

The Illustrated Book of Changes

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Notes to *The Illustrated Book of Changes*

Preface to *The Illustrated Book of Changes*

Li Yan (Zhuangbei)

Beginning in the Shang Dynasty (16th-11th century B.C.), or even further back, China's *Book of Changes*, or *Yi Jing* (often *I Ching*), began a process of gradual evolution. Contributors included the legendary Fuxi, King Wen of Zhou (11th century B.C.) and Confucius (551-479 B.C.), as well as many great unknown minds and hands. It took over one thousand years for this unique classic to come into being. And, in the almost two thousand years that followed, in-depth research on the book by many scholars has helped the book to further develop.

Originally titled *Zhouyi*, or *Zhou Changes*, the book, recommended by Confucius, was listed as the principal classic of the Confucian school and was renamed *Yi Jing*, or the *Book of Changes*. In Chinese, the word *jing* means the vertical threads (warp) when weaving cloth. There have to be vertical threads before horizontal ones (woof) can be weaved onto them. Later, people respectfully called any philosophical work that can guide people *jing*. In the five thousand years of Chinese civilization, the philosophy in the *Book of Changes* has gradually been woven into people's lives, and the book came to be known as *a jing*, or book of guiding principles.

Graphically, *Zhouyi* means "knowledge of scheming of universal significance." The *Zhouyi* is the record of the Chinese outlook on the universe and a classic of divination based on this outlook. It should be pointed out that the study of divination in ancient China was a major branch of knowledge that was strictly tested by practice. The *Zhou Li*, or the *Ritual of Zhou*, a book recording rituals in ancient China, points out that "a diviner would write his prediction on a piece of silk fabric so that he could compare what would really have happened with his divination; and by year's end, the trueness of his divination would be examined." Wei Boyang, a *Yi Jing* scholar of the Eastern Han Dynasty (A.D. 25-220), said more clearly that "instead of being fabricated, the words and viewpoints of the *Zhouyi* came into being through observing the results and examining the subtlety of divination."

Because of the seriousness and effectiveness of the ancient divination represented by the *Zhouyi*, it became an important factor in the decision making of rulers. Let's see what Ji Zi, a wise man, told King Wu of Zhou (11th century B.C.) about the impact the diviners had on the decisions made by ancient emperors. He said that in those days whenever there was a major decision to be made, a five-vote system was adopted: one vote was from the emperor, one from the administrative representative, one from the civilian representative and the remaining two were from the diviners. If the emperor and the civilian voted against it, the motion could still be

passed and it would still be considered to turn out good results; if the emperor and the administrator voted against it, the draft could be passed as well. From this we can see the important role played by diviners in decision making.

The *Book of Rituals* also records that if anyone tried to cheat when doing divination, he would face execution. In this sense, the *Yi Jing* should be seen as a book with unique and effective divinatory powers developed by the Chinese ancestors through their serious, or rather, cruel life and practice. When Confucius—who held that things can be done only through divination and without it they would be abandoned halfway—found out about *Zhouyi* in his later years, he regretted that "if only heaven could give me a few more years and let me find out about *Zhouyi* when I was fifty, I would not have made all those mistakes." My father Li Kuchan once told me that the *Zhouyi*, in a sense, was a great book on mathematical philosophy in this world."

The *Zhouyi* is a form of analysis unique in terms of its understanding of society and the divination based on this understanding. It sets itself apart from other forms of logic first of all, because it uses images rather than logical thinking as its main way of thinking and expression in its arguments. Secondly, symbols are used to demonstrate the process of understanding. For example, when we say (in the language generally used in logical thinking) that "when something is far away from you, you can not really understand it. You may even misunderstand it. As you get closer to it, however, you will have a better idea. But when you think you have understood it, you will have doubts about it now that you are near it. Nevertheless, as time goes by, your doubt will be solved." When the same thing is said in the *Zhouyi* using images, it is expressed in this way: "Horses have galloped and turned to this way. People are riding on the horses coming nearer. Who are they? Oh, they are not bandits. They have come to propose. The woman is a decent person, but she could not get pregnant. It was only after ten years that she became pregnant." (See the *tun* hexagram). The *qian* (universe) hexagram, ☰, symbolizes heaven. The dragon, the totem of the Chinese people created by the ancient Chinese is the symbol of the formless heaven (*qian*). The six lines in this *qian* hexagram have six meanings. For instance, the bottom line is a "hidden and rolled up dragon whose opportunity to show his talent has yet to come." The fifth line indicates that "the dragon is now flying in the vast sky, which is a time where great man will appear." The *Zhouyi* vividly puts the understanding of a thing past, present and future onto a coordinate of time and space to predict and get a better understanding of this particular thing. This is indeed a special wisdom the Chinese have contributed to the world.

The symbols in the *Zhouyi* came into being over many years of life

and practice by the Chinese ancients. People in the ancient world tried to understand the world by watching the sun and the shadows. If you put up a pole at noontime, the shadow of the pole will be in the middle and short, just like the shape of "—." As the sun goes down, the shadow will be tilted and long, and the pole and shadow will form an angle like " / ." In long past ages, Chinese wise men carved "—" and " \ " on bones or tortoise shells to represent *yang* and *yin*, respectively. These symbols, however, were later changed into "—" and " / \ " which were gained changed to " — " and " - - " for the convenience of carving. In the opinion of the Chinese ancestors, everything is connected to *yin* or *yang* no matter how complicated things in the world change. The apparent difference and change of things result from the changes of ratio of the inner *yin* and *yang*, which is also the principle of the *Book of Changes*. The "—" and " - - ," the basic symbols in the *Book of Changes*, are used to express the knowledge of changes in the universe. The ancients also held that the world was formed by the three cosmic powers, i.e., heaven, earth and people. Therefore, they invented another basic triagram, which has three lines, each of which is known as a *yao*. Their full combination is $2^3=8$, or the eight triagrams in eight formations, representing eight natural phenomena:

Symbols:

Natural

Phenomena: heaven earth thunder mountain wind lake fire water

Name of

Triagram: *qian kun zhen gen xun dui li kan*

The ancients also held that the understanding of the relations among heaven, earth and people should include two aspects: inborn instinct and acquired knowledge. In this sense, when two groups of three-lines are put together, they become six lines, thus the symbol of a "compound triagram," appearing as $2^6=64$, or 64 hexagrams, representing 64 things or situations. Take the *jinn* hexagram ☵☶ for example: the upper three *yao* symbolize water while the lower three *yao* represent mountain, meaning water on the mountain. It can be understood in this way: water from the mountain does not flow directly and freely (it winds about and hurdles many obstacles). We can be certain that the water will flow downward. Although the waterway may be tortuous, in the end, the prospects are promising. Another example is the *dui* hexagram ☱☲ both the upper and lower three *yao* represent lake, meaning kindness and smoothness, auspicious future.

The *Book of Changes* uses a series of 64 writings to explain the meaning of every hexagram, with the first section, or hexagram readings, of each series telling the basic meaning of the hexagram; the second to the

seventh sections, known as *yaoci*, or line readings, of each series basically explaining the specific line (the *qian* and *kun* hexagrams each has one more section of *yaoci* than other hexagrams). Here, the hexagram readings explain the whole meaning of that particular hexagram and its divination. The *yaoci* explains the situation in the stage of that particular hexagram divined by that *ia*.

Understanding and conforming to nature and society in their changes, the philosophy in the *Book of Changes* does not define absolute favorableness or unfavorableness. Good or ill luck, smoothness or adversity are all relative and transformable. As long as you can grasp the proper time, position and direction, you can obtain relative freedom even under absolutely restricted circumstances. On the other hand, if you proceed from a stiff and one-sided view, you may end up in a situation which is unfavorable and dangerous to you even if the other circumstances are favorable. Considering the above as the principles of heaven and earth, the *Book of Changes* puts the two hexagrams of heaven (*titan*) and earth (*kun*) as the first and second hexagrams. This shows how Chinese worship the "way of heaven" or the law and virtue of heaven.

The *Book of Changes* held that proper changes can transform the unfavorable to the favorable. The fourth *yaoci* in the *ge* (reform) hexagram goes like this: "Worries and regretfulness are gone and captives have been taken. This is because the destiny of reform is auspicious."

It is easy to misread the *Book of Changes* and conclude that it advocates fatalism. This is not the case. Instead, it propagates the theory of "understanding the decree of heaven." Confucius pointed out in the last chapter of his *Lunyu*, or *The Analects*, that "those who don't know the decree of heaven will not be considered as intellectuals. Therefore, the *Book of Changes*, strongly recommended by the Confucianists, was naturally considered as the "head of all classics" and the "source of great philosophy."

No matter from which angle we look at it, all viewpoints and thoughts in the long history of Chinese civilization find their root in the *Book of Changes*. We can find the living influence of its philosophy in every aspect of Chinese life, such as their outlook on the universe, life, values, the environment, managing finance as well as rituals, ways of thinking, expression, aesthetics, and military thinking.

Every science and civilization in this world came into being and developed in certain cultural environment. This is the same with both Western and Chinese science and civilizations. While they share common characteristics, they are also unique in their own way. Only by working hard to develop their uniqueness, can they benefit each other. If we measure and comment the uniqueness of one thing only by using that of another, we may result in distorting, or even concealing its uniqueness,

thus bringing harm to this world where all civilizations tend to mix together. With the intention of doing my' bit towards furthering Western and Eastern cultural exchange, I have tried for the first time in the history of the research of the *Book of Changes* and that of fine art to illustrate this hook.

On the basis of China's standard *Book of Changes* and the *Book of Changes* written on the silk of the Western Han Dynasty (206 B.C.-A.D. 8) unearthed in 1973, I have adjusted the original content and translated it into colloquial Chinese. Now with 450 illustrations, I hope I have presented my readers with a more vivid and easier explanation of this ancient classic. At the request of many foreign readers, this book is now published by the Foreign Languages Press in English, French, German and Spanish. This will no doubt benefit the cultural exchange between China and the West. It should noted that the content in this book mainly contains the hexagram and *yaoci*, or line readings, in the *Book of Changes*, and the explanation of the diagram of the Supreme Ultimate, the core of the *Book of Changes*. For ease of reading, I did not list all the sources.

It is my hope that my foreign readers will like the *Book of Changes* and thus, this illustrated one. I would like to take this opportunity to express my heartfelt thanks to Mr. Kang Yin, Mr. Liu Dajun and Mr. Zhang Yansheng, who have given me great assistance in my research of the *Book of Changes*. My thanks also go to the Foreign Languages Press for its support in translating and publishing this book.

At the Beijing Studio, 1995.

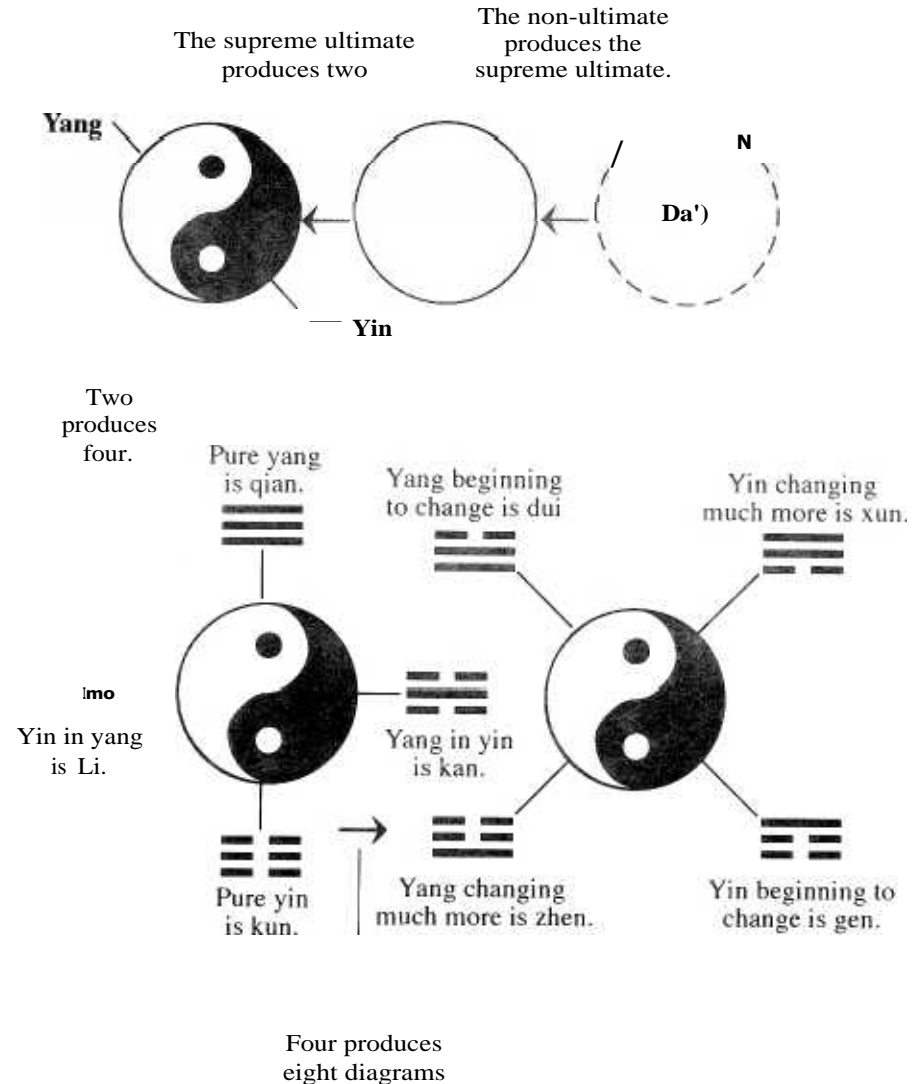
Explanation of the Diagram of the Supreme Ultimate

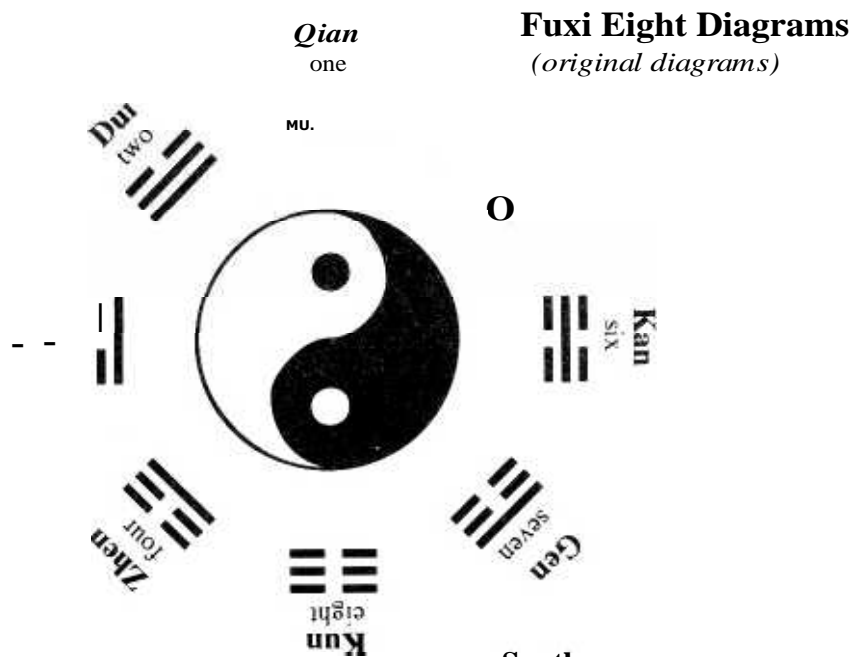
The diagram of the Supreme Ultimate represents the pattern of the universe and was created by China's great philosophers in early antiquity. It has long been the logo of the *Book of Changes*, fixed in the mind's eye of scholars who study this sacred text. Using the simplest of patterns, the diagram of the Supreme Ultimate expresses what the ancient Chinese understood about the principles of the universe. Most scholars think it appeared around A.D.960, at the end of the Five Dynasties (907-960) and the beginning of the Northern Song Dynasty (960-1127). In my opinion, however, the earliest, most comprehensive and vivid description of it can be found in the *Dao De Jing*, or *The Classic of the Virtue of the Dao* by Lao Li (often Lao-tzu), prior to Confucius. "The *Dao* of the universe created one, one produced two and two made three. Three produced everything in the universe," said Lao Zi in his *Dao De Jing*. "The universe is divided into On and rang. *Yang* contains yin and *in* contains *yang*, just like a person: standing in the sun one side faces the sun (*Sang*) the other side bears the shadow (yin); and the shadow embraces the sun—they mix together."

In the opinion of Lao Li, *Dan* is shapeless. And "this '*Dao*' is the Supreme Ultimate," which was said by Shao Yong, expert of the *Book of Changes* in the Song Dynasty (960-1279). Lao Zi held that everything in the universe was called "existence," which was produced by "non-existence," or the *Dan*. In Shao Yong's opinion, the *Dao* or the Supreme Ultimate bore two parts: *yin* and *yang*. In other words, "one produced two." Yet, there is no clear distinction between yin and *yang*. *The Thirty-six Tricks* a book written by an unknown writer and has long been taken seriously by strategists of past dynasties—mentions that "*vin* is included in rang, rather than opposite to *yang*." This has resulted in the third meaning the four phenomena: *yin*, *yang*, *yin* in *yang* and *yang* in *in*. These complicated relations between *yin* and *yang* form everything in the universe.

In order to show an interrelated and transformable relations among the above *yin* and *yang*, an s-shaped line is used to separate the black and white—the *yin* and *yang*—on the diagram of the Supreme Ultimate. It should be pointed out that the graphic diagram is not just two dimensional. rather, it is three- or multi-dimensional. The three-dimensional diagram drawn by computer can better illustrate this ancient, yet vital diagram of the Supreme Ulnmate.

