，无誉

九五：黄裳，元吉

上六：龙战于野，其血玄黄



### 3. 屯

屯，元亨，利贞。勿用有攸往初九：磐桓，利居贞，利建侯九二：屯如遭如，乘马班如，匪寇，婚媾九三：即鹿无虞，惟入于林中，君子几不如舍，往吝六四：乘马班如，求婚媾，往往不利九五：屯其膏，小贞吉，大贞凶上六：乘马班如，泣血涟如



## 4. 蒙

蒙，亨。匪我求童蒙，童蒙求我，初筮告，再三渎，渎则不告初九：发蒙，利用刑人，用说桎梏，以往吝六二：包蒙，吉，纳妇以贞九三：勿用取女，见金夫，不有躬，无攸利六四：困蒙，吝九五：童蒙，吉上九：击蒙，不利为寇，利御寇



## 5. 需

需，亨，利贞。勿用有攸往

Need (Waiting), success, advantageous to be steadfast. Do not use it when there is a place to go.

初九：需于郊，利用恒，无咎

九二：需于沙，小有言，终吉

九三：需于泥，致寇至，往吝

六四：需于血，出自穴

九五：需于酒食，贞吉

上六：入于穴，有不速之客三人来，敬之终吉





## 6. 讼

讼，亨，利诉讼初九：不永所事，小有言，终吉九二：不克讼，归而逋，其邑三百户，无眚九三：食旧德，贞厉，终有悔六四：不永所事，拯于郊，无咎九五：讼，无咎上九：或锡鞶带，终朝三褫之



## 7. 师

师，贞丈人吉，十方大吉初九：师出以律，否臧凶九二：在地中，师行恆，君子作师九三：师或舆尸，凶六四：师左次，凶九五：田有禽，利执言，无咎上九：大君有命，开国承家，小人勿用



## 8. 比

比，吉。原筮元永贞，无咎初九：有孚比之，无咎；有孚，攸如，永贞吉九二：比之自内，贞吉九三：比之匪人六四：外比之，贞吉九五：显比，王用三驱，失前禽，邑人不诟，吉上九：同人于郊，遇其夷，则吝



## 9. 小畜

小畜，亨。密云不雨，自我西郊，公事亨初九：有厉利行师九二：牵复，亨九三：良马逐，利艰贞六四：舆说辐，贞吉九五：有孚挛如，无咎上九：既雨既处，尚德载，复命，无咎





## 10. 履

履，虎尾，不咥人，亨初九：履错然，敬之无咎九二：履道坦坦，幽人贞吉九三：众允允，不如退也六四：履虎尾，愬愬终吉九五：夬履，贞厉上九：视履考祥，其旋元吉



## 11. 泰

泰，小往大来，吉亨初九：拔茅茹，以其汇，贞吉，亨九二：包荒，用冯河，不遐遗，朋亡得尚于中行九三：无平不陂，无往不复，艰贞无咎六四：翩翩不富，以其邻，不戒以孚九五：帝乙归妹，其君之过上九：城复于隍，勿用师自邑



## 12. 否

否，否之匪人，不利君子贞（各爻同上）



## 13. 同人

同人，亨，利涉大川，利君子贞初九：同人于门，无咎九二：同人于宗，吝九三：伏戎于莽，升其高陵，三岁不兴六四：乘其墉，弗食，南有嘉鱼九五：同人先号咷而后笑，大师克相遇上九：同人于郊，无悔





## 14. 大有

大有，元亨初九：无交害九二：大有益九三：大有丧六四：大有实九五：无不利上九：大有终吉



## 15. 谦

谦，亨。君子有终，乃光大初九：谦谦君子，卑以自牧九二：鸣谦，贞吉九三：劳谦君子，有过则罚六四：谦谦君子，终日乾乾九五：鸣谦，利用行师上九：鸣谦，利用御寇



## 16. 豫

豫，利建侯行师初九：入之无咎，出门庭九二：休豫，吉九三：眇豫，无咎六四：豫，悔亡九五：贞疾，恒不死上九：鸣豫，凶



## 17. 随

随，元亨，利贞，无咎初九：官随，利用戒慎九二：系小子，失丈夫九三：随有获，贞凶六四：随有吝，无咎九五：孚于嘉，吉上九：羝羊触藩，羸其角，终则凶





## 18. 蛊

蛊，元亨，利涉大川。先甲三日，后甲三日初九：干父之蛊，有子，考无咎九二：干母之蛊，不可贞九三：干父之蛊，小有悔，无大咎六四：悔亡，田有禽九五：以桑带水上九：王用亨于岐山，监于不牛，贞厉



