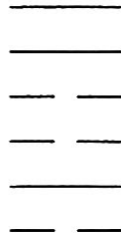


## 59 huan/gushing



*Offering.*

*The king is present in the ancestral temple.*

*Favourable for fording a big river.*

*Favourable augury.*

Base (6): For gelding a horse: healing.

AUSPICIOUS.

(9) 2: Gushing over the stable.

*Troubles disappear.*

(6) 3: Gushing on the body.

*No trouble.*

(6) 4: Gushing over the bystanders.

MOST AUSPICIOUS.

*Gushing on to their mound.*

*Can such things be found?*

(9) 5: Gushing, flushing the liver.

*A great scream.*

Gushing in the king's dwelling.

NO MISFORTUNE.

Top (9): Gushing, this blood of castration.

*In going far, NO MISFORTUNE.*

(59) **gushing**

The subject here is not sacrifice, but the gelding of a horse, which must have been important, fairly frequent, and very risky. Gao says it was an occasion for divination (G334). See also 9:5 and 36:2.

(Tag) The gushing may refer to blood, or it may refer to water.

(Hexagram statement) See Note 37:5 about the presence of the king.

(Base) Gao suggests *zheng* means castration.

(2) Gao believes *ji* 'low table' is a copyist's error for the very similar character *jiu* 'a stable' or 'animal's stall' (G334). See Diagram 14.

(4) 'Can such things be found?', translated more literally and without rhyme, means 'Not what is normally expected.'

(5) Kunst (R356) emends the first sentence, changing *han qi* 'sweats it' to *qi gan* 'the liver' (as in the Mawangdui manuscript), so as to read 'Gushing is the liver.' Gao (G335), agreeing that two characters have been copied in reverse order, but not changing either of them, reads the meaning as 'sweating.' The real significance of neither translation is clear.