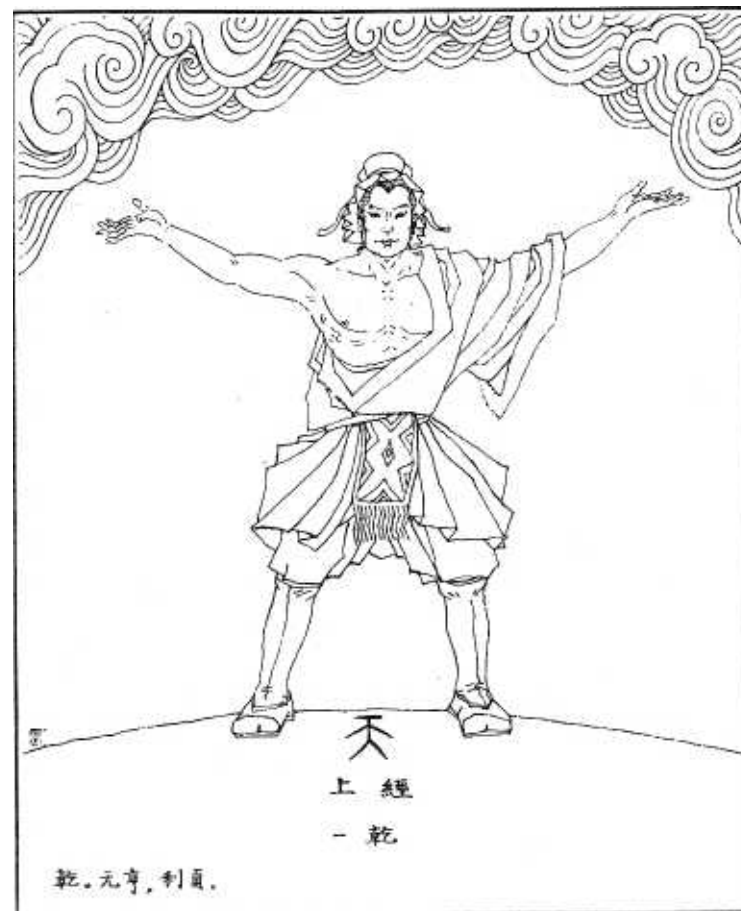
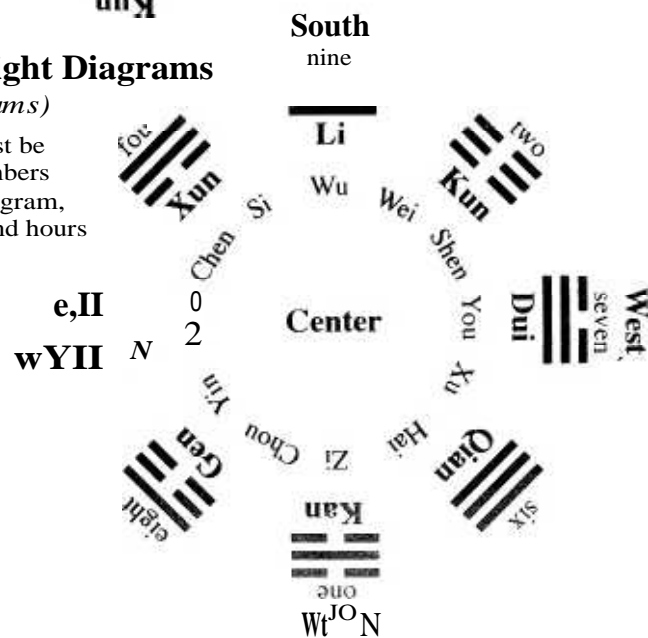
At the Beijing Studio
1995





King Wen Eight Diagrams (revised diagrams)

The diagrams must be used with the numbers of the Luoshu diagram, the orientations and hours



Part One

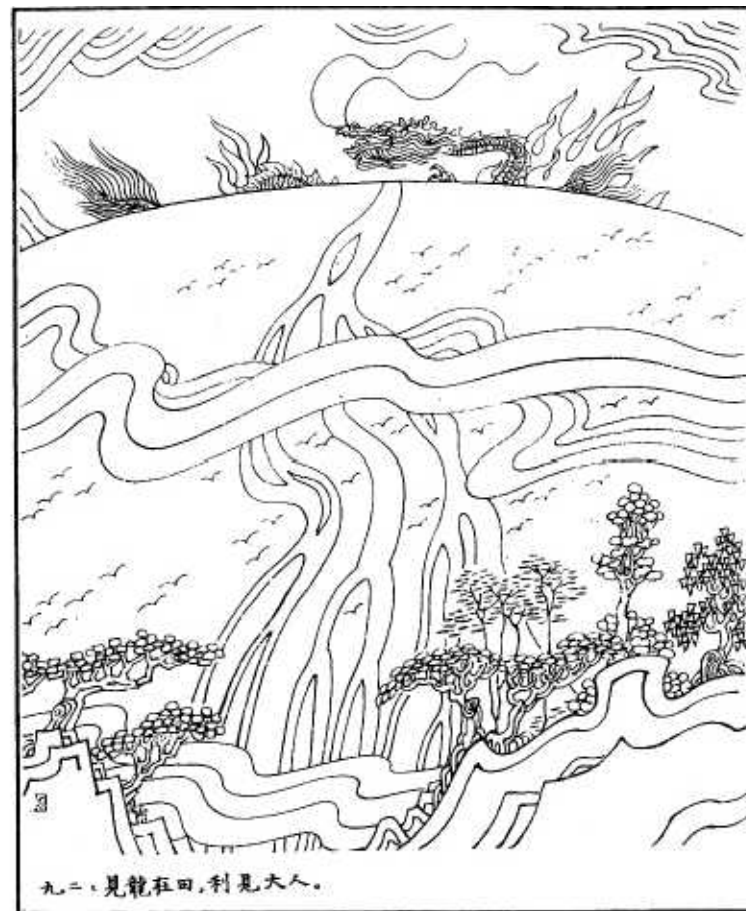
Qian (Diagram 1)

The sky is naturally auspicious and strong; it is good for predicting the future.



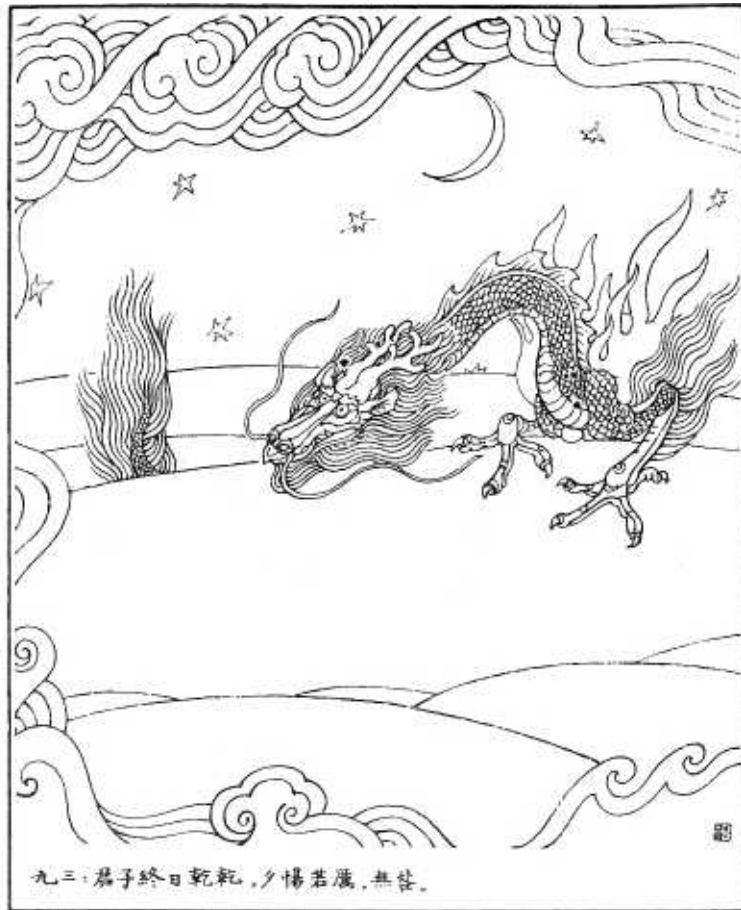
Bottom *line*—*yang*

The lurking dragon has not found the right opportunity to display its ability.



Line *Two*—*yang*

When a dragon appears in the field, it is time for you to see a great man.



Line Three—yang

Mr. Dragon is diligent all day long and dare not relax in the evening for fear of danger. This will not do him any harm.



Line Four yang

There is no trouble when the dragon is playing in the pond.



Line Five *yang*

The dragon can now fly in the vast sky. This is the exact moment when a great man appears.



Top line—*yang*

The high-flying and willful dragons are filled with regrets after heated conflict has happened among them.



Virtual line—yang

When none of the dragons considers itself the leader of the group—called the ancestral or head dragon—it means an auspicious period.



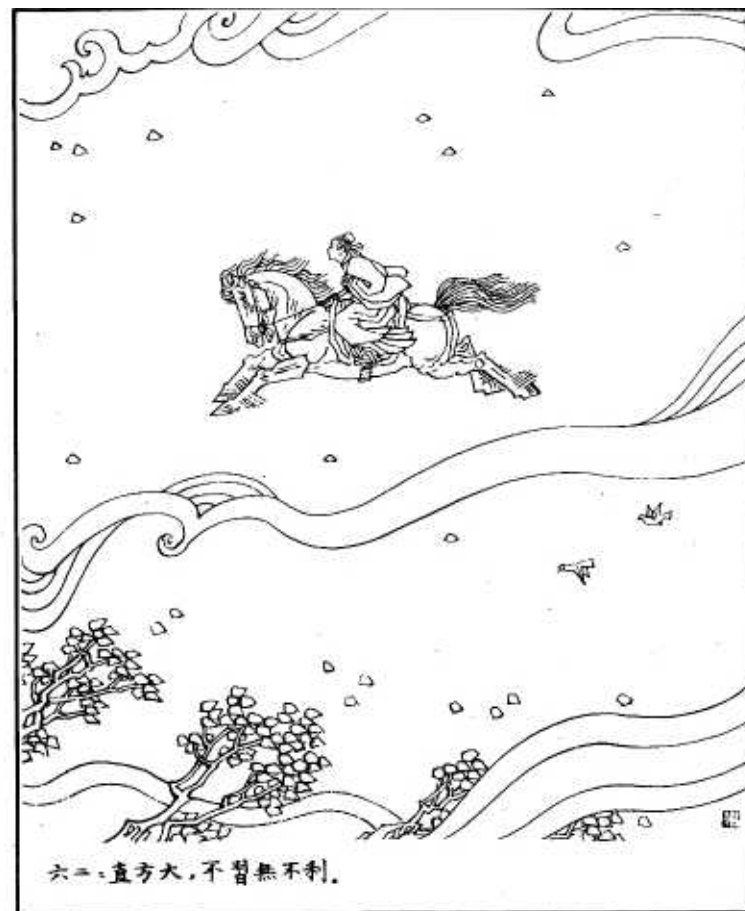
Kun (Diagram 2)

It is smooth at the beginning. There is a foreboding that it is better to ride a mare. The gentleman travels, and even if he loses his way, he will work it out later. This trip will help you get treasures in the southwest, but you will miss treasures in the northeast. Still, it is auspicious if you keep calm and use your own mind to predict the future.



Bottom *line*—*yin*

When you step on frost, freezing days are coming.



Line *Two*—*yin*

It is not a bad thing when you gallop in the vast fields and find a place with which you are not familiar.



Line Three *yin*

A person of virtue can live as a fortuneteller or follow a king. Even if he makes no achievements, he will have a good ending.



Line Four—*yin*

Line Five—*yin*

He who restrains himself in such a way as tying a sack too tightly will neither get into trouble nor get credit.

Wearing a yellow robe is the key auspicious act (for yellow is the color of neutrality, which will remind you to be moderate).



Top line—yin

The exciting dragons are fighting from the sky to the ground, and their blood is spilling from the blue sky to the yellow earth.



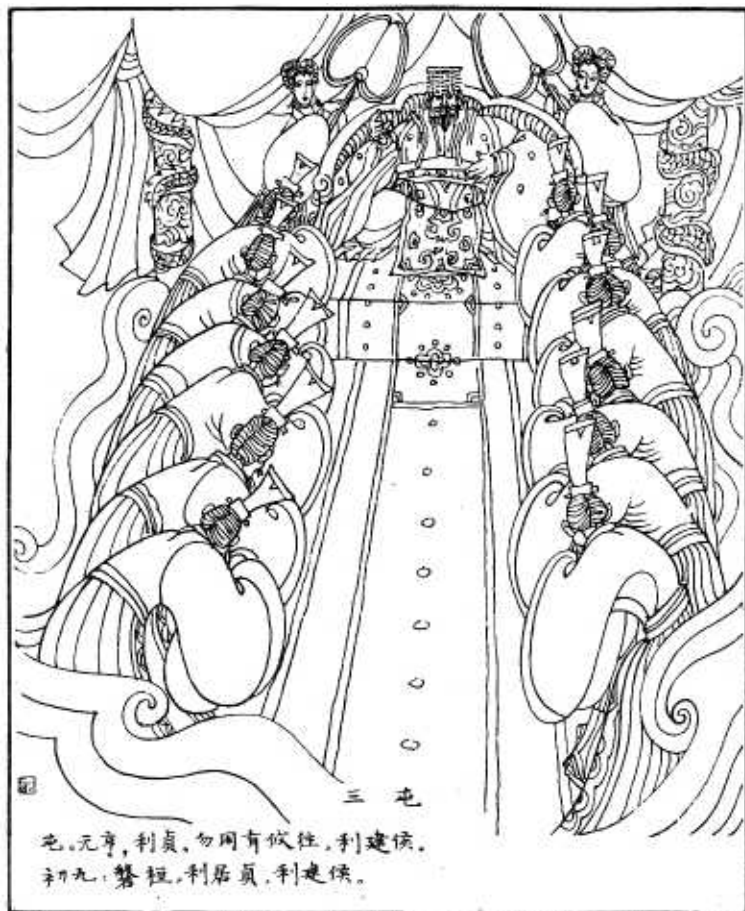
Virtual line—yin

Suitable for making a long-term prediction.

15



KUN



Zhun (Diagram 3)

Bottom line—yang

Staying together means smoothness and prosperity. It is suitable to predict the future. But no action should be taken at this moment when one should stay for the investiture of a feudal estate.

When in doubt, better to be quiet than to take action. It is a good time to predict the future and attend the investiture of a feudal estate.



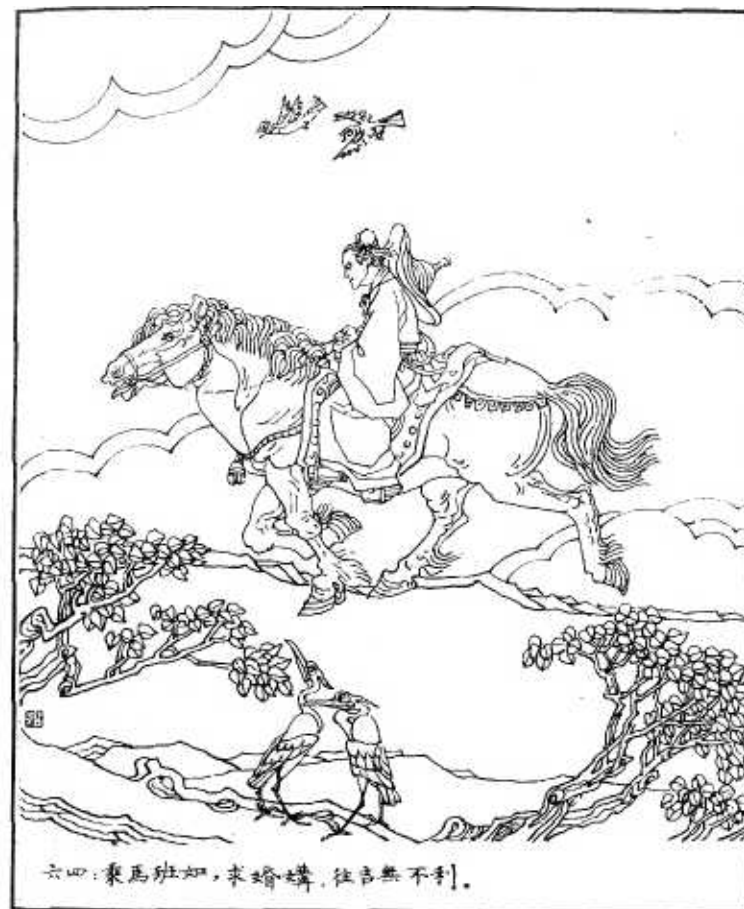
Line Two—yin

Horses have galloped and turned to this way. People are riding on horseback coming nearer. Who are they? Oh, they are not bandits. They have come to propose. The woman is a decent person, but she could not get pregnant. It was only after ten years that she became pregnant.



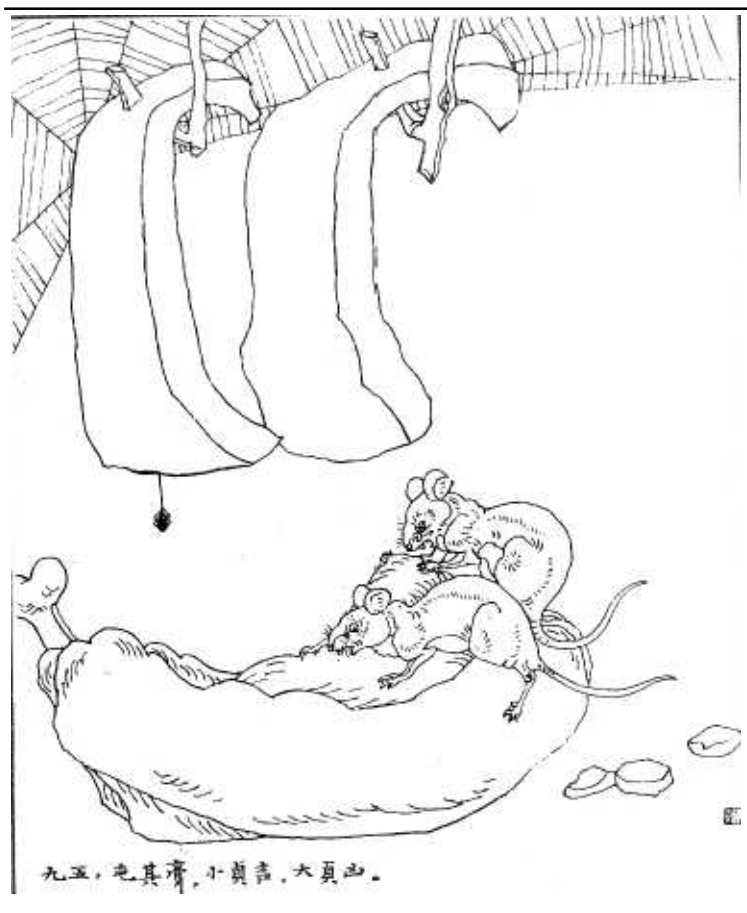
Line Three *yin*

It won't do you any harm to approach a deer. But if you chase it deep into the forest, it will be bad. You'd better give it up or you will get into trouble.



