# 易经

Arrogant dragon will have cause to repent.

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

Wavering flight over the depths.
No blame.

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

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

Hidden dragon. Do not act.

## 1 乾 qián

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

THE CREATIVE works sublime success, furthering through perseverance.

The rain comes, there is rest. This is due to the lasting effect of character. Perseverance brings the woman into danger. The moon is nearly full. If the superior man persists, Misfortune comes.

If you are sincere and loyally attached, You are rich in your neighbor.

If you are sincere, blood furnishes and fine gives way. No blame.

The spoken burst out of the wagon wheels. Man and wife roll their eyes.

He allows himself to be drawn into returning. Good fortune.

Return to the way. How could there be blame in this? Good fortune.

## 2 坤 kūn

*The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL. Thus the superior man Refines the outward aspect of his nature.*

THE TAMING POWER OF THE SMALL has success. Dense clouds, no rain from our western region.

Dragons fight in the meadow.
Their blood is black and yellow.

A yellow lower garment
brings supreme good fortune.

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

Hidden lines. One is able to remain preserving.
If by chance you are in the service of a king,
seek not works, but bring to completion.

Straight, square, great. Without purpose,
yet nothing remains unfurthered.

When there is barefoot undertaker,
solid ice is not far off.

Horse and wagon part. Blood-tears flow.

Difficulties in blessing. A little perseverance brings good fortune. Great perseverance brings misfortune.

Horse and wagon part. Strive for union. To go brings good fortune. Everything acts to further.

Whoever hoards deer without the forester
only loses his way in the forest. The superior man understands the signs of the time and prefers to desist. To go on brings humiliation.

Difficulties pile up. Horse and wagon part.
He who can, I unite with me.
In vain I call to you, I seek in vain
to win you when the time comes.
The maiden is chaste, she does not pledge herself.
Ten years — then she pledges herself.

Hesitation and hindrance.
It furthers one to remain persevering.
It furthers one to appoint helpers.

## 3 屯 zhūn

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

THE RECEPTIVE brings about sublime success, furthering through the perseverance of a mare. If the superior man undertakes something and tries to lead, he goes astray; but if he follows, he finds guidance. It is favorable to find friends in the west and south, to forego friends in the east and north. Quiet perseverance brings good fortune.

*Clouds and thunder: the image of DIFFICULTY AT THE BEGINNING works supreme success, furthering through perseverance. Nothing should be undertaken. It furthers one to appoint helpers.*

DIFFICULTY AT THE BEGINNING works supreme success, furthering through perseverance. Nothing should be undertaken. It furthers one to appoint helpers.

In punishing folly it does not further one
to commit transgression. The only thing
that furthers is to prevent transgressions.

Childlike folly brings good fortune.

Entangled folly brings humiliation.

Take not a maiden who, when she sees a man of
bronze, loses possession of herself. Nothing furthers.

It is best with fools to kindliness brings good fortune.
To know how to take women brings good fortune.
The son is capable of taking charge of the household.

To make a fool develop it furthers one to apply discipline. The fetters should be removed.
To go on in this way brings humiliation.

## 4 蒙 méng

*A spring wells up at the foot of the mountain: The image Of YOUTH. Thus the superior man fosters his character by thoroughness in all that he does.*

YOUTHFUL FOLLY has success. It is not I who seek the young fool; the young fool seeks me. At the first oracle I inform him. If he asks two or three times, it is importunity. If he importunes, I give him no information. Perseverance furthers.

Food and wages.
Perseverance brings good fortune.
Crossing the great water.

Waiting in mud. Get out of the pit.

Waiting in the mud Brings
about the arrival of the enemy.

Waiting on the sand. There is some
gossip. The end brings good fortune.

Waiting in the meadow. It furthers one
to abide in what endures. No blame.

One falls into the pit. There unintended guests arrive. Honor them, and
in the end there will be good fortune.

Waiting at meat and drink. Perseverance brings good fortune.

Waiting in blood. Get out of the pit.

Waiting in the mud Brings
about the arrival of the enemy.

Waiting on the sand. There is some
gossip. The end brings good fortune.

Waiting in the meadow. It furthers one
to abide in what endures. No blame.

## 5 需 xū

*Clouds rise up to heaven: The image of WAITING. Thus the superior man eats and drinks, Is joyous and of good cheer.*

WAITING (NOURISHMENT). If you are sincere, you have light and success. Perseverance brings good fortune. It furthers one to cross the great water.

Even if by chance a leather belt is bestowed on you, By dawn of a morning It will have been snatched away three times.

To contend before him Brings supreme good fortune.

One cannot engage in conflict. One turns back
and submits to fate, Changes one's attitude.
And finds peace in perseverance. Good fortune.

To remain, oneself on ancient virtue indeed persistence. Danger. In the end,
good fortune comes. If by chance you are
in the service of a king, Seek not works.

One cannot engage in conflict. One returns
home, goes very. The people of his town,
Three hundred households, Remain free of guilt.