## 19. 临

临，元亨，利贞。至于八月有凶初九：咸临，贞吉九二：咸临，无咎九三：甘临，吉，往无咎六四：至临，吉，无咎九五：知临，大君有命上九：敦临，吉



## 20. 观

观，盥而不荐，有孚颙若初九：盥而不荐，有孚，元吉九二：悔亡，望于秋毫九三：含章可贞，或从王事，无成有终六四：括囊，无咎九五：有孚挛如，无咎上九：敦观，小人无咎



## 21. 噬嗑

噬嗑，亨，利獄初九：噬肤，得肉，行道，失眚九二：噬臂，害羞，貞凶九三：噬干脰，得黃金，貞厉六四：噬肤，凶九五：噬腊肉，得实，貞厉上九：何校灭耳，凶





## 22. 賁

賁，亨，小利有攸往初九：賁其趾，舍车而徒九二：賁其须九三：賁如濡如，永贞吉六四：悔亡九五：賁其赤，喙喙，其怒可用贞上九：龙视于田，利见大人



## 23. 剥

剥，不利有攸往初六：剥床以足，蔑贞九二：剥床以辨，蔑贞九三：剥之，无咎六四：剥床以肤，凶九五：剥于  
胃上九：不可厚载



## 24. 复

复，亨。出入其庭，勿逐，利有攸往初九：不复远，无祇悔，元吉九二：休复，吉九三：频复，厉无咎六四：中行独复九五：敦复，无悔上九：迷复，凶



## 25. 无妄

无妄，元亨，利贞。其匪正有眚，不利有攸往初九：无妄，行有眚，无攸利九二：不耕获，不陈言，往则无咎九三：无妄之灾，或系之牛，行人失得六四：无妄，得其道，遇其夷九五：无妄，行有悚上九：无妄，悔亡





## 26. 大畜

大畜，利贞。不家食，吉初九：有厉，利贞，不犯其忌九二：牵复，吉九三：良马逐，利艰贞六四：舆说辐，贞吉九五：有孚，威如，长子贞吉上九：大畜，利贞



## 27. 颐

颐，贞。收颐，自求口实初九：舍尔灵龟，观我朵颐，凶九二：颠颐，拂经，于丘颐，征凶，无咎九三：拂颐，贞凶六四：颠颐，贞吉九五：拂颐，舍则吉上九：由颐厉



## 28. 大过

大过，栋桡，利有攸往初九：弗过防之，从或戕之，凶九二：枯杨生稊，老夫得其女妻，无不利九三：久困，成有攸往六四：大过，处巢于木，吝九五：大过，右卫，攸往，利见大人上九：弗遇过之，飞鸟离之，凶



## 29. 坎

坎，习坎，入于坎窞，勿用有攸往初九：习坎，入于坎窞，凶九二：坎有险，求小得九三：来之坎坎，险且枕，入于坎窞，勿用六四：樽酒，薄言，勿用九五：坎不盈，祗既平，无咎上九：以神遇之，吉





## 30. 离

离，利贞，亨。畜牝牛，吉初九：履错然，敬之无咎九二：黄离，元吉九三：日昃之离，不鼓缶而歌，则大耋之嗟，凶六四：离陟，析为离，凶九五：出涕沱若，戚嗟若，吉上九：羝羊触藩，其角不胜，自牧，行人攸往，有言，不信