Line Four—*yin*

Riding on horseback to go to appeal for a lady's hand in marriage is auspicious.



Line Five—yang

Store some delicious meat: a small amount means a good future, a large amount means a bad future.



Top line—yin

Ride slowly, sobbing.



Meng (Diagram 4)

Ignorance. Smoothness and success: I won't voluntarily ask an ignorant person to let me tell his fortune. I should wait for him to come to ask me to tell his fortune. The first divination is most effective. If he asks me to divine the same thing several times, I will not get the right answer because he is not serious. To know this will help you predict the future.



Bottom line—yin

Using the convicted to warn the ignorant can prevent the latter from having their hands and feet fettered. But their past actions will not be without problems.



Line Two—yang

It is auspicious to conceal your shortcomings and to marry a girl. Being a son you can provide for your own family.



Line Three—yin

Do not marry this girl. She does not pay tribute to the people in power when she encounters them; this will not do you any good.



Line Four—yin

To be ignorant will invite trouble.



Line Five—yin

It is auspicious that the child is naive and innocent.



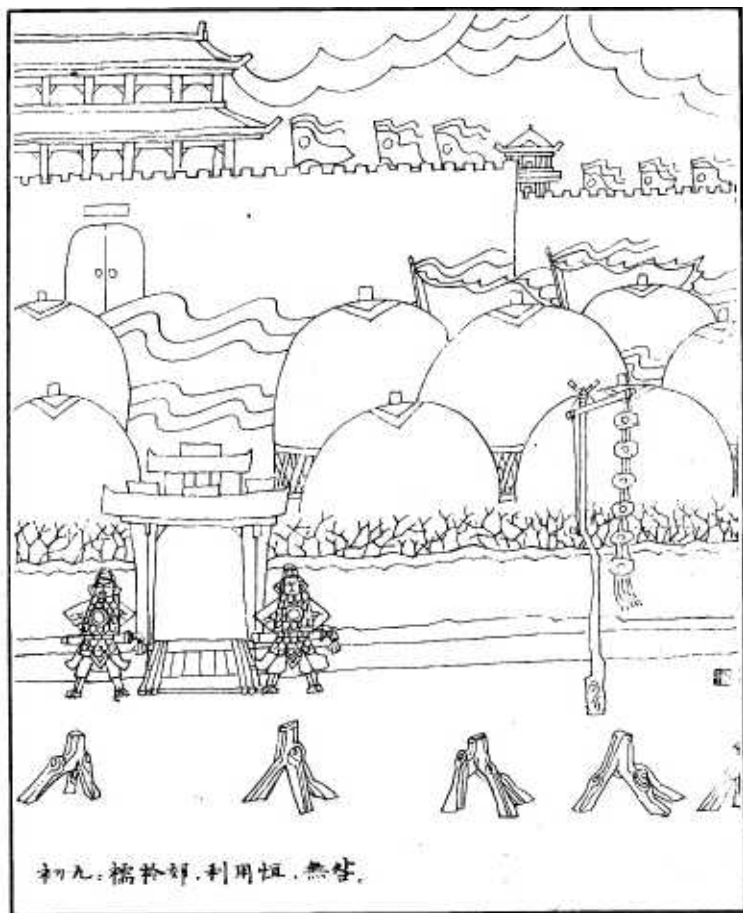
Top line—yang

If we fumble when we punish the ignorant, they will become rebels. If we are successful in punishing them, they will be used to oppose the rebels.



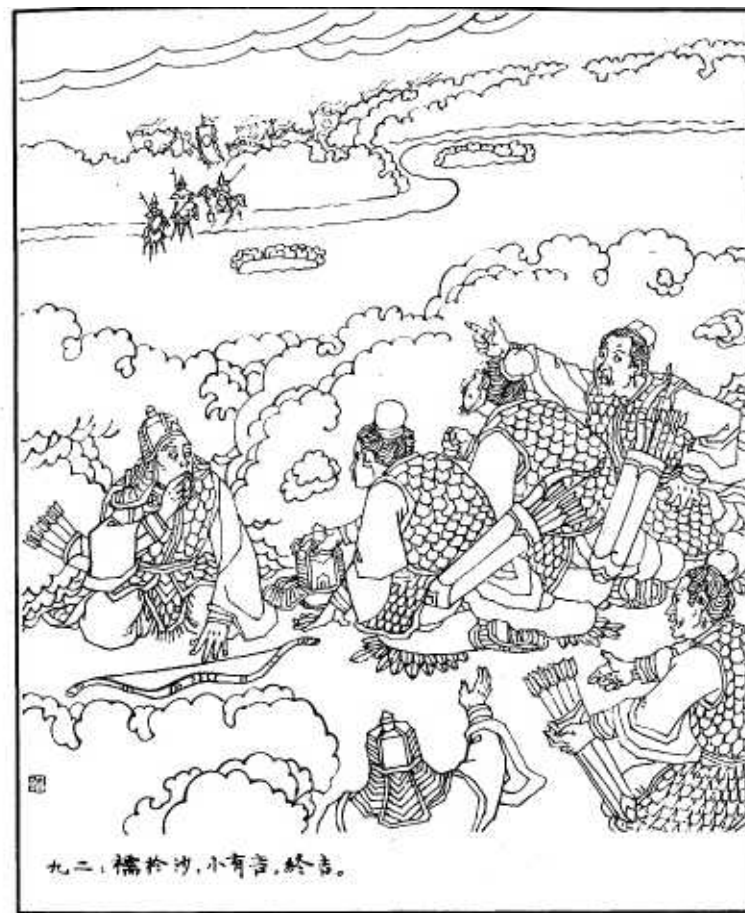
Xu (Diagram 5)

Wait in prayer. Something will be obtained, showing greatness and smoothness. Prediction is auspicious—you will get a way to cross a river.



Bottom *line*—yang

To adopt a defense strategy in the suburbs of the city and wait for changes to come will only be beneficial.



Line *Two*—yang

Lie in ambush in the sand field at the bank of a river and keep quiet. This is auspicious after all.



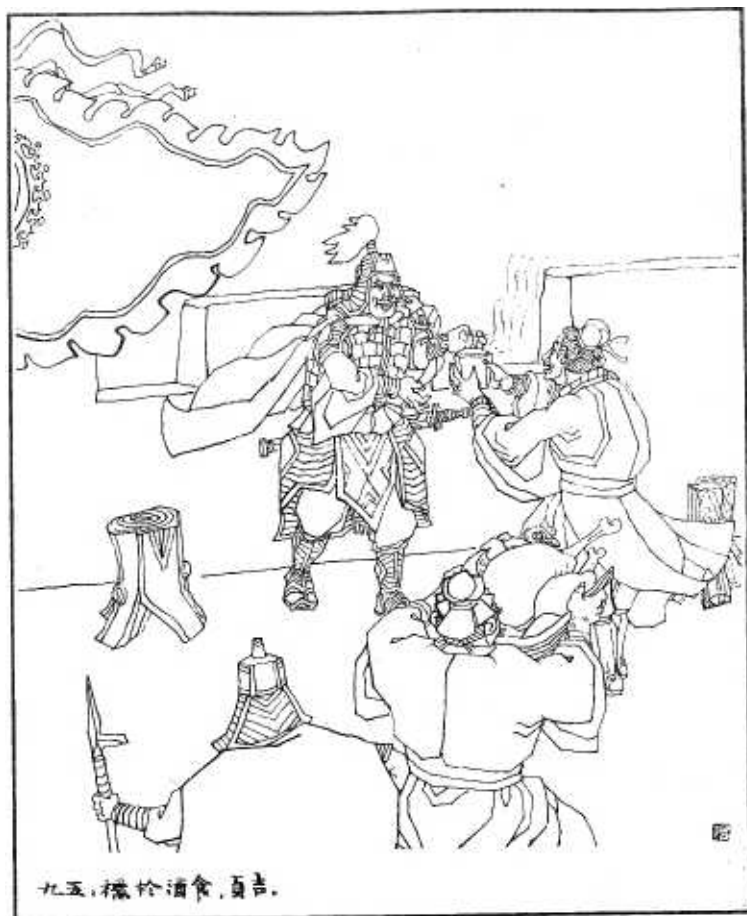
Line *Three*--yang

Staying in a damp and muddy place will invite bandits.



Line *Four* yin

As we fight head-on with the enemy, order our troops to come out from trenches and surprise the enemy with a sudden attack.



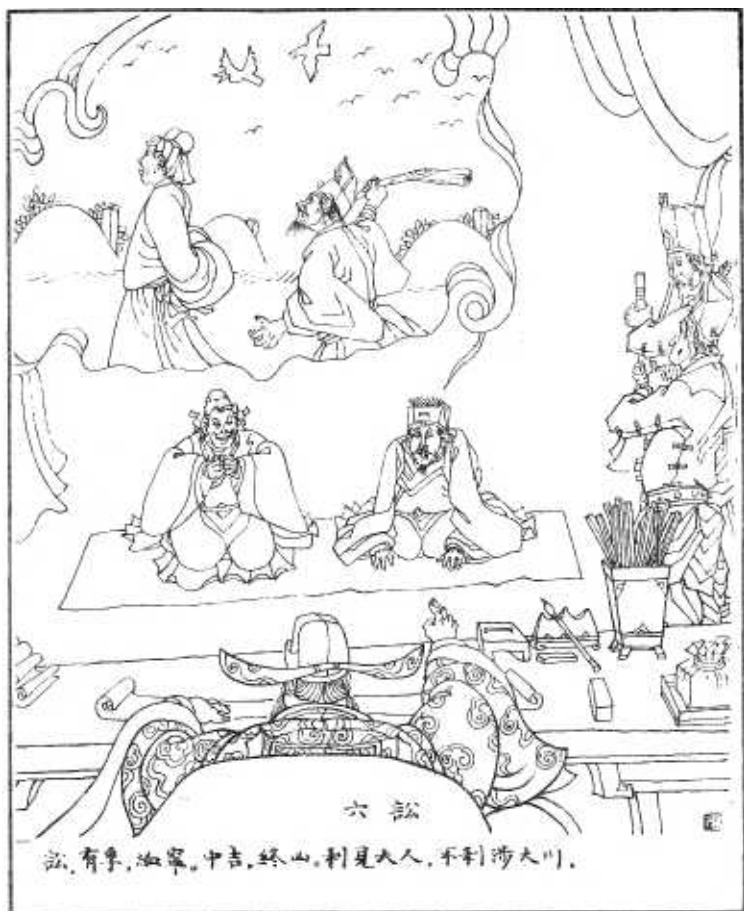
Line Five—yang

To provide soldiers with wine and food means an auspicious future.



Top line—yin

Go into your camp and see three strangers inside. Be wary of them and you will be all right.



Song (Diagram 6)

Involve yourself in a lawsuit. Although you get something, you are slightly upset. Everything is fine by the mid-stage, but the final result is bad. It is suitable for you to see powerful people, but not to overcome big obstacles.



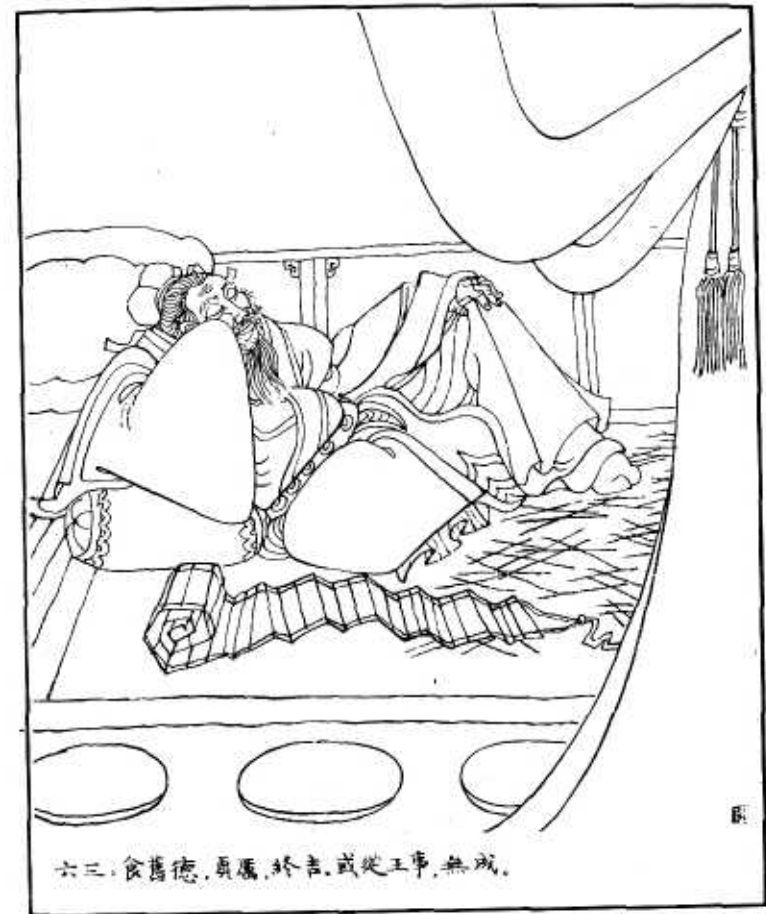
Bottom line—yin

Don't make a fuss about the lawsuit and speak little about it. You will eventually see good results.



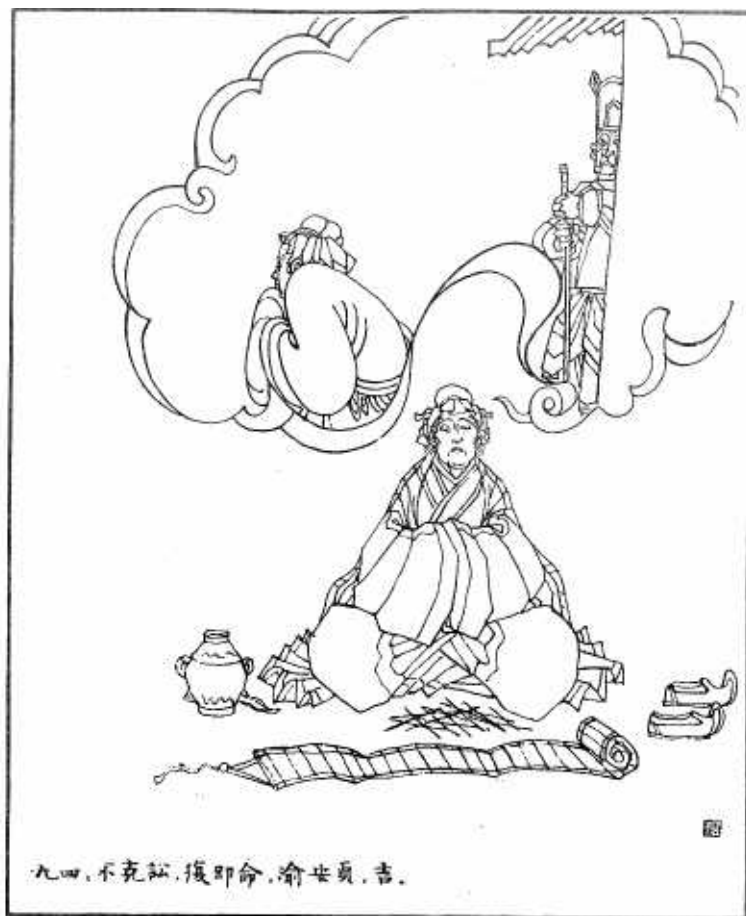
Line Two—yang

After you failed in the lawsuit, you returned to tell your fellow villagers—three hundred households—to escape. A catastrophe was thus avoided.



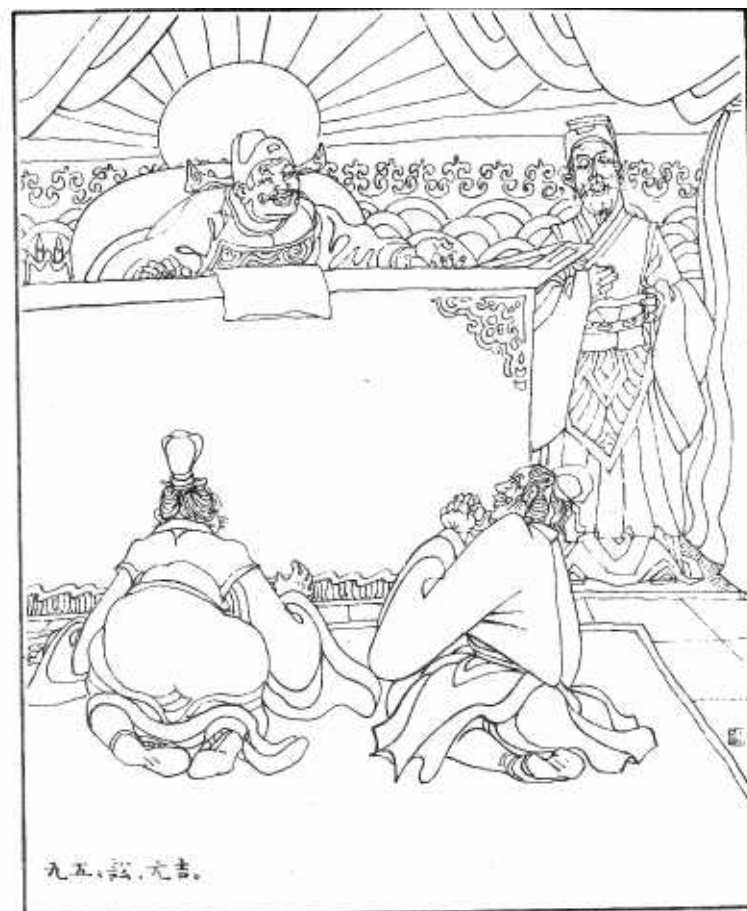
Line Three—yin

Sit idle and enjoy the benefits of past virtue. Danger is predicted but it is auspicious after all. You may follow a king, but you will not produce any achievements.