If one does not perpetuate the affair, There is
a little gossip. In the end, good fortune comes.

## 6 讼 sòng

*Heaven and water go their opposite ways: The image of CONFLICT. Thus in all his transactions the superior man Carefully considers the beginning.*

CONFLICT. You are sincere and are being obstructed. A cautious halt halfway brings good fortune. Going through to the end brings misfortune. It furthers one to see the great man. It does not further one to cross the great water.

The army retreats. No blame.

Persistence the army carries
corpses in the wagon. Misfortune.

In the midst of the army. Good fortune. No
blame. The king bestows a triple decoration.

An army must set forth in proper order. If
the order is not good, misfortune threatens.

## 7 师 shī

*In the middle of the earth is water: The image of THE ARMY. Thus the superior man increases his masses By generosity toward the people.*

THE ARMY. The army needs perseverance and a strong man. Good fortune without blame.

He finds no head for holding together. Misfortune.

Manifestation of holding together. In the hunt
the king uses hounds in three drives only.
And loses game that runs off in front.
The citizens need no warning. Good fortune.

Hold to him outwardly also. Persevere
brings good fortune.

You hold together with the wrong people.

Hold to him inwardly. Persevere
brings good fortune.

Hold to him in truth and loyalty. This is without blame. Truth like a full earthen bowl. Thus in the end Good fortune comes from without.

## 8 比 bǐ

*On the earth is water: The image of HOLDING TOGETHER. Thus the kings of antiquity Bestowed the different states as fiefs And cultivated friendly relations With the feudal lords.*

HOLDING TOGETHER brings good fortune. Inquire of the oracle once again whether you possess sublimity, constancy, and perseverance; then there is no blame. Those who are uncertain gradually join. Whoever comes too late meets with misfortune.

Limited by a small piece of land.
Perseverance brings good fortune.

Persistently ill, and still does not die.

The source of enthusiasm. He achieves
great things. Doubt not. You gather friends
around you As a hair clasp gathers the hair.

Even as a lock, what is a whole day? The pheasant on the hunting ground, caught by a leader, and persisting. The hunter's wisdom, he knows straight as well. Thus the superior man is ready for the hunt. Submission that holds spread counts concern. Persistence brings misfortune.

Fires as a rock. Not a whole day.
Perseverance brings good fortune.

Enthusiasm that expresses itself brings misfortune.

## 9 小畜 xiǎo chù

*The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL. Thus the superior man Refines the outward aspect of his nature.*

THE TAMING POWER OF THE SMALL has success. Dense clouds, no rain from our western region.

Return to the way. How could there
be blame in this? Good fortune.

Drawn in. Good fortune.

Drawn in. Good fortune.

Look to your conduct and weigh the fa-
vorable signs. When commands leading to ful-
filled, supreme good fortune comes.

Resolute conduct. Perserver-
ance with awareness of danger.

He treads on the tail of the tiger. Caution and
circumspection Lead ultimately to good fortune.

A one-eyed man is able to see. A lame man is
able to tread. He treads on the tail of the tiger.
The tiger bites the man. Misfortune. Thus does
a warrior act on behalf of his great prince.

Treading a smooth, level course. The perse-
verance of a dark man Brings good fortune.

Simple conduct. Progress without blame.

## 10 履 lǚ

*Heaven above, the lake below: The image of TREADING. Thus the superior man discriminates between high and low, And thereby fortifies the thinking of the people.*

TREADING (CONDUCT). Treading upon the tail of the tiger. It does not bite the man. Success.

The well falls back into the mud. Use no army
now. Make urgent commands leading within your
own town. Perseverance brings humiliation.

The sovereign I Gives his daughter in marriage.
This brings blessing And supreme good fortune.

He flutters down, not boasting of his wealth. To-
gether with his neighbor, Guileless and sincere.

No plain not followed by a slope. No going not
followed by a return. He who remains persevering
in danger Is without blame. Do not complain about
this truth. Enjoy the good fortune you still possess.

Bearing with the uncultured in gentleness, Find-
ing the river with resolution, Not neglecting
what is distant, Not regarding one's companions
Thus one may manage to walk in the middle.

When ribbon grass is pulled up, the sod comes
with it. Each according to his
kind. Undertakings bring good fortune.

## 11 泰 tài

*Heaven and earth unite: the image of PEACE. Thus the ruler Divides and completes the course of heaven and earth; He furthers and regulates the gifts of heaven and earth, And so aids the people.*

PEACE. The small departs, the great approaches. Good fortune. Success.

The standstill comes to an end.
First standstill, then good fortune.

Standstill is giving way. Good fortune for the great
man. "What if it should fail, what if it should fail?"
In this way he ties it to a cluster of mulberry shoots.

He who acts at the command of the
highest Remains without blame. Those
of like mind partake of the blessing.

They bear shame.

They bear and endure. This means good for-
tune for inferior people. The standstill serves
to help the great man to attain success.