## 31. 咸

咸，亨，利贞初九：咸其拇，凶九二：咸其腓，凶九三：咸其股，悔亡六四：咸其脢，无咎九五：咸其颐，凶上九：咸其辅，贞吉



## 32. 恒

恒，亨，无咎，利贞，利有攸往初九：浚恒，贞凶九二：悔亡，失得勿恤九三：不恒其德，或承之羞六四：田无禽九五：恒其德，贞夫妇，吉上九：振恒，凶



## 33. 遯

遯，亨。小利贞初九：遯尾，厉九二：见大人，以往吝九三：遯其门，闷其心六四：执之，失道凶九五：嘉遯，贞吉上九：遯其身，贞凶





## 34. 大壮

大壮，利贞初九：壮于趾，不获贞九二：贞厉，悔亡九三：须臾，终不可贞六四：栋桡，利有攸往九五：丧羊于易，无悔上九：大壮，吉



## 35. 晋

晋，康侯用锡马蕃庶初九：晋如摧如，贞厉九二：晋如愁如，贞吉九三：众允，悔亡六四：晋如尧，如用缶，贞厉九五：晋如摧如，贞吉上九：晋其角，维用伐邑，厥言有咎



## 36. 明夷

明夷，利艰贞初九：明夷于飞，垂其翼九二：明夷于陆，闷其心九三：失明夷于西北，遇熏于宫中六四：入于左腹，获明夷之心九五：箕子之明夷上九：不明夷，利艰贞



## 37. 家人

家人，利女贞初九：家人之际，丈夫贞吉九二：室有家，遇其主，贞吉九三：家人不睦，利有攸往六四：家人吝九五：家人之信，贞厉上九：有孚威如，终吉





## 38. 睽

睽，小事吉初九：悔亡九二：遇主，吝九三：食旧德，贞厉六四：睽孤，遇元夫九五：悔亡，丧马勿逐上九：睽孤遇元夫，夙吉



## 39. 蹇

蹇，利西南，不利东北，利见大人初九：往蹇来誉九二：大蹇，利贞九三：蹇于陵，困于赤绂，乃徐有说六四：往蹇来反九五：大蹇，利见大人上九：蹇于卒，羸于跬阵



## 40. 解

解，利西南，无咎初九：无咎，勿行，艰则吉九二：有孚于饮酒，贞吉九三：中人之解，言告而凶六四：有孚于小事，吉九五：出门右，凶上九：师颂，终日戒



## 41. 损

损，有孚，元吉，利有攸往，曳其轮，濡其尾，无咎初九：损，有孚，元吉九二：损，有孚，元吉九三：损之，凶六四：损之，有孚，终吉九五：大人虎变，未占有孚上九：弗损，益之





## 42. 益

益，利有攸往，利涉大川初九：利用为大作，元吉九二：益之，无咎九三：益之，无咎，利用愁戚六四：益之，无咎九五：益之，无咎上九：大过，咎



## 43. 夬

夬，扬于王庭，贞吉初九：悔亡九二：以决疑，无咎九三：怒目，视为夬，悔亡六四：夬如輿尸，凶九五：夬于飞垂，其翼若垂，贞凶上九：亢夬，终吉



## 44. 姤

姤，女壮，勿用取女初九：姤其角，吝九二：姤其角，吉九三：姤如，利用恒，无咎六四：豚鱼吉，利涉大川九五：姤其须上九：姤其血，去逖出



## 45. 萃

萃，亨。王假有物初九：萃有位，无咎九二：众也，熙熙，裕如，吉九三：萃如嗟如，无咎六四：大车以载，有攸往，无咎九五：萃于邑，哀于一门上九：以箕子之羹，用拯马革





## 46. 升

升，元亨初九：曰升曰征，吉九二：元亨，无咎九三：升虚邑，亨六四：升之，不害九五：夙升，吉上九：升其陵，凶



## 47. 困

困，亨。贞，大人吉，无咎，有言不信。初九：臀困于株木，入于幽谷，三岁不见。九二：困于酒食，朱紱方来，利用亨九三：困于石，据于蒺藜，入于其宫，不见其妻，凶。六四：来徐徐，困于金车，吝。九五：劓刖，困于赤紱，乃徐有说，利用祭祀。上九：困于葛藟，于臲，曰丧，于大吉。



## 48. 井

井，改井不利，汲井有时

The Well: Changing the well is disadvantageous; drawing water in its proper time brings benefit.

初九：井泥不食，旧井无禽

1: The well's mud is not eaten; the old well has no birds.

九二：井谷射鲋，瓮敝，亦孔大吉

九三：井渫不食，凶

六四：井收，其汲自井，贞吉

九五：井井，甃其瓶，凶

上九：井溢，凶



## 49. 革

革，己日乃革，元亨，利贞初九：巩用丸，有孚九二：巩用银，乃不革九三：巩用株，乃革六四：巩用楮，征凶九五：大人革面，君子无咎上九：己日乃革，终无咎





## 50. 鼎

鼎，利贞



## 51. 震

震，亨。震来虩虩，笑言哑哑，震惊百里，不丧匕鬯初九：震来虩虩，后笑言哑哑九二：震来厉，亿丧贝九三：震苏苏，震行无眚六四：震遂泥九五：震往来厉，亿丧贝上九：震索索，视矍矍，征凶