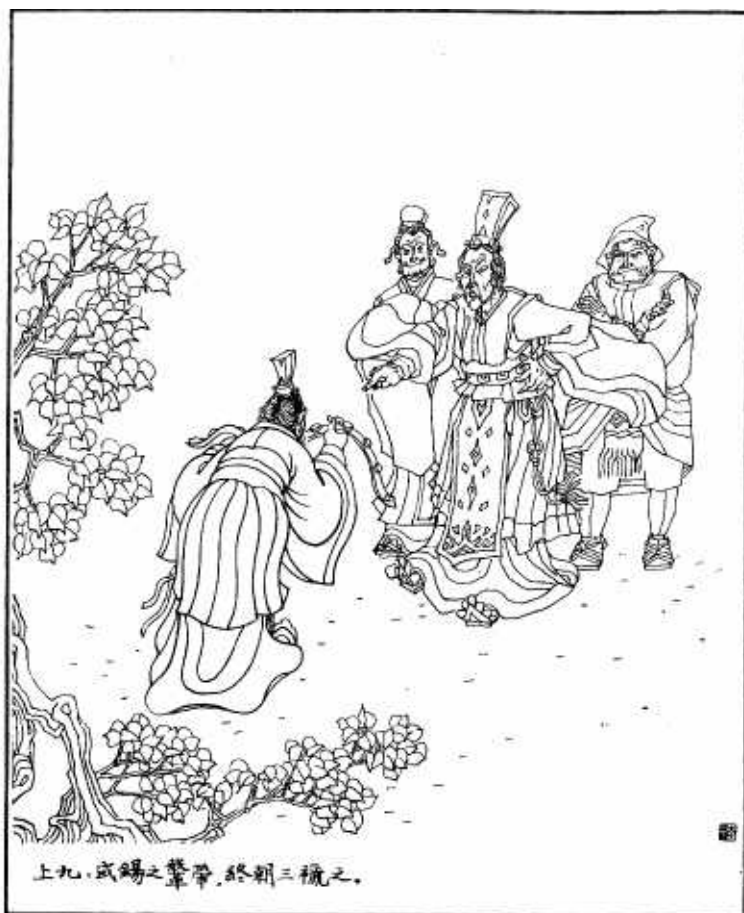
Line Four *yang*

Failing to win the lawsuit, you reexamine your present situation and change your strategy. Stay quiet and predict; you will sense the auspicious future.



Line Five *yang*

It is auspicious from the beginning as you involve yourself in a lawsuit.



Top line—yang

You are likely to be presented with a belt which is the symbol of status, but within one day it will be taken away three times.



Shi (Diagram 7)

Troops. Predict the commander of the troops and the future is bright without catastrophe.



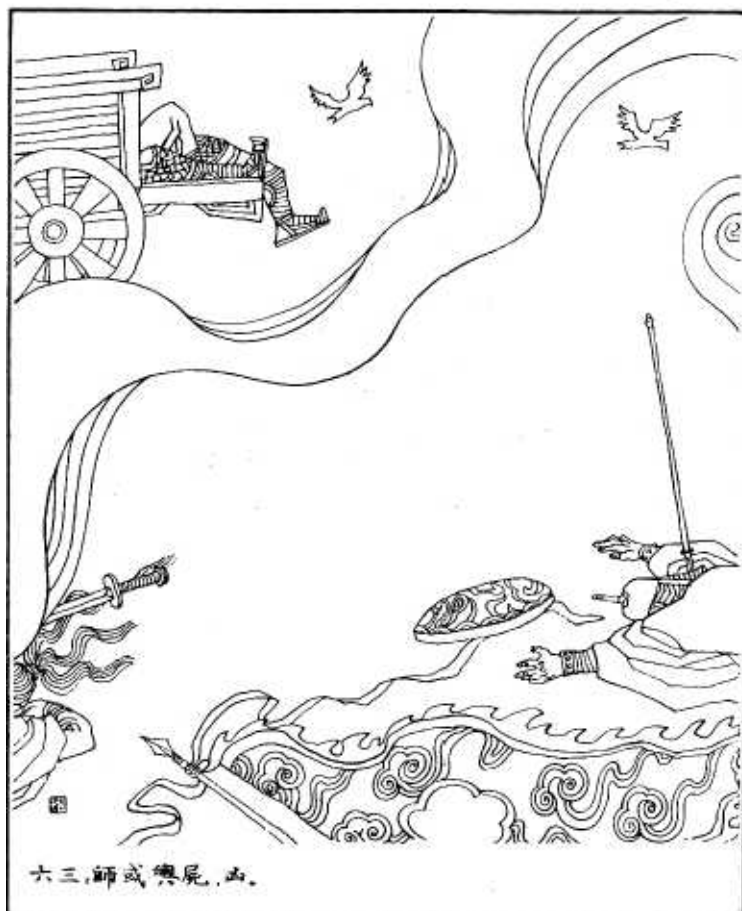
Bottom line—yin

Discipline is strictly observed as the troops march. Not doing so means a vicious future.



Line Two—yang

Being the chief commander is auspicious without catastrophe: commended by the king time and again.



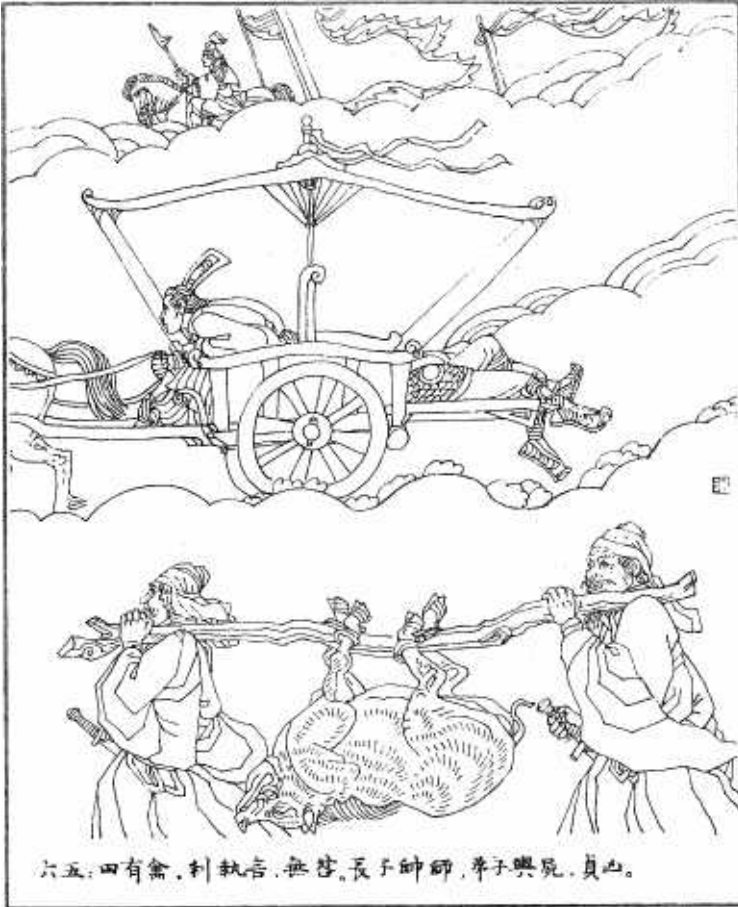
Line Three—yin

The military carriage might carry corpses—ill luck.



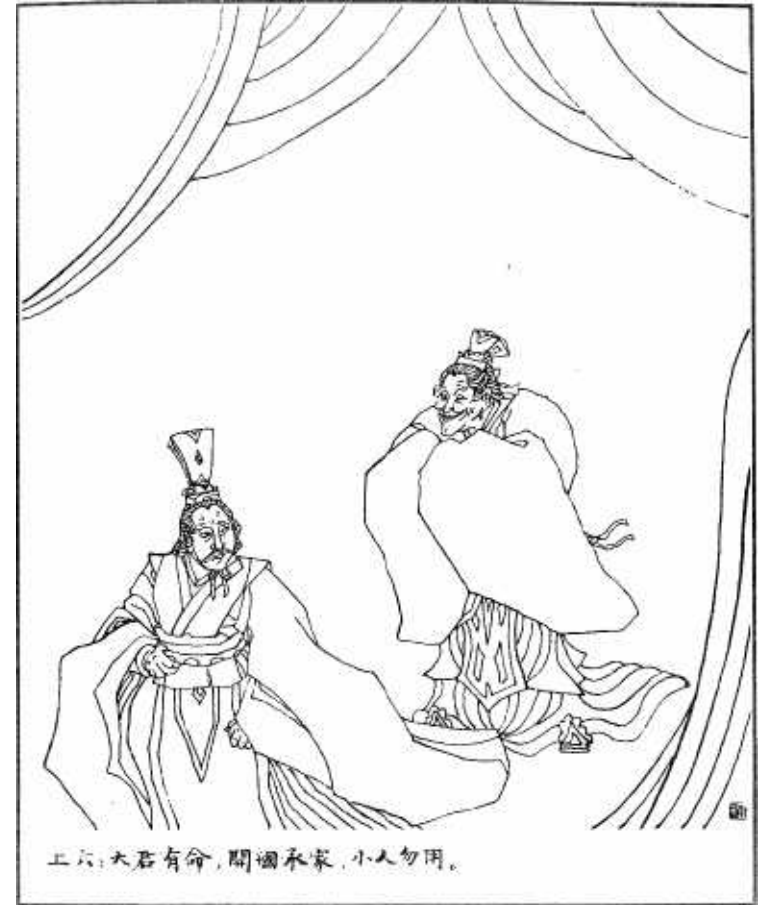
Line Four—yin

The troops stationed on the left; no harm.



Line Five—yin

To catch animals in the fields won't bring catastrophe. The eldest son leading troops and the second son carrying corpses in carriages mean bad luck.



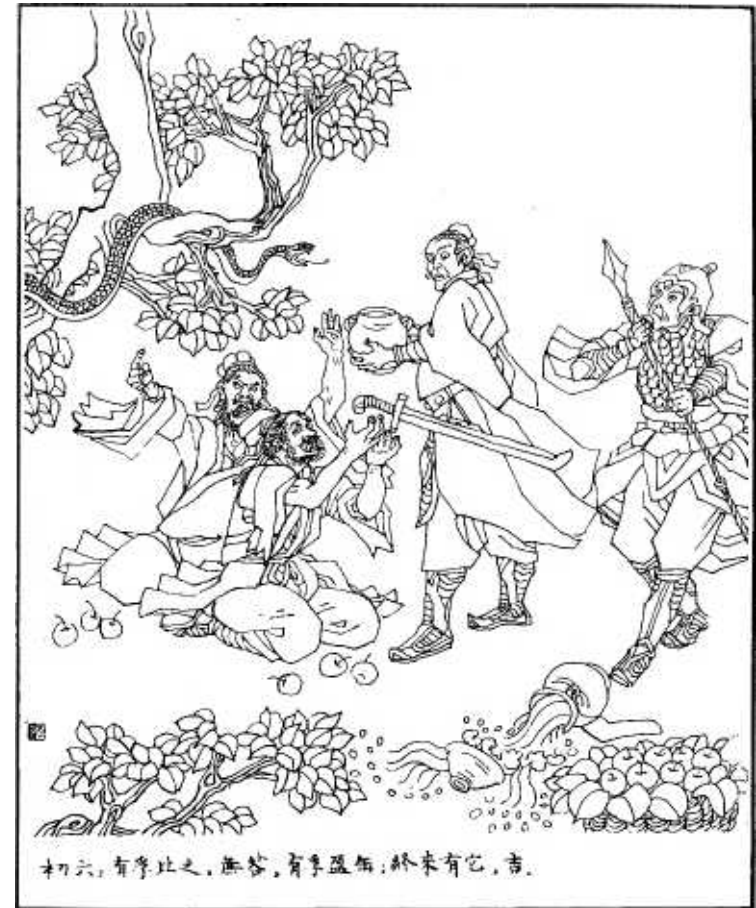
Top line—yin

You are conferred on, by the great king, the rank of nobility and your family prospered by inheriting marquis status. You must not use snobs.



Bi (Diagram 8)

Closeness means auspicious. You make two predictions as a long-term strategy; no disaster. The state which upset you is about to invade. You will get into trouble if your actions are slower than theirs.



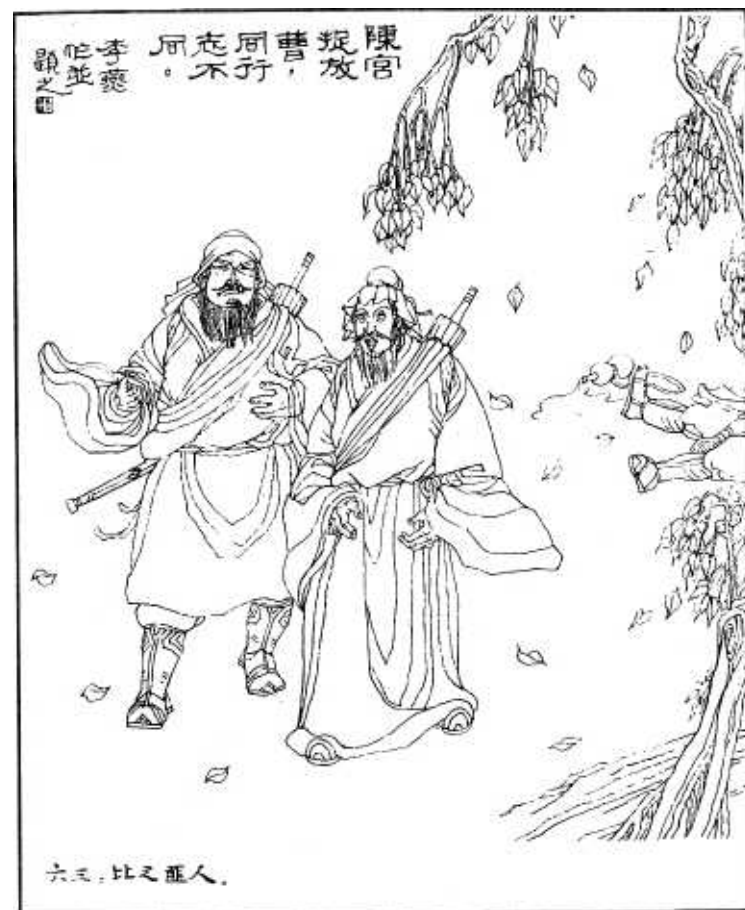
Bottom line—yin

To be kind to the prisoners of war will not do you harm. You may even provide them with wine and food. You will be able to turn ill luck to good in the future even if something unexpected happens to you.



Line *Two*—yin

Internal harmony means auspiciousness.



Line *Three*—yin

You befriend the wrong person.



Line Four—yin

Friendship from outside predicts auspiciousness.



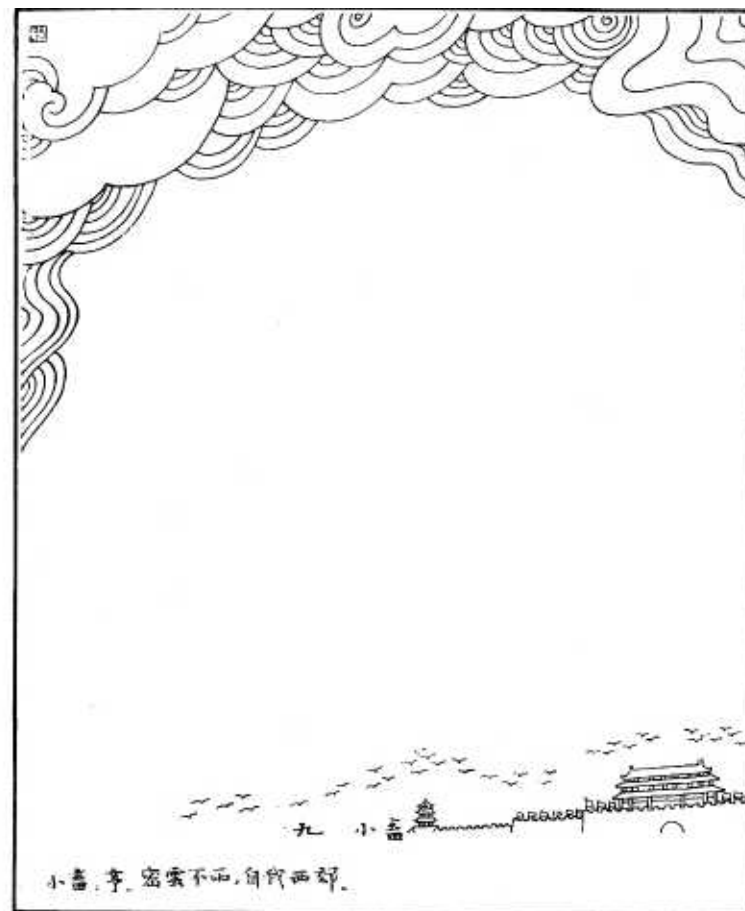
Line Five—yang

Everybody is on good terms with everybody else. They follow the king in hunting on horseback from three sides. Although the opportunity to get the game is lost, citizens of the kingdom don't have to worry. It is auspicious.



Top line—yin

People live in harmony, but without a leader. The prospects will be bad.



Xiao Xu (Diagram 9)

Have a little accumulation means smoothness. The rain-bearing clouds appear above the western suburb.



Bottom line—yang

He looks unhappy to come back on the same road. But doing this is auspicious.



Line Two—yang

It is auspicious to be led back by someone.



Line *Three*—*yan*⁸

Wheels come off the carriage. Husband and wife fall out.



Line *Four*—*yin*

You capture enemies in war, so both your worries and vigilance are gone: trouble-free now!