When ribbon grass is pulled up, the sod comes
with it. Each according to his kind. Perse-
verance brings good fortune and success.

## 12 否 pǐ

*Heaven and earth do not unite: The image of STANDSTILL. Thus the superior man falls back upon his inner worth In order to escape the difficulties. He does not permit himself to be honored with revenue.*

STANDSTILL (STAGNATION). Evil people do not further the perseverance of the superior man. The great departs; the small approaches.

Fellowship with men in the meadow. No remorse.

Men bound in fellowship first weep and
lament. But afterward they laugh. After
great struggles they succeed in meeting.

He climbs up on his wall, he
cannot attack. Good fortune.

He hides weapons in the thicket; He climbs the high
hill in front of it. For three years he does not rise up.

Fellowship with men in the clan. Humiliation.

Fellowship with men at the gate. No blame.

## 13 同人 tóng rén

*Heaven together with fire: The image of FELLOWSHIP WITH MEN. Thus the superior man organizes the clans And makes distinctions between things.*

FELLOWSHIP WITH MEN in the open. Success. It furthers one to cross the great water. The perseverance of the superior man furthers.

He is blessed by heaven. Good for-
tune. Nothing that does not further.

He whose truth is accessible,
yet dignified, Has good fortune.

He makes a difference Between him-
self and his neighbor. No blame.

A prince offers it to the Son of
Heaven. A petty man cannot do this.

A big wagon for loading. One may
undertake something. No blame.

No relationship with what is harmful. There
is no blame in this. If one remains conscious
of difficulty, One remains without blame.

## 14 大有 dà yǒu

*Fire in heaven above: The image of POSSESSION IN GREAT MEASURE. Thus the superior man curbs evil and furthers good, And thereby obeys the benevolent will of heaven.*

POSSESSION IN GREAT MEASURE. Supreme success.

Simple grace. No blame.

Grace in hills and gardens. The roll of silk is meager
and small. Humiliation, but in the end good fortune.

Grace or simplicity? A white horse
comes as if on wings. He is not a rob-
ber; He will woo at the right time.

Graceful and moist. Constant per-
severance brings good fortune.

Lends grace to the beard on his chin.

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

## 15 谦 qiān

*Within the earth, a mountain: The image of MODESTY. Thus the superior man reduces that which is too much, And augments that which is too little. He weighs things and makes them equal.*

MODESTY creates success. The superior man carries things through.

Modesty that comes to expression. It is fa-
vorable to set armies marching Ta Chu-
tine one's own city and one's country.

No boasting of wealth before one's
neighbor. It is favorable to attack with
force. Nothing that would not further.

Nothing that would not fur-
ther. Modesty in movement.

A superior man of modesty and merit Ca-
ries things to conclusion. Good fortune.

Modesty that comes to expression.
Perseverance brings good fortune.

A superior man modest about his modesty.
May cross the great water. Good fortune.

## 16 豫 yù

*Thunder comes resounding out of the earth: The image of ENTHUSIASM. Thus the ancient kings made music In order to honor merit, And offered it with splendor To the Supreme Deity, Inviting their ancestors to be present.*

ENTHUSIASM. It furthers one to install helpers and to set armies marching.

Deluded enthusiasm. But if after com-
pletion one changes, There is no blame.

Persistently ill, and still does not die.

The source of enthusiasm. He achieves
great things. Doubt not. You gather friends
around you As a hair clasp gathers the hair.

Enthusiasm that expresses itself brings misfortune.

Hesitating enthusiasm. Remorse accompanies it.

Persistently ill, and still does not die.

## 17 隨 suí

*Thunder in the middle of the lake: The image of FOLLOWING. Thus the superior man at nightfall Goes indoors for rest and recuperation.*

FOLLOWING has supreme success. Perseverance furthers. No blame.

He meets with firm allegiance And is
still further bound. The king inter-
duces him To the Western Mountain.

Sincere in the good. Good fortune.

Following creates success. Perseverance brings
misfortune. To go one's way with sincerity
brings clarity. How could there be blame in this?

If one clings to the strong man, One loses the lit-
tle boy. Through following one finds what one
seeks. It furthers one to remain persevering.

If one clings to the little boy,
One loses the strong man.

The standard is changing. Perserver-
ance brings good fortune. To go out of
the door in company Produces deeds.

He does not serve kings and
princes, Sets himself higher goals.

Setting right what has been spoiled
by the father. One meets with praise.

Tolerating what has been spoiled by the fa-
ther. In confronting one sees humiliation.

Setting right what has been spoiled by the father.
There will be a little remorse. No great blame.

Setting right what has been spoiled by the
mother. One must not be too persevering.

Perseverance brings good fortune. Remorse dis-
appears. The hedge opens; there is no entangle-
ment. Power depends upon the side of a big cart.

The inferior man works through power. The
superior man does not act thus. To con-
tinue is dangerous. A goat butts against
a hedge And gets its horns entangled.