## 52. 艮

艮，艮其背，不获其身，行其庭，不见其人，无咎初九：艮其趾，无咎九二：艮其腓，不拂则喜九三：艮其限，列其夤，厉熏心六四：艮其身，无咎九五：艮其辅，言有序上九：敦艮，吉



## 53. 渐

渐，女归吉初九：女归吉九二：渐至于陆，入于其门，悔亡九三：渐进于丘，吉六四：渐之，履渐进九五：渐，归妹，征凶上九：渐之夬夬，征凶





## 54. 归妹

归妹，征凶，无攸利初九：归妹以娣，跛能履，征吉九二：眇能视，跛能步，履虎尾，征凶九三：归妹以须，反归以娣六四：归妹愆期，迟归有时九五：帝乙归妹，其君之过上九：女承筐无实，士刲羊，无咎



## 55. 丰

丰，亨，王假之，勿忧，宜日中初九：丰其屋，蔀其家，悔亡九二：丰其蔀，日中见斗，往得疑疾，有孚发若，吉九三：丰其沛，日中见沫，得其义六四：丰其咏，贞厉九五：丰其饰，贞吉上九：丰其屋，蔀其家，见其妻子，终吉



## 56. 旅

旅，小亨，旅贞吉初九：旅舍遇其夷，平旦无咎九二：旅即次，怀其资，得童仆，贞吉九三：旅焚其次，丧其童仆六四：旅于处，得其资斧，贞厉九五：旅其仪，或执其鞭，贞吉上九：复归于敦，何咎



## 57. 巽

巽，小亨，利有攸往初九：巽在床下，用拯马壮九二：巽在车道，遇其夷也九三：巽在床下，无咎六四：巽在车道，利见大人九五：巽在渊中，咎上九：巽于血，出血攸往





## 58. 兑

兑，亨，利贞初九：和兑，吉九二：孚兑，吉九三：引兑六四：商兑未宁，介疾有喜九五：孚于剥，有厉上九：引兑



## 59. 涣

涣，亨，王假有庙，利涉大川，利贞初九：有孚涣奔，悔亡九二：涣奔其机，悔亡九三：涣其躬，无悔六四：涣其群，元吉九五：涣汗出，悔亡上九：涣其血，去逖出



## 60. 节

节，亨，苦节，利贞初九：不出户庭，凶九二：不出门庭，利见大人九三：不节若，厉，无咎六四：安节，亨九五：甘节，往吉上九：苦节，贞凶



## 61. 中孚

中孚，豚鱼吉，利涉大川初九：虞，吉九二：鸣中孚九三：有孚六四：有孚，血去惕出九五：有孚，王用亨于西山九上九：有孚，迈厉





## 62. 小过

小过，亨，利贞，可小事，不可大事初九：飞鸟以凶九二：过其祖，遇其叔，悔亡九三：弗过，遇其惕，征吉六四：以杞包瓜，无咎九五：小过，厉，贞吉上九：弗遇过之，飞鸟离之，凶



## 63. 既济

既济，亨，小利贞初九：曳其轮，濡其尾，无咎九二：悔亡，田获三品九三：众吉六四：贞凶，悔亡九五：东邻杀牛，不如西邻之禴祭上九：往得疑疾，凶



## 64. 未济

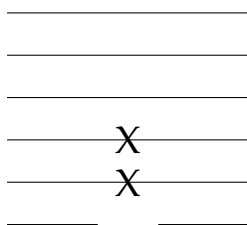
未济，亨初九：济于泥，险且夬，入于坎，凶九二：妇丧其茀，勿逐，七日得九三：济于赤石，得朋，利涉大川  
六四：济于泥，致寇至九五：济于泥，厉，困于赤石上九：济于泥，否极泰来

---

此本为《周易》本义，极简正本。



**Hexagram 44, Coming to Meet, 姤 (gòu) changes to Hexagram 12, Standstill, 否 (pǐ).**



姤，遇合无常，慎动宜迟

Coming to Meet: In unexpected encounters the situation is uncertain; caution and delay in action are advisable.

九二：变中有悔，宜退不进

Changing Line (Nine-Two): In change, regret arises; it is best to withdraw rather than to advance.

九三：遇事难辨，内外反复

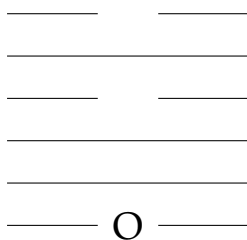
Changing Line (Nine-Three): When matters are unclear, both inner and outer forces fluctuate, warning against impulsive action.