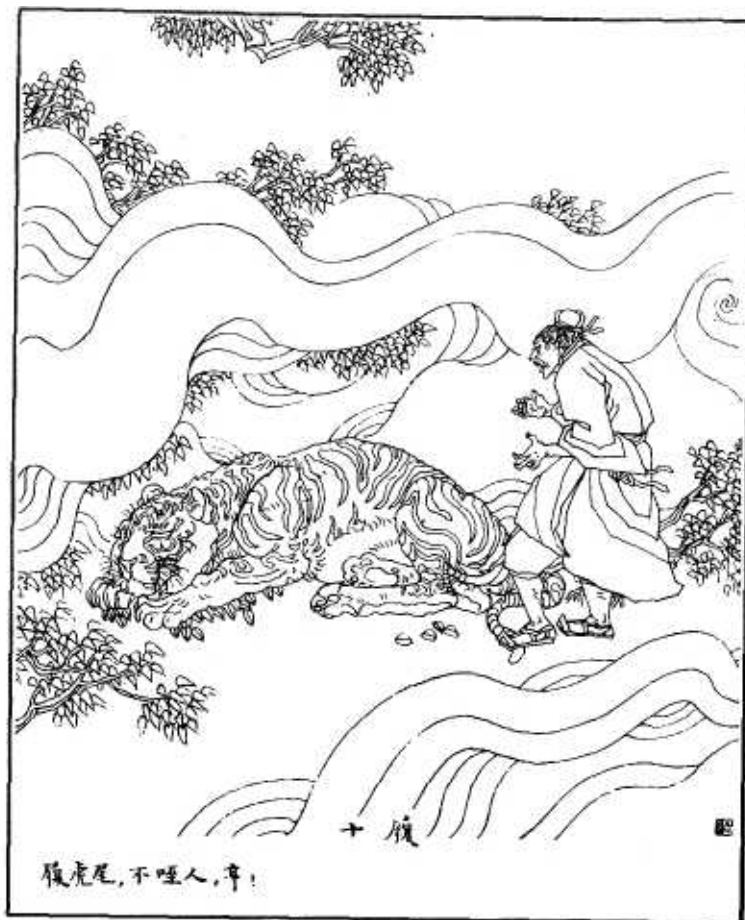
Line Five—yang

You take some war prisoners as your slaves and give some to your neighbors.



Top line—yang

It rained for some time and stopped. You are able to get a cart to transport goods. Women forebode danger: it is bad luck for their husbands to set out on an expedition on the day when the moon is full.



Lti (Diagram 10)

You stepped on a tiger's tail but did not get bitten. How fortunate of you



Bottom *line*—*yang*

Do as you please. Your future is not bad.



Line Two—yang

Walk on a smooth road. Even a prisoner feels his prospects are auspicious.



Line Three—yin

Though he has bad eyesight, he still can see; though his foot is limp, he can walk. Step on a tiger's tail and the tiger will bite him. This is bad luck. Such a warrior has done what a king should do.



Line *Four*—*yang*

You were frightened because you stepped on a tiger's tail, but the result is fortunate.



Line *Five*—*yang*

You are determined to take the trip: you have sensed danger.



Top line—yang

Study closely the roads you have walked. It is auspicious only to go back where you started.



Tai (Diagram 11)

Good! Lost a small one but gained a big one. How fortunate!



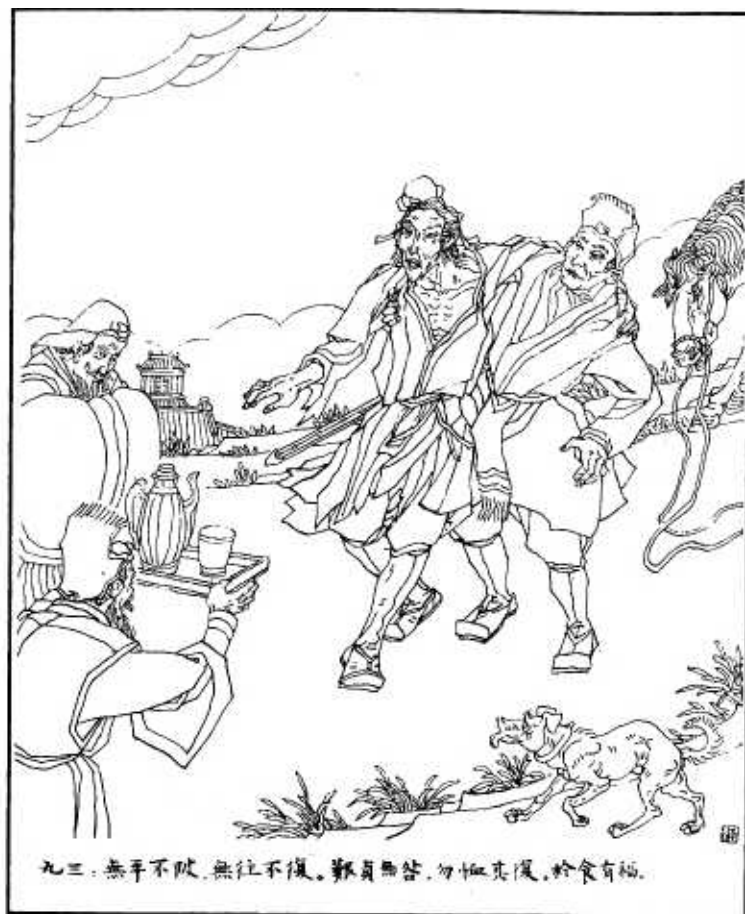
Bottom line—yang

when you twitch at the grass, the weeds near it are also pulled up because their roots are entwined. This is a good omen for an expedition.



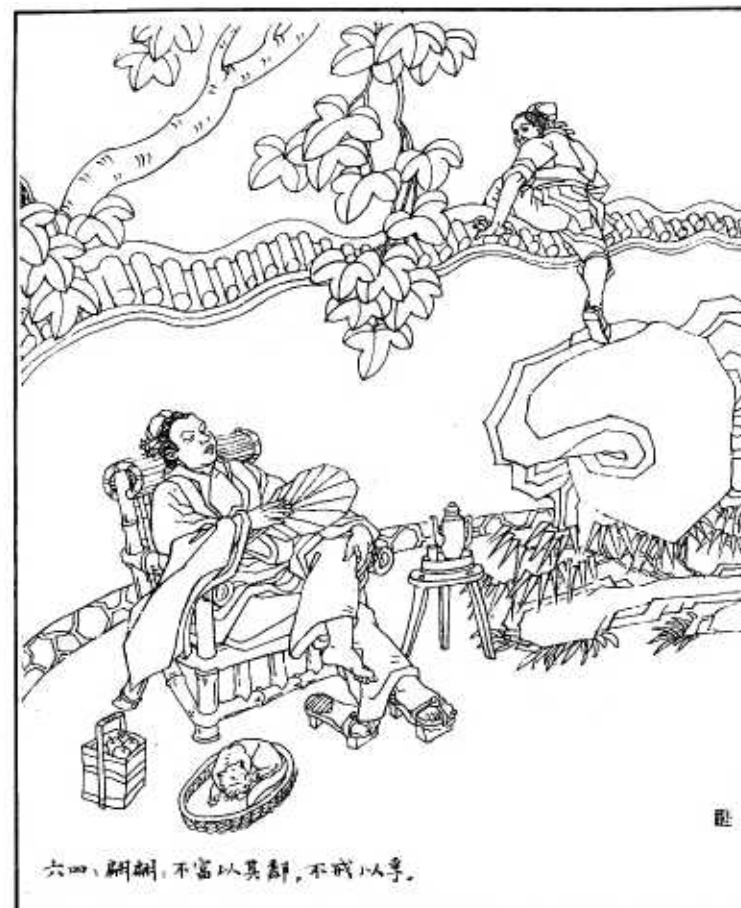
Line Two—yang

He who has the ambition to conquer the world will not forget his principle although he has traveled far and wide. He "takes the middle way" and claims much credit for it.



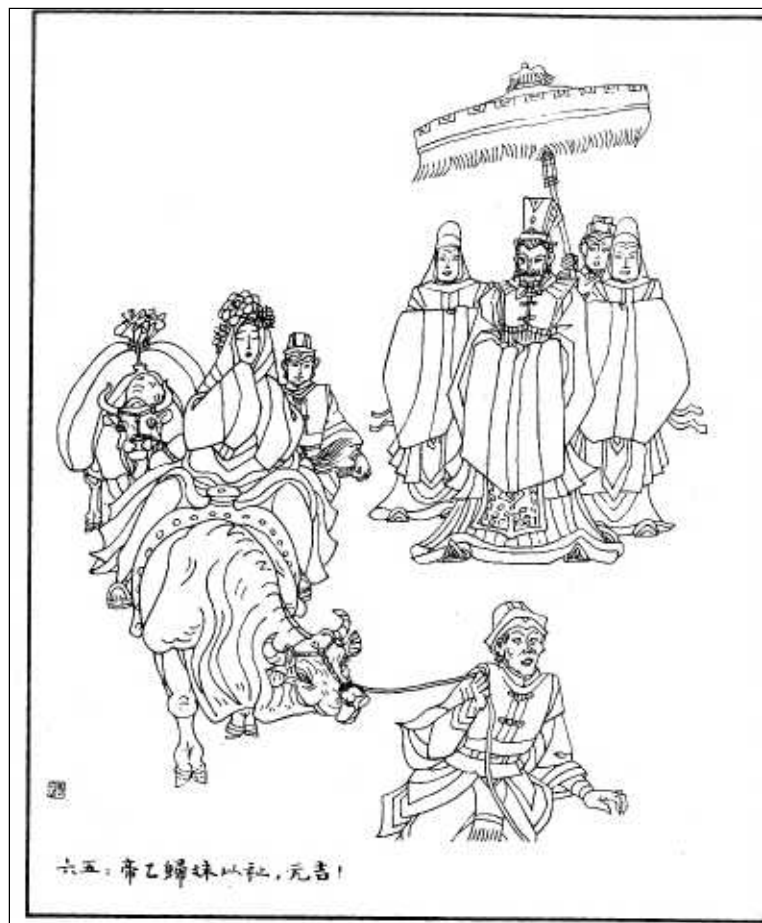
Line Three—yang

No matter how smooth it is, there are always slopes. And there is no going without coming back. It is not wrong to predict the prospects in hardship. Don't worry about coming back after going out; you will be lucky in having nice food to eat.



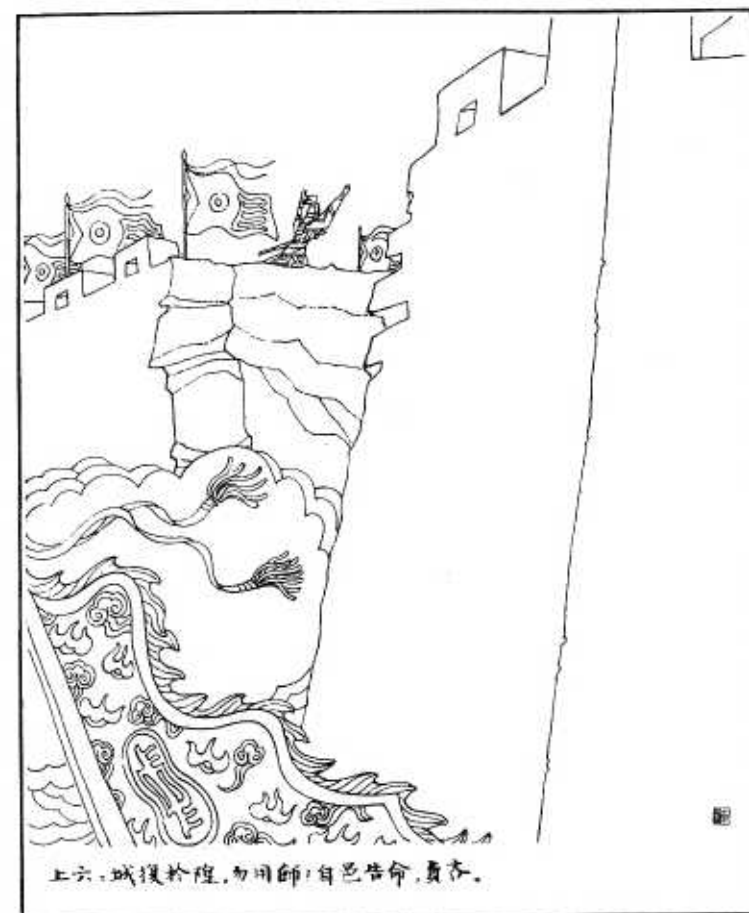
Line Four—yin

Complacent: do not depend on neighbors to get rich. Nor be wary of the captured.



Line Five—*yin*

Di Yi had his daughter married. He was fortunate from then on—fortunate from the very beginning.



Top line *yin*

The city wall collapsed into the moat. It was not the right time to send out troops. An order was given inside the camp: trouble is predicted.



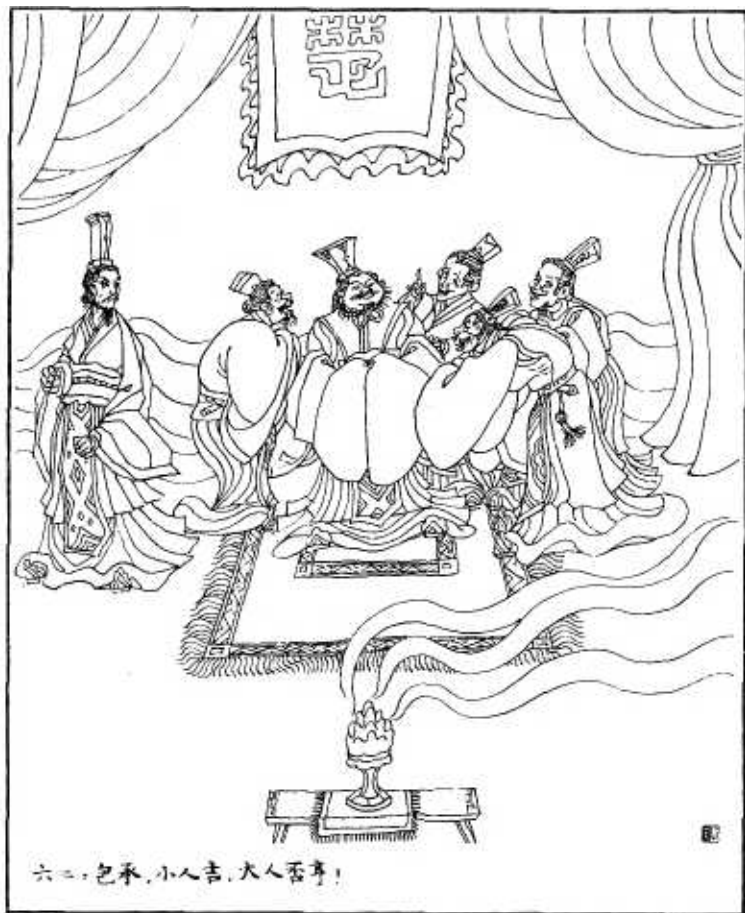
Pi (Diagram 12)

The man who should not hit a bad patch hits a bad patch. This is not suitable for a gentleman to predict his prospects. Bigger ones are lost and smaller ones obtained.



Bottom *line*—yin

When you give a twitch to the grass, the weeds near it are also pulled up because their roots are entwined. This is a good omen.



Line Two—yin

To accept flattery is good for a base person, but it might ill-inform a great person.



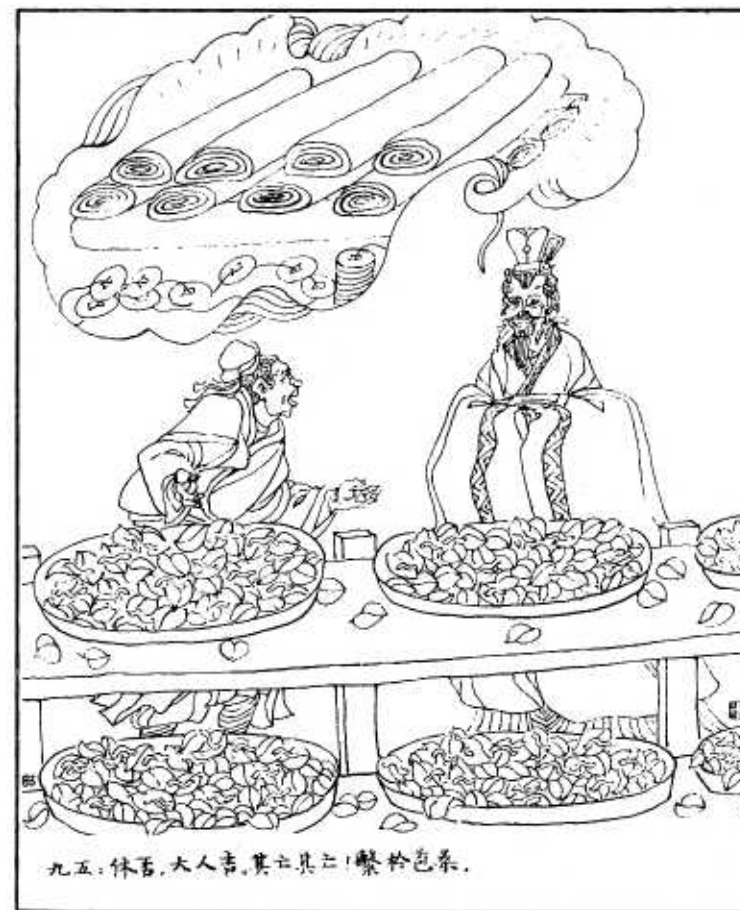
Line Three—yin

Condone other people's humiliation.



Line Four—yang

Although you are a long distance away from your place of happiness, you are destined to be immune from calamities.



Line Five—yang

It is fortunate for a great man to be away from persons who ill-inform him. Nearly collapsed! Nearly collapsed! But it is fortunate that much attention has been paid to agriculture.