Perseverance brings good fortune.

Power in the toes. Continuing brings
misfortune. This is certainly true.

## 18 蛊 gǔ

*The wind blows low on the mountain: The image of DECAY. Thus the superior man stirs up the people And strengthens their spirit.*

WORK ON WHAT HAS BEEN SPOILED (DECAY)has supreme success. It furthers one to cross the great water. Before the starting point, three days. After the starting point, three days.

Greathearted approach. Good fortune. No blame.

Wise approach. This is right for
a great prince. Good fortune.

Complete approach. No blame.

Comfortable approach. Nothing that
would further. If one is isolated to grieve
over it, One becomes free of blame.

Joint approach. Good fortune. Everything furthers.

Joint approach. Perseverance brings good fortune.

## 19 临 lín

*The earth above the lake: The image of APPROACH. Thus the superior man is inexhaustible In his will to teach, And without limits In his tolerance and protection of the people.*

APPROACH has supreme success. Perseverance furthers. When the eighth month comes, there will be misfortune.

Contemplation of his life. The su-
perior man is without blame.

Contemplation of my life. The su-
perior man is without blame.

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

Contemplation of my life Decides the
choice Between advance and retreat.

Contemplation through the crack of the door.
Furthering for the perseverance of a woman.

Broadmindedness. Perseverance brings good fortune.
No blame. For a superior man, humiliation.

## 20 观 guān

*The wind blows over the earth: The image of CONTEMPLATION. Thus the kings of old visited the regions of the world, Contemplated the people, And gave them instruction.*

CONTEMPLATION (VIEW). The ablution has been made, but not yet the offering. Full of trust they look up to him.

His neck is fastened in the wooden cangue.
So that his ears disappear. Misfortune.

Bites on dried lean meat. Receives yellow gold.
Perseveringly aware of danger. No blame.

Bites on dried gristly meat. Receives metal ar-
rows. It furthers one to be mindful of diffi-
culties And to be persevering. Good fortune.

Bites on old dried meat. And strikes on some-
thing poisonous. Slight humiliation. No blame.

Bites through tender meat. So that
his nose disappears. No blame.

His foot are fastened in the stocks.
So that his toes disappear. No blame.

## 21 噬嗑 shì kè

*Thunder and lightning: The image of BITING THROUGH. Thus the kings of former times made firm the laws Through clearly defined penalties.*

BITING THROUGH has success. It is favorable to let justice be administered.

Bound with cords and ropes, that is be-
tween thorn-hedged prison walls: For three
years one does not find the way. Misfortune.

The abyss is not filled to overflowing,
It is filled only to the rim. No blame.

A jug of wine, a bowl of rice with it: Earthen
vessels simply handed in through the win-
dow. There is certainly no blame in this.

Forward and backward, abyss on abyss. In danger,
like this, pause at first and wait. Otherwise you will
fall into a pit in the abyss. Do not act in this way.

The abyss is dangerous. One should
strive to attain small things only.

Repetition of the Abysmal. In the
abyss one falls into a pit. Misfortune.

## 22 贲 bì

*Fire at the foot of the mountain: The image of GRACE. Thus does the superior man proceed When clearing up current affairs, But he dare not decide controversial issues in this way.*

GRACE has success. In small matters it is favorable to undertake something.

There is grace in the field. It furthers one
to leave his carriage And walk on foot. Suf-
ficient reason for accepting or not accepting
corpses. That perseverance brings misfortune.

Grace in the beard. It furthers one
to work for the adornment of his
dear friend. Thus it comes about that opportunity
presents itself. Perseverance brings misfortune.

Grace or adornment. Perseverance brings good fortune.

A shed of fishes. Favor comes through the
court ladies. Everything acts to further.

The bed is split up to the skin. Misfortune.

He splits with them. No blame.

The bed is split up to the edge. Those who
persevere are destroyed. Misfortune.

The leg of the bed is split. Those who
persevere are destroyed. Misfortune.

## 23 剥 bō

*The mountain rests on the earth: The image of SPLITTING APART. Thus those above can ensure their position Only by giving generously to those below.*

SPLITTING APART. It does not further one to go anywhere.

There is a large fruit still uneaten. The
superior man receives a carriage. The
house of the inferior man is split apart.

A shed of fishes. Favor comes through the
court ladies. Everything acts to further.

The bed is split up to the skin. Misfortune.

He splits with them. No blame.

The bed is split up to the edge. Those who
persevere are destroyed. Misfortune.

The leg of the bed is split. Those who
persevere are destroyed. Misfortune.

## 24 复 fù

*Thunder within the earth: The image of THE TURNING POINT. Thus the kings of antiquity closed the passes At the time of solstice. Merchants and strangers did not go about, And the ruler Did not travel through the provinces.*

RETURN (THE TURNING POINT). Success. Going out and coming in without error. Friends come without blame. To and fro goes the way. On the seventh day comes return. It furthers one to have somewhere to go.