否，亨；君子以远慎勿用

Standstill: Success comes through inaction; the superior man keeps his distance and refrains from engaging.



**Hexagram 48, The Well, 井 (jǐng)  
changes to Hexagram 5, Waiting, 需 (xū).**



井，改井不利，汲井有时

The Well: Changing the well is disadvantageous; drawing water at its proper time brings benefit.

初九：井泥不食，旧井无禽

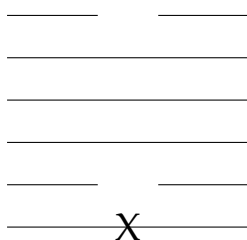
Line 1: The well's mud is not eaten; the old well attracts no birds.

需，亨，利贞。勿用有攸往

Waiting: Success, advantageous to be steadfast. Do not use when there is a destination.



# Hexagram 49, Revolution (Molting), 革 (gé) changes to Hexagram 31, Influence (Wooing), 咸 (xián).



革，己日乃革，元亨，利贞

Revolution: On the appointed day, change comes. Great success; it is beneficial to be steadfast.

初九：巩用黄牛之革

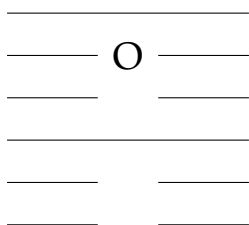
Changing Line (Nine-One): Firmly bind with the hide of a yellow ox.

咸，亨，利贞，取女吉

Influence: Success. Advantageous to be steadfast. Taking a wife brings good fortune.



**Hexagram 52, Keeping Still, Mountain,  
艮 (gèn) changes to Hexagram 53,  
Development (Gradual Progress), 漸  
(jiàn).**



艮，君子以思不出其位

Keeping Still: The superior man remains in his proper place, contemplating his actions.

九五：艮其背，不获其身

Changing Line (Nine-Five): If one turns away from his proper station, he loses his integrity.

漸，亨。君子以逐渐进取

Development: Gradual progress brings success; the superior man advances step by step.

# Test

---

---

---

---

---

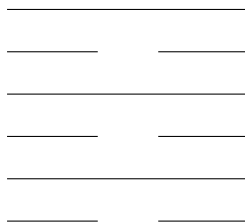
---

Foofoo baz.





## 64 - 未濟 (wei ji) Before Completion



### 周易卦辭 - Zhou Yi Judgement

未濟，亨。小狐汔濟，濡其尾，無攸利。

**Before Completion (Not Yet Across):** Success is indicated, yet the small fox, about to cross (nearing the ford), wets its tail (soaks its tail), with no benefit (bringing no advantage).

The Judgment implies that while there is potential for success, one must act with vigilance. The image of the small fox nearly completing a crossing but wetting its tail serves as a caution against premature confidence or minor lapses that can undermine the entire effort.

### 彖傳 (Tuàn Zhuàn) - Ten Wings Commentary

未濟，亨。柔得中也。小狐汔濟，濡其尾，無攸利。剛柔之際未定也。雖不利，必有功。時未至，故未濟。

**Before Completion (Not Yet Across):** Success is indicated because the yielding (soft) element attains the central (middle) balance. The small fox, about to cross (nearly crossing/almost across), wets its tail (soaks its tail), with no benefit (gains no advantage). The interplay of firm and yielding (firm and soft) is not yet settled (stabilized). Though unfavorable, achievement (merit) still arises; the time (moment) is not ripe, and thus completion remains unrealized.

The Tuàn Zhuàn expands upon the notion that the current balance between firmness and yielding is in flux. Despite apparent setbacks, there is still forward motion toward eventual success. The cautionary note is that conditions are not yet fully aligned for perfect completion.

## 大象傳 (Dà Xiàng Zhuàn) —Ten Wings Commentary on the Image

象曰：火在水上，未濟。君子以慎終如始。

**Image (Symbol):** Fire sits above water—this is Before Completion (Not Yet Across). The noble one (superior man) remains as careful at the end as at the beginning (in the final steps as at the outset).

The Dà Xiàng Zhuàn uses the image of fire over water to illustrate the precarious nature of partial success. It urges the noble one to maintain initial caution throughout, ensuring that small oversights do not spoil the entire effort.

## 文言傳 (Wényán Zhuàn)

未濟之時，蓋示有終未終之象，故曰小狐汔濟，濡其尾。以慎微之心，而後可成。

**At the time of Before Completion (Not Yet Across):** The affair is near its end yet not fully ended—hence, the little fox nearly crosses (almost crosses) but wets its tail (dampens its tail). Only by exercising utmost caution (meticulous vigilance) can one achieve fulfillment (success).