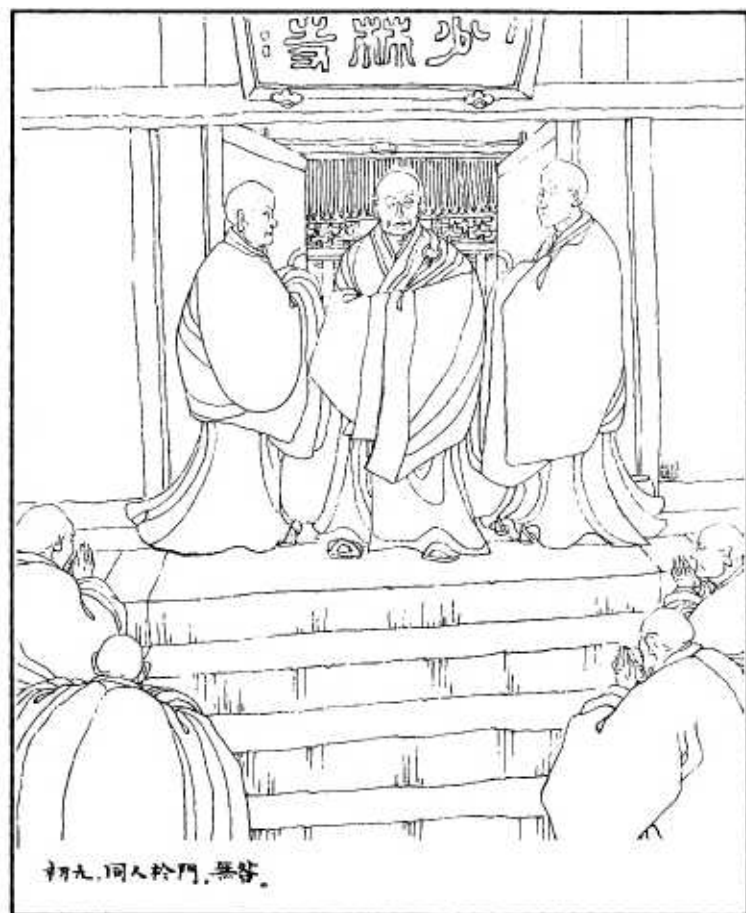
Top line—yang

Ill luck reversed: run into bad luck first and become happy later.



Tong Ren (Diagram 13)

It is good fortune to be on good terms with others in the field. It is the right time to go across a big river and for a gentleman to predict his prospects.



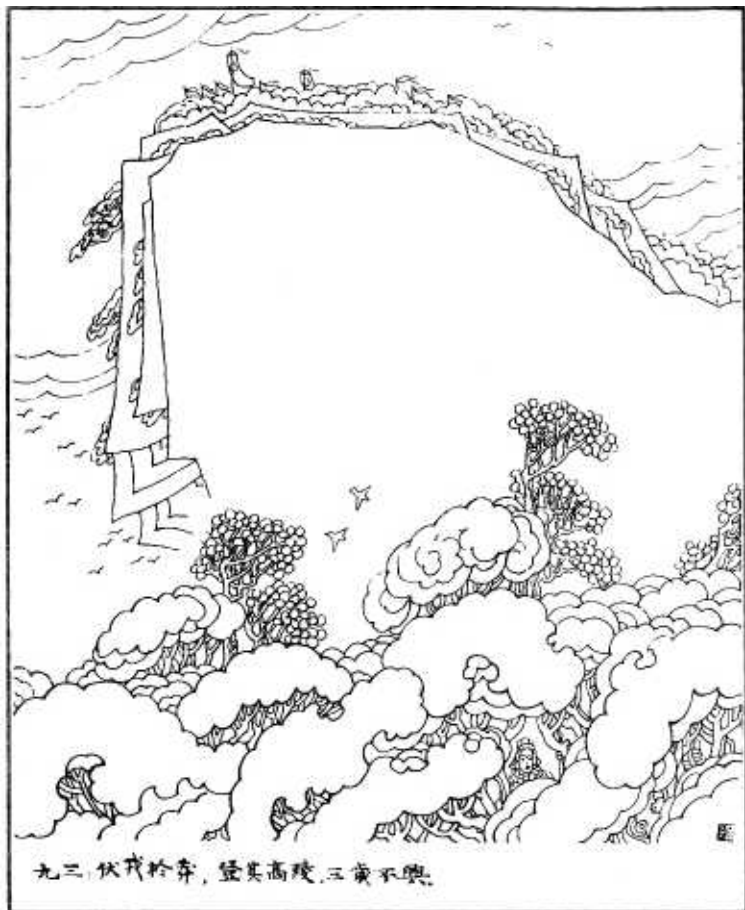
Bottom line—yang

People sharing similar ideals and beliefs who gather inside one gate can be immune from calamities.



Line Two—yin

It is not good to be close only to people of the same ancestor as you.



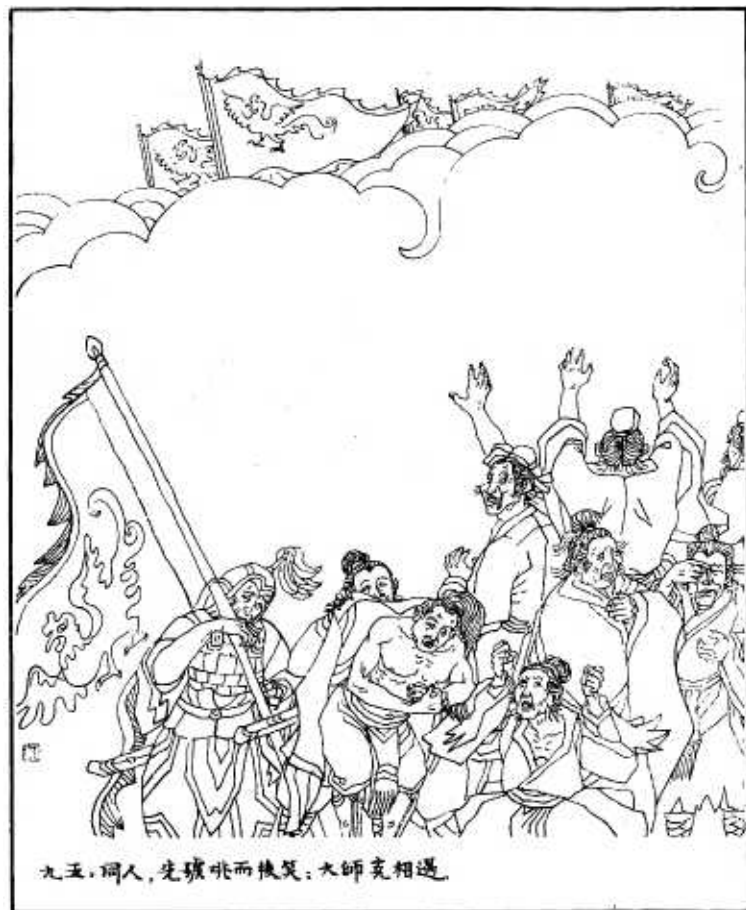
Line Three—yang

Although you have soldiers lie in ambush in dense forest and occupy commanding ground, you haven't sent out troops for three years.



Line Four—yang

Ascending the enemy's city wall does not necessarily means you have captured it. It is auspicious to continue attacking.



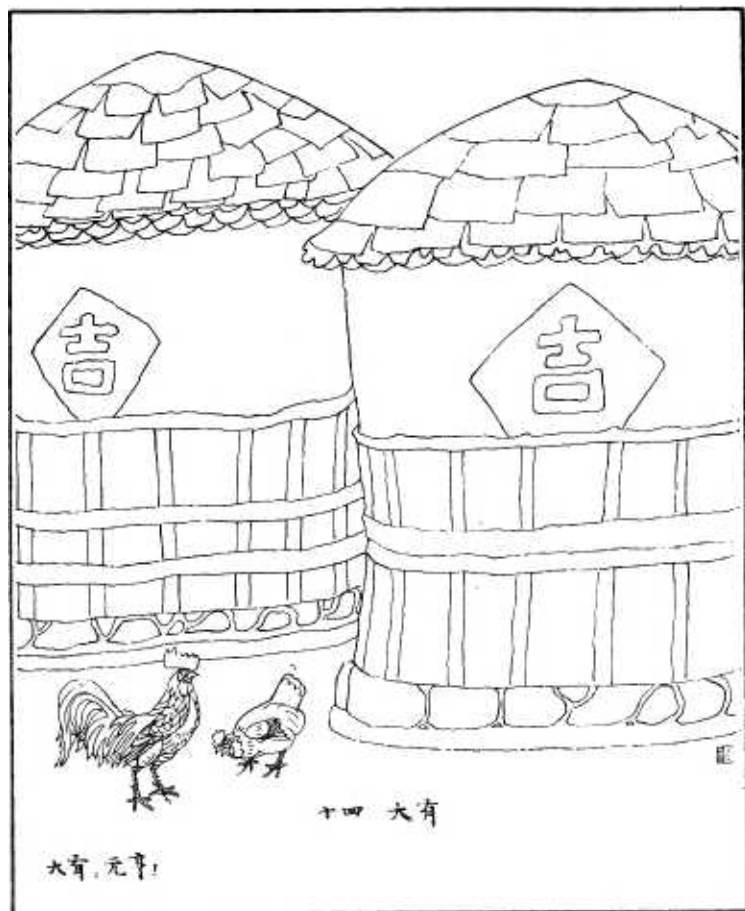
Line Five—yang

People under the same flag cried, then laughed: the victorious main force has come to meet them.



Top line—yang

People having similar ideals and beliefs gather in the field, not regretting what they have done in the past.



Da You (Diagram 14)

A bumper harvest: smoothness from the very beginning.



Bottom *line*—yang

There is no mutual offense. Without the root of disaster, there will be no fruit of disaster.



Line *Two*—*yang*

Those transporting goods in a big cart will have no trouble.



Line *Three*—*yang*

The nobility can contribute their harvest to the son of heaven; a common person is not able to do so.



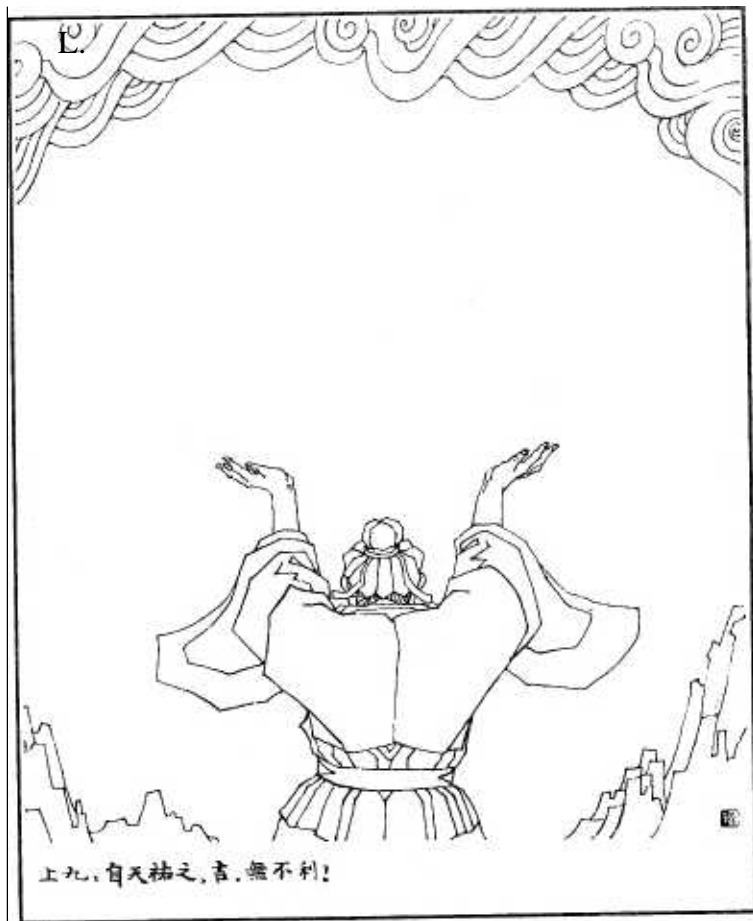
Line Four—yang

It is not drums (celebrating the bumper harvest), but the beats of war drums, yet it has not become disastrous.



Line Five—yin

The prisoners of war were tied up to show the arrogance of the victors. Great auspiciousness.



Top line—yang

It is auspicious to have blessings from the heaven. It is not had at all.



Qian (Diagram 15)

A modest person will succeed Such a gentleman will have a good end.



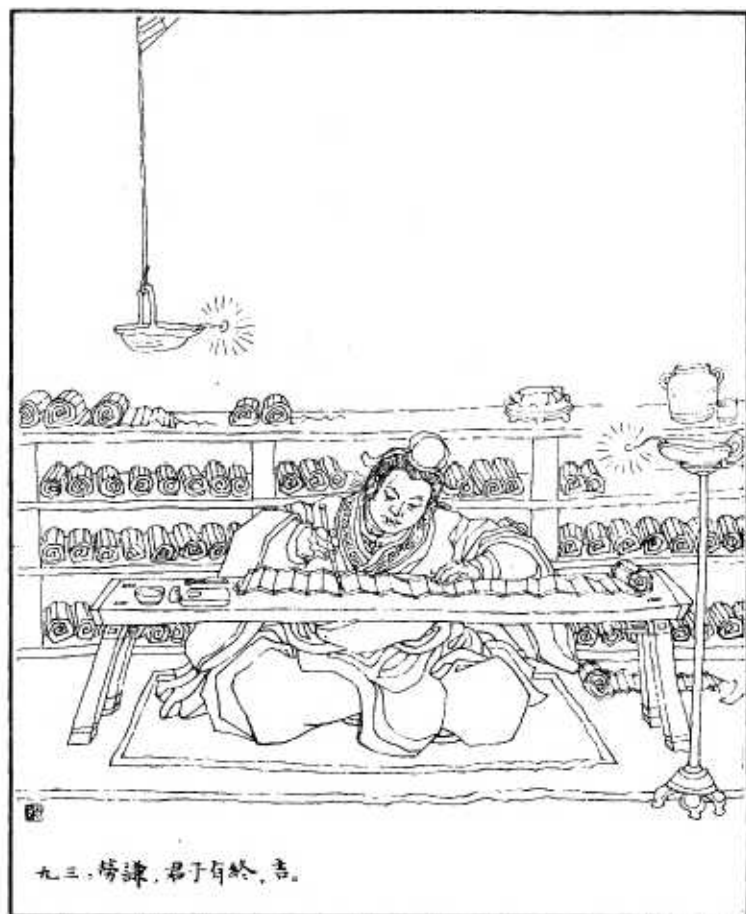
Bottom *line*—*yin*

A modest gentleman crosses a big river; auspicious.



Line Two—*yin*

Publicizing modesty means auspiciousness.



Line Three—yang

A diligent and modest gentleman will have a good end; auspicious.



Line Four—yin

Go smoothly everywhere by publicizing modesty.



Line Five—yin

He who does not depend on his neighbor to get rich can do so by invading a far away place and will always be successful.



Top line—yin

He who is well-known for his modesty is suitable to lead troops to invade other city states.



Yu (Diagram 16)

"Preparedness ensures success"—suitable to confer nobility, establish a kingdom and dispatch troops.



Bottom line *yin*

Plans divulged will throw you into, danger.



Line Two—yin

Stick to fairness and self-defense, and you will feel auspiciousness before the day comes to an end.



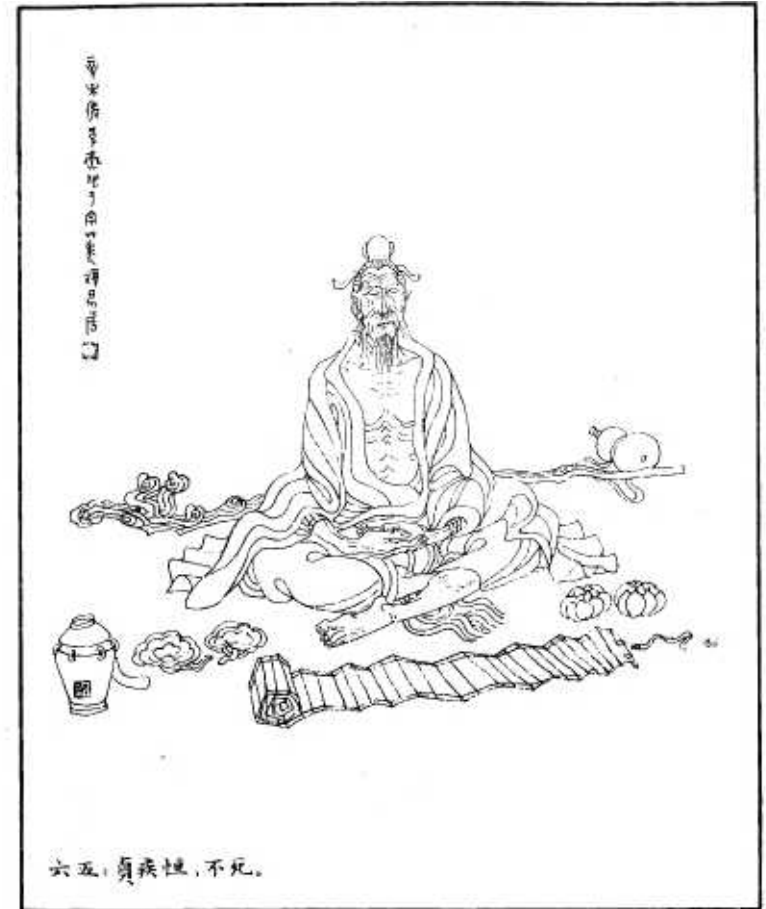
Line Three—yin

You will surely feel regret for your hesitation and even more so for your slow actions.



Line Four *yang*

Due to successful prediction, you have obtained many precious things. Since you have not miss the good opportunity, you are able to wear strings of treasure on your head.



Line *Five—yin*

It is predicted that the disease will last, but will not cause early death.



Top line—yin

Meditate late at night; changes will take place after it is done, but no calamity.