Missing the mark. Misfortune. Misfortune from within and
without. If people are marching in step wrong, One will fa-
ll to the and suffer a great defeat. Disastrous for the ruler of the
country. For that period is will not be possible to attack again.

Noblehearted return. No remorse.

Walking in the midst of others. One returns alone.

Repeated return. Danger. No blame.

Quiet return. Good fortune.

Return from a short distance. No
need for remorse. Great good fortune.

## 25 无妄 wú wàng

*Under heaven thunder rolls. All things attain the natural state of innocence. Thus the kings of old, Rich in virtue, and in harmony with the time, Fostered and nourished all beings.*

INNOCENCE (THE UNEXPECTED). Supreme success. Perseverance furthers. If someone is not as he should be, he has misfortune, and it does not further him to undertake anything.

Innocent action brings misfortune. Nothing furthers.

Use no medicine in an illness Incurred through
no fault of your own. It will pass of itself.

He who can be persevering Remains without blame.

Undeserved misfortune. The cow that was tethered
by someone In the wanderer's gain, the citizen's loss.

If one does not count on the harvest while plow-
ing, Nor on his wife while he is sowing, And while clear-
ing it, It furthers one to undertake something.

Innocent behavior brings good fortune.

One attains the way of heaven. Success.

The task of a gilded boat. Good fortune.

The headboard of a young bull. Great good fortune.

A good horse that follows others. Awareness
of danger. With perseverance, furthers. Pur-
face chariot driving and avoid defense daily.
It furthers one to have somewhere to go.

The skeletons are taken from the wagon.

Danger is at hand. It furthers one to desist.

## 26 大畜 dà chù

*Heaven within the mountain: The image of THE TAMING POWER OF THE GREAT. Thus the superior man Stores up many words and many deeds of the past, In order to strengthen his character thereby.*

THE TAMING POWER OF THE GREAT. Perseverance furthers. Not eating at home brings good fortune. It furthers one to cross the great water.

The source of nourishment. Aware-
ness of danger brings good fortune. It
furthers one to cross the great water.

Turning away from the path. To re-
main persevering brings good fortune.
One should not cross the great water.

Turning to the summit For provision of nourishment
Brings good fortune. Spying about with sharp eyes
Like a tiger with insatiable cravings. No blame.

Turning away from nourishment. Per-
severance brings misfortune. Do not act thus
for ten years. Nothing serves to further.

Turning to the summit for nourishment, Deri-
ving from the great. The way to nourishment from
the hill. Continuing to do this brings misfortune.

You let your magic tortoise go, And look at me with
the corners of your mouth drooping. Misfortune.

## 27 頤 yí

*At the foot of the mountain, thunder: The image of PROVIDING NOURISHMENT. Thus the superior man is careful of his words And temperate in eating and drinking.*

THE CORNERS OF THE MOUTH. Perseverance brings good fortune. Pay heed to the provisioning of nourishment and to what a man seeks to fill his own mouth with.

One must go through the water. It goes
over one's head. Misfortune. No blame.

A withered poplar puts forth flowers. An older
woman takes a husband. No blame. No praise.

The ridgepole is braced. Good fortune. If
there are siderior motives, it is humiliating.

The ridgepole sags to the breaking point. Misfortune.

Turning away from the path. To remain persevering
brings good fortune. Spying about with sharp eyes
Like a tiger with insatiable cravings. No blame.

Turning away from nourishment. Perse-
verance brings misfortune. Do not act thus
for ten years. Nothing serves to further.

Turning to the summit for nourishment. Deri-
ving from the great. The way to nourishment from
the hill. Continuing to do this brings misfortune.

## 28 大过 dà guò

*The lake rises above the trees: The image of PREPONDERANCE OF THE GREAT. Thus the superior man, When he stands alone, Is unconcerned, And if he has to renounce the world, He is undaunted.*

PREPONDERANCE OF THE GREAT. The ridgepole sags to the breaking point. It furthers one to have somewhere to go. Success.

Bound with cords and ropes, that is be-
tween thorn-hedged prison walls: For three
years one does not find the way. Misfortune.

The abyss is not filled to overflowing,
It is filled only to the rim. No blame.

A jug of wine, a bowl of rice with it: Earthen
vessels simply handed in through the win-
dow. There is certainly no blame in this.

Forward and backward, abyss on abyss. In danger,
like this, pause at first and wait. Otherwise you will
fall into a pit in the abyss. Do not act in this way.

The abyss is dangerous. One should
strive to attain small things only.

Repetition of the Abysmal. In the
abyss one falls into a pit. Misfortune.

## 29 坎 kǎn

*Water flows on uninterruptedly and reaches its goal: The image of the Abysmal repeated. Thus the superior man walks in lasting virtue And carries on the business of teaching.*

THE ABYSMAL (WATER)repeated. If you are sincere, you have success in your heart, and whatever you do succeeds.