The Wényán Zhuàn clarifies that “before completion” entails a transitional stage—close to the goal but not quite there. Constant attentiveness to small details can prevent minor missteps from sabotaging the larger objective.

## Wang Bi Commentary

王弼曰：未濟，事將成而未成也。小狐汔濟，猶有危險也。故濡其尾，示慎終之道也。

**Before Completion (Not Yet Across):** It signifies that an affair is on the verge of success yet remains unfinished (approaching completion without being fully accomplished). The small fox, nearly crossing (close to the crossing), still faces danger; thus, it wets its tail (soaks its tail), exemplifying the necessity of caution until the very end (remaining vigilant until all is finished).

Wang Bi underscores the precarious state of affairs in 未濟. Even when success is near, one must remain alert, as the final steps can make or break the entire undertaking.

## Later Editorial Traditions (Song Dynasty Onward)

宋人云：未濟之卦，示人於臨終之際猶需敬慎，所謂‘慎終如始’，則大功可成也。小失或潰全局，宜戒之。

**Not Yet Across (Before Completion):** It teaches that even as one nears the end, reverence and caution remain imperative—“being as careful at the end as at the beginning” secures the great work’s completion (achievement of major goals). A small misstep (minor error) can ruin the entire endeavor, so heed caution.

## Later Scholastic Additions

或謂‘小狐汔濟’乃心志未定，猶欠臨門一腳；若能以誠敬自持，則雖濡尾亦可轉禍為福。

**Interpretation:** ‘The small fox nearly crosses’ suggests an unsettled intention, lacking that final step at the threshold (the last push); if one maintains sincerity and reverence (earnest respect), even a wet tail can turn misfortune into blessing (transform ill into favor).

Song-era commentators emphasize the psychological dimension of 未濟: the mind must remain resolute, or else small lapses in diligence can produce disproportionately large consequences. Nonetheless, sincerity and reverence can mitigate even these missteps.

## Overall Summary

Hexagram 64 (未濟, wei ji) conveys a state in which success is tantalizingly close but not yet fully realized. The imagery of a small fox almost crossing a stream but wetting its tail warns against complacency. Ancient texts (Zhou Yi, Ten Wings) emphasize vigilance until the very end; Wang Bi highlights the danger of assuming victory prematurely; and Song-era editors underscore how sincerity and cautious attention to minor details can determine whether one transforms a near-miss into ultimate success. The final takeaway is that the last steps, though seemingly small, are crucial to genuine completion.

## Changing Line 1

周易 Zhou Yi

初六：濡其尾，吝。

At the first line (chu liu), the tail is wetted, bringing distress.

This line from Hexagram 64 (Before Completion) indicates a premature or overly hasty movement. By entering the water too soon, the fox (or traveler) ends up wetting its tail, signifying an error that leads to regret or discomfort. The Zhou Yi core text warns that even at the beginning, vigilance is crucial.

## Ten Wings

《十翼》曰：初涉未穩，濡尾示其輕進；宜審時度勢，方免後悔。

**The Ten Wings state:** At the first step, when one's footing is not secure, wetting the tail illustrates rash advance. One should carefully assess the situation in order to avoid future remorse

In the Ten Wings commentary, the emphasis is on “lightness of step” —the line cautions that moving too quickly, without firm footing, can sabotage the broader process of crossing. The text urges calm deliberation rather than impulsive action.

## Wang Bi

王弼曰：初六濡尾，示其心未定而先行，易陷險境，宜戒之。

**Wang Bi remarks:** The wet tail at the first line shows that the mind is not yet settled, and one acts prematurely, risking peril. Caution is advised.

Wang Bi's reading highlights the psychological aspect of the line: an unsettled mindset drives hasty action, which leads to difficulties. His commentary underscores the need for mental clarity and composure before taking steps toward completion.

## Later Editorial Traditions

宋人云：初爻之濡尾，蓋小失而生隱患，若能以誠敬自省，則可轉危為安。

**A Song-era note:** The wet tail at the first line is a small misstep that can breed hidden dangers. Yet if one reflects sincerely and reverently, the threat can be turned into safety.

Later commentaries from the Song dynasty and beyond view the wet tail as a minor but revealing mistake. They stress the importance of sincere self-examination at the earliest stage, so that small errors do not grow into larger crises. This process of reflection can avert potential harm and realign the journey toward eventual success.