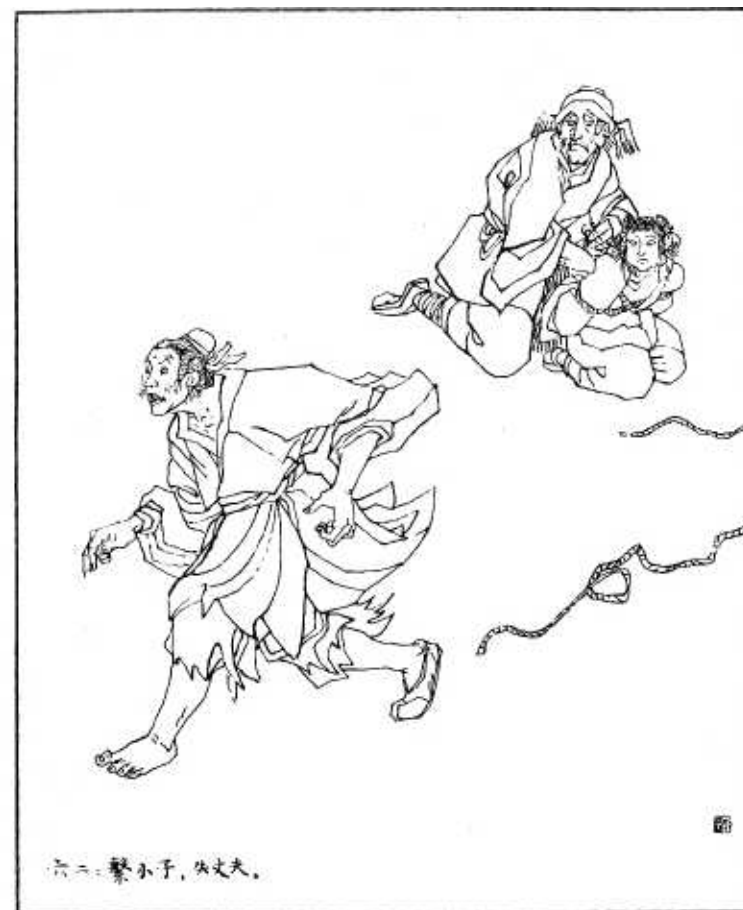
Sui (Diagram 17)

Be content wherever you go: smooth from the very beginning and suitable for predicting the future. No calamity.



Bottom line—yang

The person in charge was replaced. Prediction shows that the future is auspicious, so go out and make contacts which will be fruitful.



Line Two—yin

The boy is being tied up, so the 'able-bodied man escaping.



Line Three—yin

The able-bodied man is being tied up, but the boy escaping. Chase him and you will get something. Suitable for staying at home quietly to predict the future.



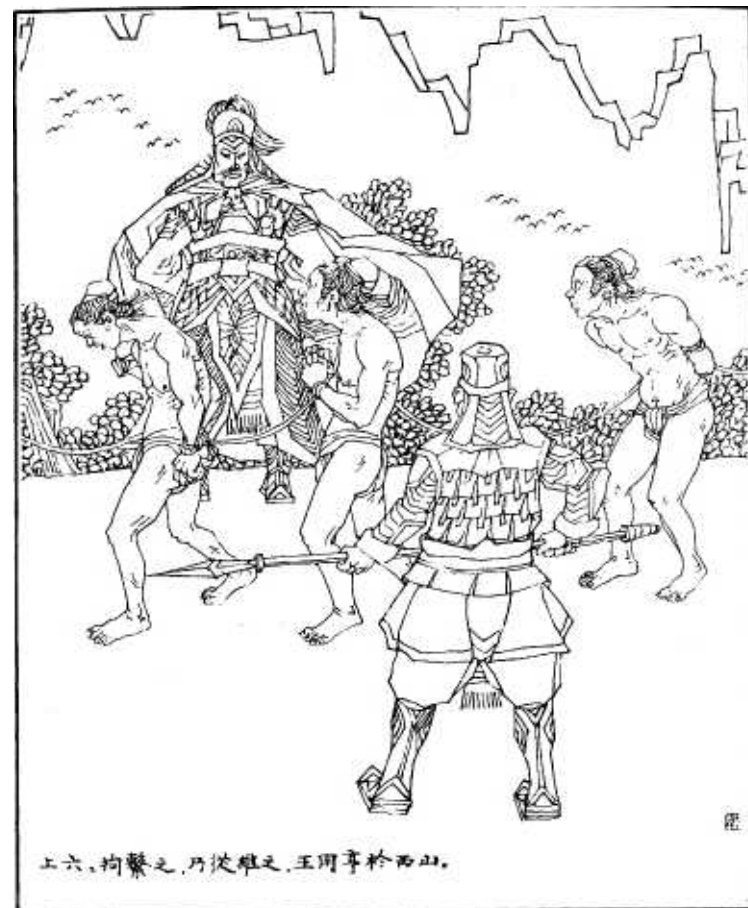
Line Four—yang

The war prisoners following you forebode danger. While guarding them on the road you show them "What are calamities?"



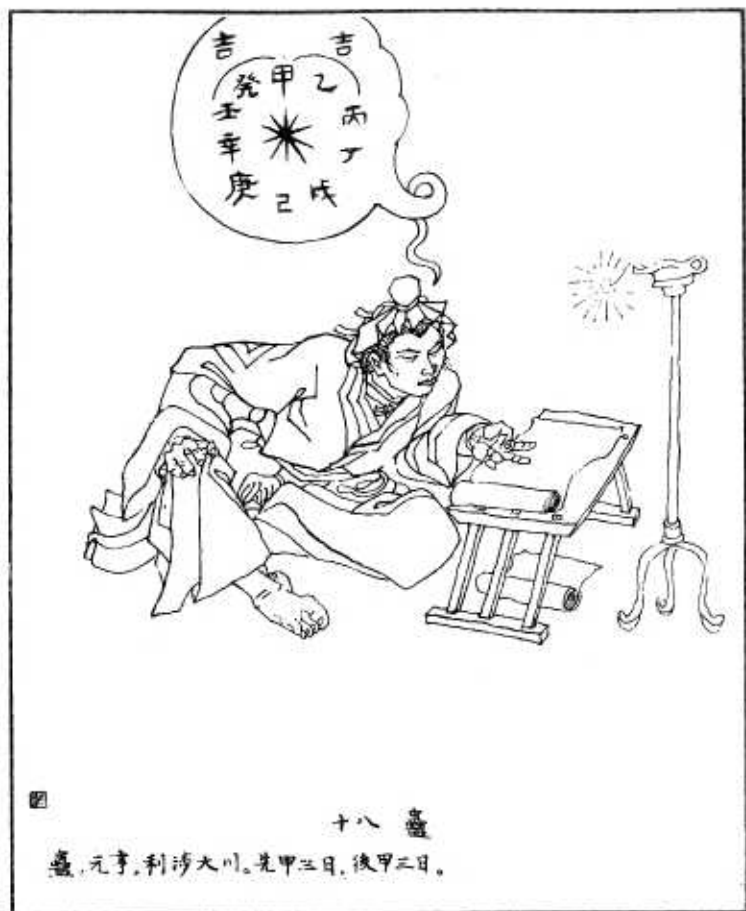
Line Five—yang

It is auspicious to use a perfect ruse to capture the enemy.



Top line—yin

The war prisoners, tied up one by one, were used by the king as sacrifices to the Western Hill.



Gu (Diagram 18)

Things are smooth from the very beginning and suitable for crossing big rivers. But the period is limited to the three days (Xin, Ren and Gui) before the day Jia and the three days (Yi, Bing and Ding) after it.



Bottom line—yin

Intervene in the errors of your father's affairs. Such an honest son will prevent calamities and danger from happening. The final result is auspicious.



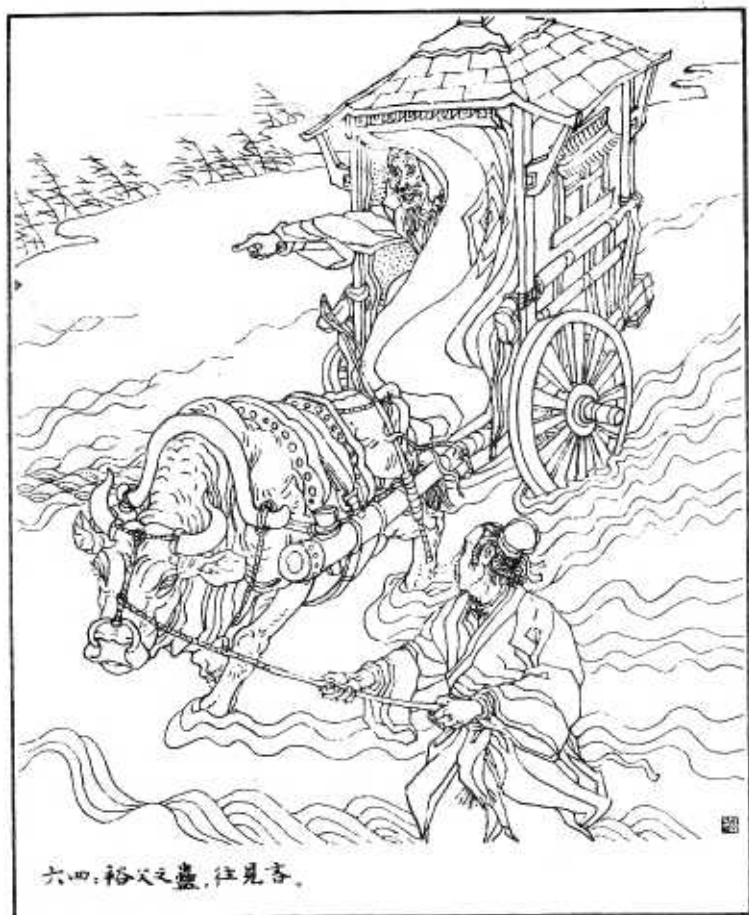
Line Two—yang

Intervene in the errors of your mother's affairs. It is difficult to predict what the future will be like.



Line Three—yang

Intervene in the errors of your father's affairs. You will seldom feel regret and it will not harm the general affairs.



Line Four—yin

You will encounter difficulties if you put up with the errors in your father's affairs.



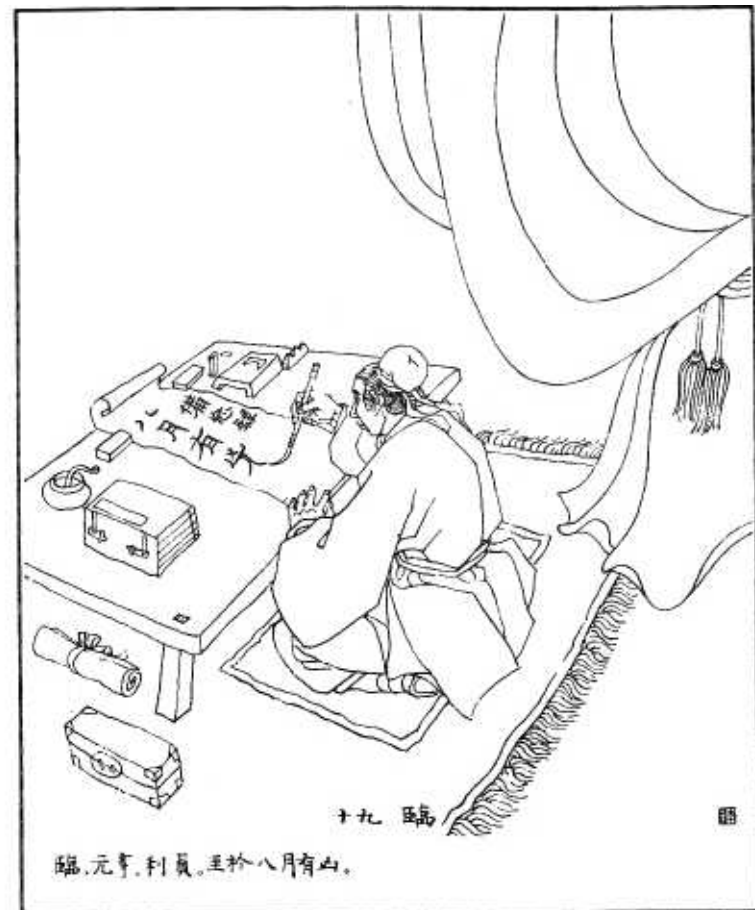
Line Five—yin

You must use past honour when you intervene in the errors of your father's affairs.



Top line—yang

Do not work for the kings and nobilities (do not serve as high official), and you will feel proud in your ambitions.



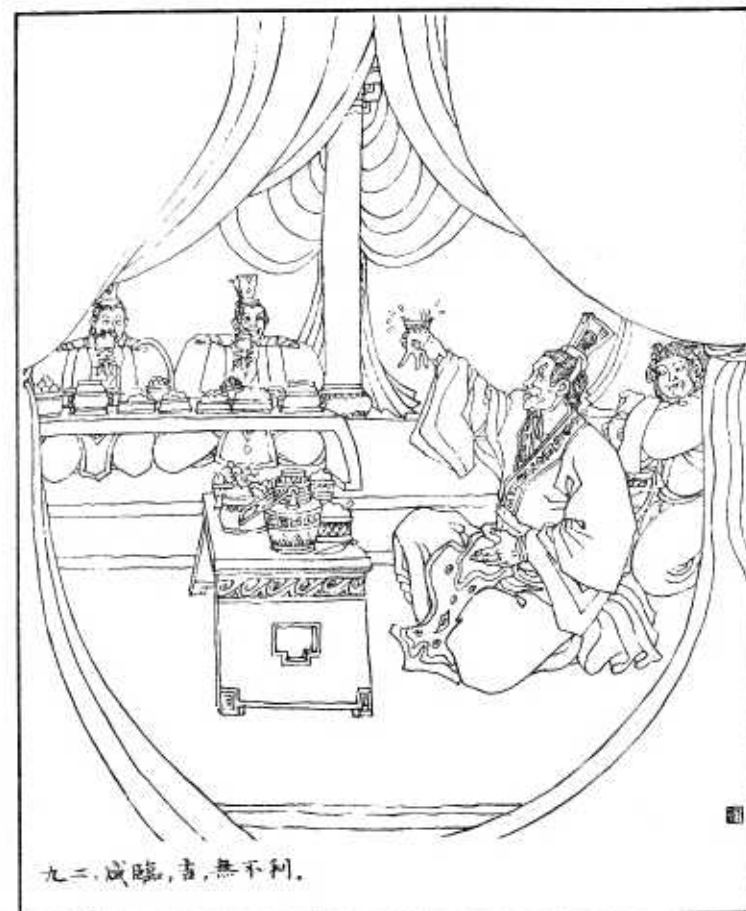
Lin (Diagram 19)

You set about to work. Things went smoothly from the very beginning. This is good for predicting the future. But you will run into trouble in the eighth lunar month.



Bottom line—yang

Everybody has come. You sense something very good will happen.



Line Two—yang

Everybody has come. Something good, nothing unfavorable at all happen.



Line Three--yin

You voluntarily offered to take a task, but things proceeded unexpectedly and you began to feel upset. Fortunately, no disaster occurred.



Line Four—yin

Keep yourself busy doing something; this will do no harm to you.



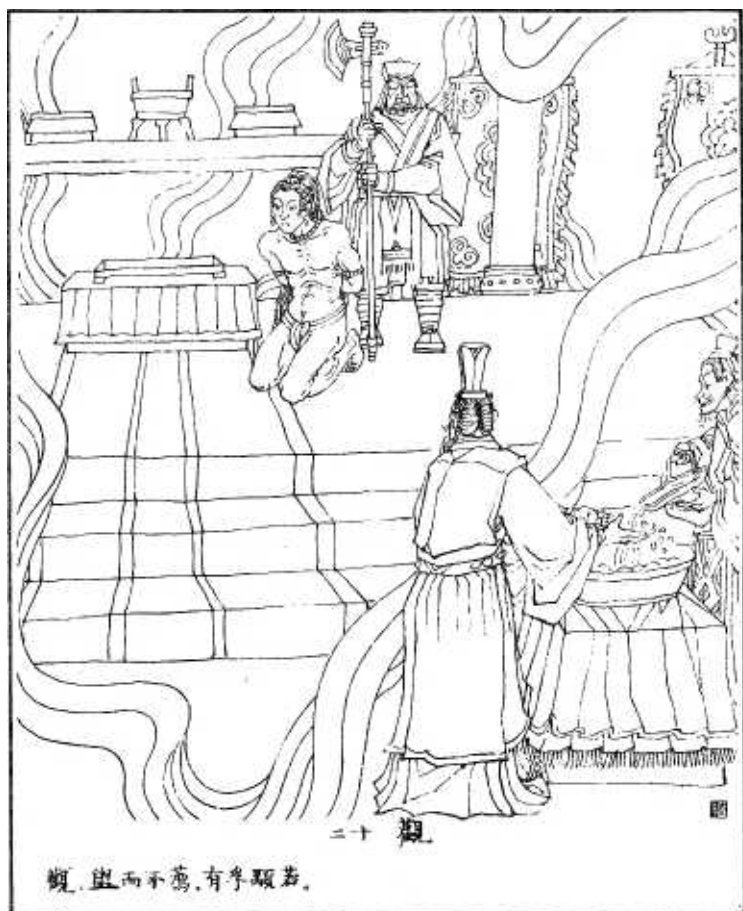
Line Five—yin

It is most appropriate and auspicious for a great person to handle something himself with wisdom.



Top line—yin

Handle things with a kind and tolerant heart and you will be lucky without calamities.



Guan (Diagram 20)

We noticed: the man washed his hands before the ceremony of offering the wine, food and sacrifices. The war prisoner looked frightened.



Bottom line—yin

To observe the world from the perspective of a child will not do a common person any harm. But it will do no good to a gentleman.



Line Two—yin

Peeking through a crevice will help a woman in her prediction.



Line Three—yin

Observe common people by your side before you decide to advance or to retreat.



Line Four—yin

The king will invite you as his guest of honor when he reviews the troops.



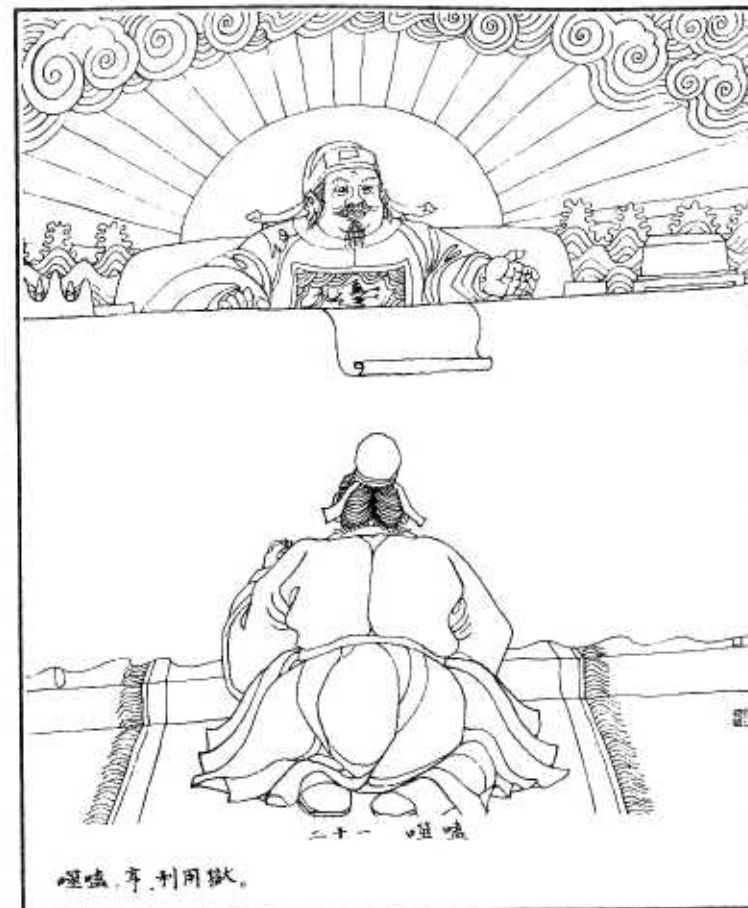
Line Five—yang

It will do a gentleman no harm if he visits the common people and see how they live.