The king uses him to march forth and
chastise. Three it is best to kill the leaders
And take captive the followers. No blame.

Tears in floods, sighing and lamenting. Good fortune.

Its coming is sudden; It flames
up, dies down, is thrown away.

In the light of the setting sun. Men ei-
ther beat the pot and sing Or loudly be-
wail the approach of old age. Misfortune.

Yellow light. Supreme good fortune.

The light has sunk into the earth: The image of DARKENING OF THE LIGHT. Thus does the superior man live with the great mass: He veils his light, yet still shines.

THE FAMILY (THE CLAN). The perseverance of the woman furthers.

Lustered through opposition. One sees one's companion as a pig covered
with dirt, As a wagon filled with demons. First one draws a bow against him.
Then one bows his bow aside. He is not a robber; he will woo.
At the right time, he goes. One rides. Rain good fortune comes.

Remorse disappears. The companion bites
his way through the wrappings. If one
goes to him, How could it be a mistake?

Isolated through opposition. One meets a like-
minded man. He treats with him as a companion
in good faith. Despite the danger, no blame.

One sees the wagon dragged back. The
oxen halted. A man's hair and nose cut
off. Not a good beginning, but a good end.

One meets his lord in a narrow street. No blame.

Remorse disappears. If you lose your horse,
do not run after it. It comes back of itself.
Its own accord. When you see evil peo-
ple, Guard yourself against mistakes.

## 30 离 lí

*That which is bright rises twice: The image of FIRE. Thus the great man, by perpetuating this brightness, Illumines the four quarters of the world.*

THE CLINGING, FIRE, Perseverance furthers. It brings success. Care of the cow brings good fortune.

Going leads to obstructions. Coming leads to great
good fortune. It furthers one to see the great man.

In the middle of the great-
est obstructions, Friends come.

Going leads to obstructions. Coming leads to union.

Going leads to obstructions; Hence he comes back.

The king's servant is beset by obstruction
upon obstruction, But it is not his own fault.

Going leads to obstructions.
Coming meets with praise.

## 31 咸 xián

*A lake on the mountain: The image of influence. Thus the superior man encourages people to approach him By his readiness to receive them.*

INFLUENCE (WOOING). Success. Perseverance furthers. To take a maiden to wife brings good fortune.

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

The influence shows itself in the
back of the neck. No remorse.

Perseverance brings good fortune. Remorse dis-
appears. If a man is agitated in mind, And his
thoughts go hither and thither, Only those friends Ob-
tain for him by constant thoughts Will follow.

The influence shows itself in the thighs. Holds to
that which follows it. To continue is humiliating.

The influence shows itself in the calves of the
legs. Misfortune. Tarrying brings good fortune.

The influence shows itself in the big toe.

## 32 恒 héng

*Thunder and wind: the image of DURATION. Thus the superior man stands firm And does not change his direction.*

DURATION. Success. No blame. Perseverance furthers. It furthers one to have somewhere to go.

The prince shoots at a hawk on a high wall.
He kills it. Everything serves to further.

If only the superior man can deliver him-
self, It brings good fortune. Thus he proves
to inferior men that he is in earnest.

Deliver yourself from your great foe. Then the
companion comes, And him you can trust.

If a man carries a burden on his back And nonetheless
rides in a carriage, He thereby encourages robbers
to draw near. Perseverance leads to humiliation.

One kills three foes in the field And receives a
yellow arrow. Perseverance brings good fortune.

Without blame.

## 33 遯 dùn

*Mountain under heaven: the image of RETREAT. Thus the superior man keeps the inferior man at a distance, Not angrily but with reserve.*

RETREAT. Success. In what is small, perseverance furthers.

Cheerful retreat. Everything serves to further.

Friendly retreat. Perseverance brings good fortune.

Voluntary retreat brings good fortune to the su-
perior man And downfall to the inferior man.

A halted retreat is nerve-wracking and
dangerous. To retain people as mes-
sengers and nonfarmers Brings good fortune.

He holds him fast with yellow ox-
hide. No one can tear him loose.

At the tail in retreat. This is dangerous.
One must not wish to undertake anything.

## 34 大壯 dà zhuàng

*Thunder in heaven above: The image of THE POWER OF THE GREAT.*

THE POWER OF THE GREAT. Perseverance furthers.

Making progress with the horns is permissible.
Only for the purpose of punishing one's own
city. To be conscious of danger brings good for-
tune. No blame. Perseverance brings humiliation.

Remorse disappears. Take not gain and
loss to heart. Undertakings bring good
fortune. Everything serves to further.

Progress like a hamster. Perseverance brings danger.

All are in accord. Remorse disappears.

Progressing, but in sorrow. Persever-
ance brings good fortune. Then one ob-
tains great happiness from one's ancestress.

Progressing, but turned back. Perseverance
brings good fortune. If one needs with no con-
fidence, one should remain calm. No mistake.

## 35 晋 jìn

*Thus the superior man does not tread upon paths That do not accord with established order.*

PROGRESS. The powerful prince is honored with horses in large numbers. In a single day he is granted audience three times.

He comes to meet with his
horns. Humiliation. No blame.

A melon covered with willow leaves. Hidden
lines. Then it drops down to one from heaven.

No fish in the tank. This leads to misfortune.

There is no skin on his thighs, And walk-
ing comes hard. If one is mindful of
the danger, No great mistake is made.

There is a fish in the tank. No
blame. There is no fish.

It must be checked with a broke of bronze. Per-
severance brings good fortune. To remain
take its course, one experiences misfortune.
Even a hoar-pig has it in him to rage around.

## 36 明夷 míng yí

*The sun rises over the earth: The image of PROGRESS. Thus the superior man himself brightens his bright virtue.*

DARKENING OF THE LIGHT. In adversity it furthers one to be persevering.

Darkening of the light in the wounded
Prince Chi. Perseverance furthers.

He penetrates the left side of the belly. One
gets at the very heart of the darkening of
the light. And leaves gate and courtyard.

Darkening of the light during the hunt in
the south. Their great leader is captured.
One must not expect perseverance too soon.

Darkening of the light occurs him in the
left thigh. He gives aid with the
strength of a horse. Good fortune.

Darkening of the light during flight. He lowers his
wings. The superior man does not eat for three
days On his wanderings. But he has somewhere
to go. The host has occasion to gossip about him.

## 37 家人 jiā rén

*The light has sunk into the earth: The image of DARKENING OF THE LIGHT. Thus does the superior man live with the great mass: He veils his light, yet still shines.*

THE FAMILY (THE CLAN). The perseverance of the woman furthers.

Lustered through opposition. One sees one's companion as a pig covered
with dirt, As a wagon filled with demons. First one draws a bow against
him. Then one bows his bow aside. He is not a robber; he will woo.
At the right time, he goes. One rides. Rain good fortune comes.

Remorse disappears. The companion bites
his way through the wrappings. If one
goes to him, How could it be a mistake?

Isolated through opposition. One meets a like-
minded man. He treats with him as a companion
in good faith. Despite the danger, no blame.

One sees the wagon dragged back. The
oxen halted. A man's hair and nose cut
off. Not a good beginning, but a good end.

One meets his lord in a narrow street. No blame.

Remorse disappears. If you lose your horse,
do not run after it. It comes back of itself.
Its own accord. When you see evil peo-
ple, Guard yourself against mistakes.

## 38 睽 kuí

*The image of THE FAMILY. Thus the superior man has substance in his words And duration in his way of life.*

OPPOSITION. In small matters, good fortune.

Going leads to obstructions. Coming leads to great
good fortune. It furthers one to see the great man.

In the middle of the great-
est obstructions, Friends come.

Going leads to obstructions. Coming leads to union.

Going leads to obstructions; Hence he comes back.

The king's servant is beset by obstruction
upon obstruction, But it is not his own fault.

Going leads to obstructions.
Coming meets with praise.

## 39 蹇 jiǎn

*Above, fire; below, the lake: The image of OPPOSITION. Thus amid all fellowship The superior man retains his individuality.*

OBSTRUCTION. The southwest furthers. The northeast does not further. It furthers one to see the great man. Perseverance brings good fortune.

He finds no head for holding together. Misfortune.

Manifestation of holding together. In the hunt
the king uses hounds in three drives only.
And loses game that runs off in front.
The citizens need no warning. Good fortune.

Hold to him outwardly also. Per-
severe brings good fortune.

You hold together with the wrong people.

Hold to him inwardly. Persev-
ere brings good fortune.

Hold to him in truth and loyalty. This is with-
out blame. Truth like a full earthen bowl. Thus
in the end Good fortune comes from without.

## 40 解 xiè

*Water on the mountain: The image of OBSTRUCTION. Thus the superior man turns his attention to himself And mends his character.*

DELIVERANCE. The southwest furthers. If there is no longer anything where one has to go, return brings good fortune. If there is still something where one has to go, hastening brings good fortune.

Without blame.

Bestiveness as an enduring
condition brings misfortune.

Giving deration to one's character
through perseverance. This is good for-
tune for a woman, misfortune for a man.

No game in the field.

He who does not give deration to his character
Meets with disgrace. Persistent humiliation.

Remorse disappears.

Seeking deration too hastily brings misfor-
tune persistently. Nothing that would further.

## 41 損 sǔn

*Thunder and rain set in: The image of DELIVERANCE. Thus the superior man pardons mistakes And forgives misdeeds.*

DECREASE combined with sincerity brings about supreme good fortune without blame. One may be persevering in this. It furthers one to undertake something. How is this to be carried out? One may use two small bowls for the sacrifice.

If one is increased without depriving others, There
is no blame. Perseverance brings good fortune.
It furthers one to undertake something. One ob-
tains servants But no longer has a separate home.

Someone does indeed increase him. Ten pairs of
tortoises cannot oppose it. Supreme good fortune.

If a man decreases his faults, It makes the
other hasten to come and repair. No blame.

When three people journey together, Their
number decreases by one. When one man
journeys alone, He finds a companion.

Perseverance furthers. To undertake something
brings misfortune. Without decreasing one-
self, One is able to bring increase to others.

Going quickly when one's tasks are fin-
ished is without blame. But one must re-
flect on how much one may decrease others.

## 42 益 yì

*At the foot of the mountain, the lake: The image of DECREASE. Thus the superior man controls his anger And restrains his instincts.*

INCREASE. It furthers one to undertake something. It furthers one to cross the great water.

Benefit coming from above. It furthers one to
undertake something. Great good fortune. No
blame. Perseverance brings good fortune.

He brings increase to no one. Indeed, some-
one even strikes him. He does not keep
his heart constantly steady. Misfortune.

If in truth you have a kind heart, ask
not. Supreme good fortune. Truly, kind-
ness will be recognized as your virtue.

If you walk in the middle And report to
the prince, He will follow. It furthers one
to be used In the removal of the capital.

One is enriched through unfortunate events.
No blame. If you are sincere And walk in the
middle, And report with a seal to the prince.

Someone does indeed increase him. Ten pairs
of tortoises cannot oppose it. Constant per-
severance brings good fortune. The king
presents him before God. Good fortune.

It furthers one to accomplish great
deeds. Supreme good fortune. No blame.

## 43 夬 guài

*Wind and thunder: the image of INCREASE. Thus the superior man: If he sees good, he imitates it; If he has faults, he rids himself of them.*

BREAK-THROUGH (RESOLUTENESS). One must resolutely make the matter known at the court of the king. It must be announced truthfully. Danger. It is necessary to notify one's own city. It does not further to resort to arms. It furthers one to undertake something.

Strong in the forward-striding toes. When one goes
and is not equal to the task, One makes a mistake.

Wind and thunder: the image of DECISIVENESS. Success. Cheerfulness.

Cry out. In the end misfortune comes.

In dealing with words, Firm resolution is necessary.
Walking in the middle Remains free of blame.

Buttocks without skin. Difficulty in walking.
If one is led like a sheep, Remorse would disappear. But if
these words are heard, They will not be believed.

No plants grow. Firm resolution is necessary.
Walking in the middle Remains free of blame.

## 44 姤 gòu

*The wind blows over the earth: The image of THE COMING TO MEET. Thus does the prince act when disseminating his commands And proclaiming them to the four quarters of heaven.*

GATHERING TOGETHER (MASSING). Success. The king approaches his temple. It furthers one to see the great man. This brings success. Perseverance furthers. To bring great offerings creates good fortune. It furthers one to undertake something.

Lamenting and sighing, floods of tears. No blame.

If in gathering together one has position, This
brings no blame. If there are some who are not
yet sincerely in the work, Sublime and enduring
perseverance is needed. Then remorse disappears.

Great good fortune. No blame.

Gathering together amid sighs. Nothing that would
further. Going is without blame. Slight humiliation.

Letting oneself be drawn Brings good fortune
and remains free from blame. If one is sincere, it
brings blessing to bring even a small offering.

If you are sincere, but not to the end, There
will sometimes be confusion. Sometimes
gathering together. If you call out, Then after
not one grasp of the hand you can laugh
again. Regret not. Going is without blame.

## 45 萃 cuì

*Under heaven, wind: The image of COMING TO MEET. Thus does the prince act when disseminating his commands And proclaiming them to the four quarters of heaven.*

GATHERING TOGETHER (MASSING). Success. The king approaches his temple. It furthers one to see the great man. This brings success. Perseverance furthers. To bring great offerings creates good fortune. It furthers one to undertake something.

The wild goose gradually draws near
the cliffs. The man stabs the sheep, but
he blood flows. Nothing that aids to further.

The wild goose gradually draws near the stone
sands. The little son is subjected to slander.
The man goes forth and does not return. The
woman carries a child but does not bring it forth.
Misfortune. It serves to fight off robbers.

The wild goose gradually draws near the cliff. Eating
and drinking in peace and concord. Good fortune.

The wild goose gradually draws near the shore. The
young son is in danger. There is talk. No blame.

## 46 升 shēng

*Fire in heaven above: The image of POSSESSION IN GREAT MEASURE. Thus the superior man curbs evil and furthers good, And thereby obeys the benevolent will of heaven.*

POSSESSION IN GREAT MEASURE. Supreme success.

Simple grace. No blame.

Grace in hills and gardens. The roll of silk is meager
and small. Humiliation, but in the end good fortune.

Grace or simplicity? A white horse
comes as if on wings. He is not a rob-
ber; He will woo at the right time.

Graceful and moist. Constant per-
severance brings good fortune.

Lends grace to the beard on his chin.

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

## 47 困 kùn

*Within the earth, wood grows: The image of P