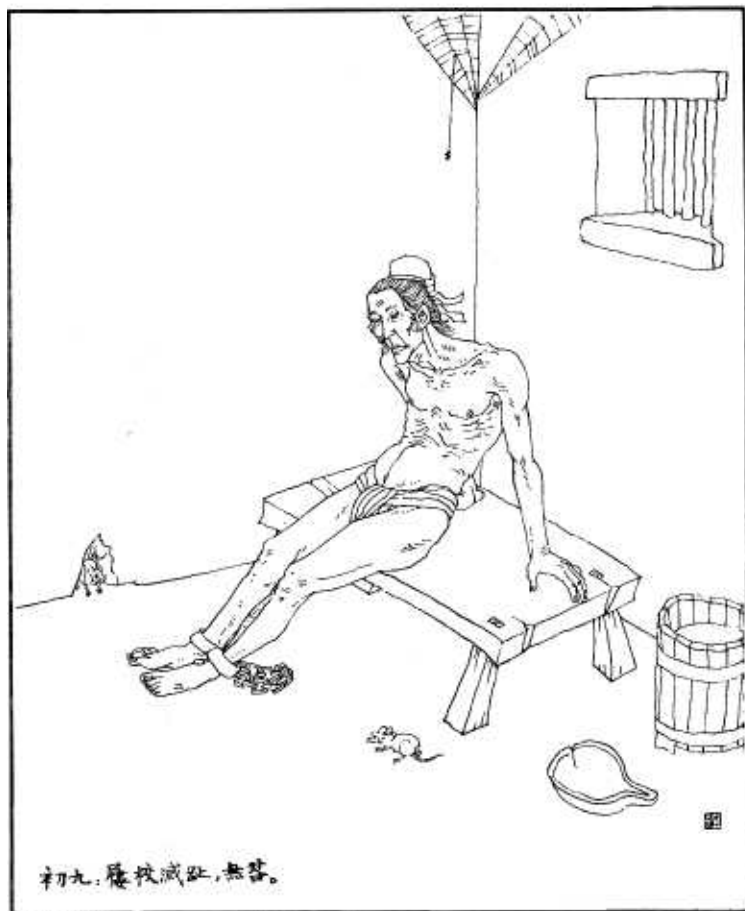
Top line—yang

Going to the common people to see how they are getting along will do no harm to a gentleman.



Shi He (Diagram 21)

If you have enough to eat and drink, you may handle lawsuit cases smoothly.



Bottom line—yang

The prisoner in the cell is in shackles. No danger yet.



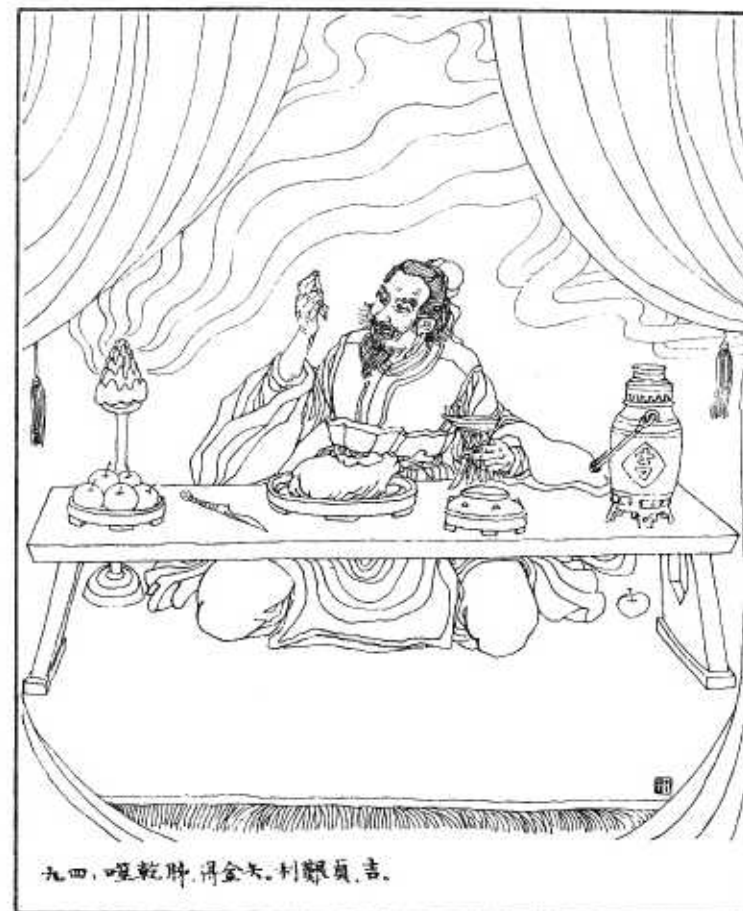
Line Two—yin

Bite a large chunk of meat which touched your nose. No bad things at present.



Line Three—yin

You got poisoned eating preserved meat. You feel a little unwell but is not serious.



Line Four—yang

You met a bronze arrowhead when you ate meat with bones. This is auspicious—predicting prospects in hard times.



Line Five—yin

You bit a piece of bronze when you ate preserved meat. This foreboded danger but no calamities would occur.



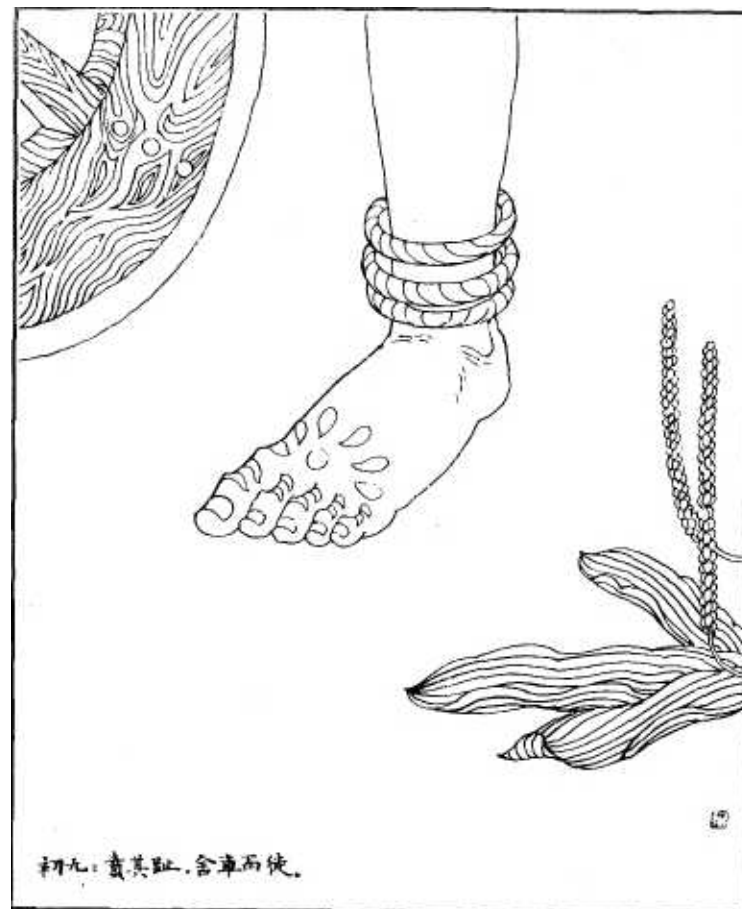
Top line—yang

it is bad luck to be confined by a cangUe (an old Chinese device to punish criminals) that conceals the ears.



Bi (Diagram 22)

Decoration: proceed smoothly. Lightly favorable, so go ahead.



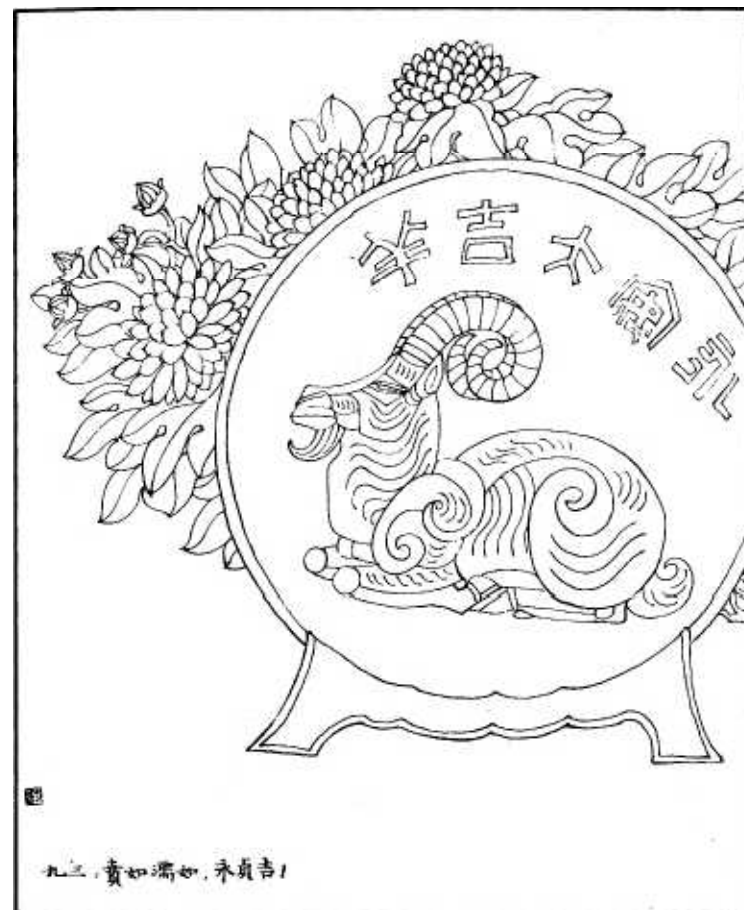
Bottom *fine*—*yang*

Have tattoos on the toes. Get out of the cart and walk on foot.



Line Two—yin

Decorate his beard.



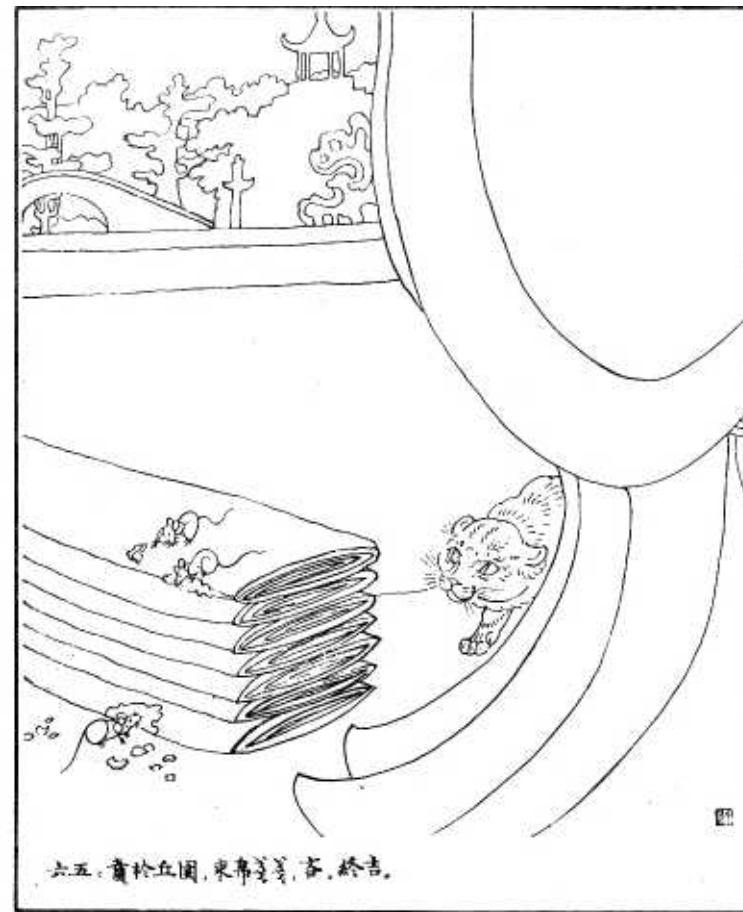
Line Three—yang

The decorative design is so glossy, it forebodes eternal auspiciousness.



Line Four—yin

It is well-trimmed. The white horse is galloping with its head raised high. They are not bandits, they are suitors.



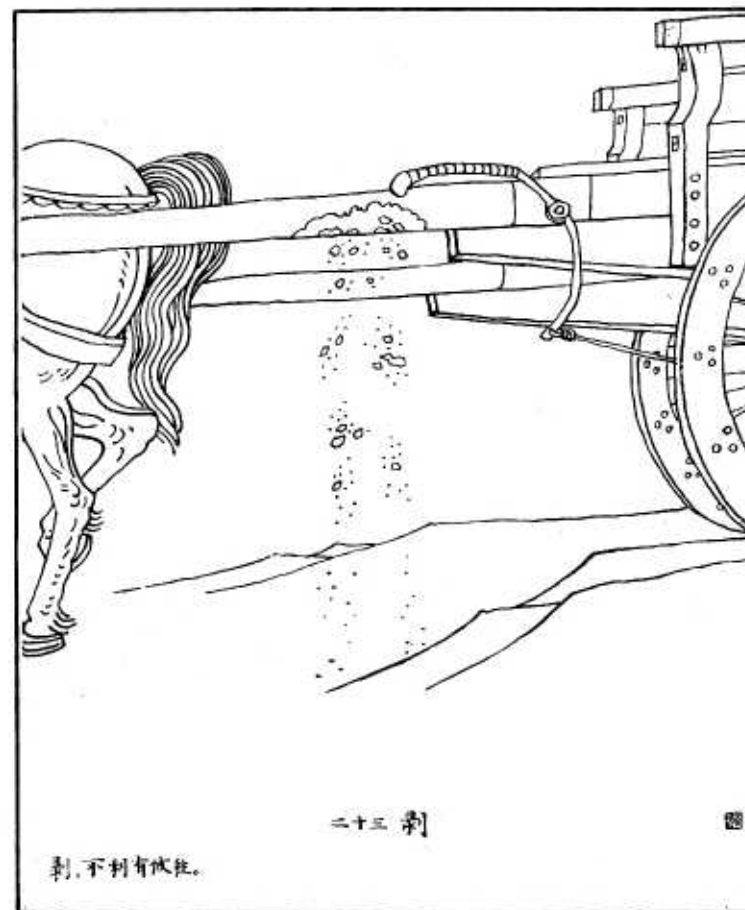
Line Five—yin

Rolls of silk are stored in the beautifully-decorated garden. Some are damaged, but it is auspicious after all.



Top line — yang

Plain white clothing; not bad.



Bo (Diagram 23)

Corrosion indicates that going out will not benefit you.



Bottom line—yin

Bed legs are broken. It is ominous if you ignore predicting the future.



Line Two—yin

The bed is falling apart. It is ominous if you forget to predict the future.



Line Three—yin

Although there is some corrosion, the problem is not serious.



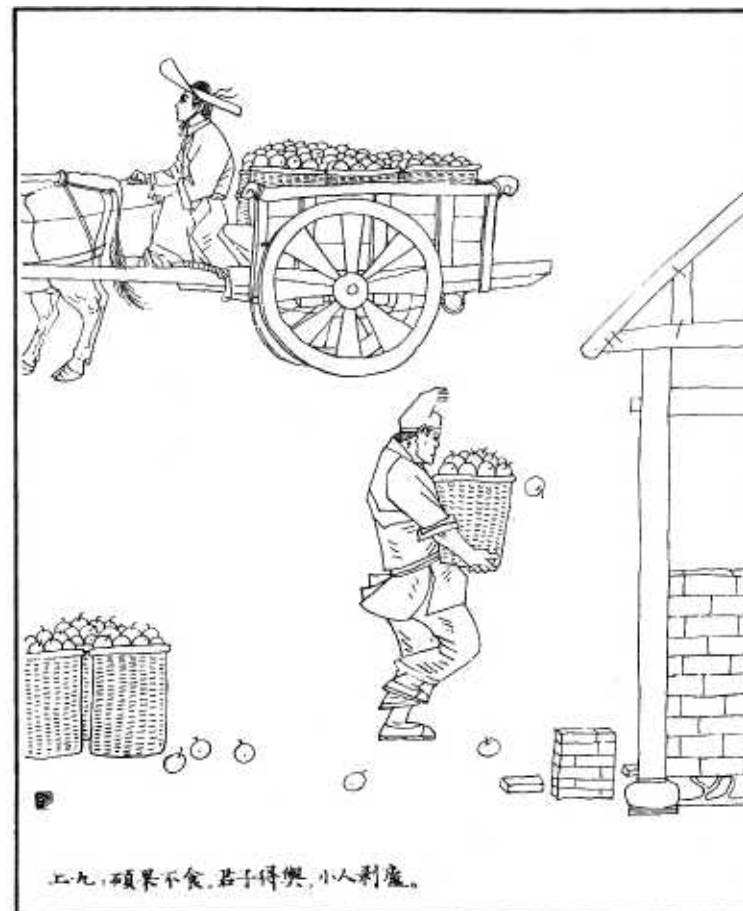
Line Four—yin

It is bad luck if you move your body to the dilapidated bed.



Line Five—yin

You have so many beloved concubines walking like fishes swimming across a river. You will succeed wherever you go.



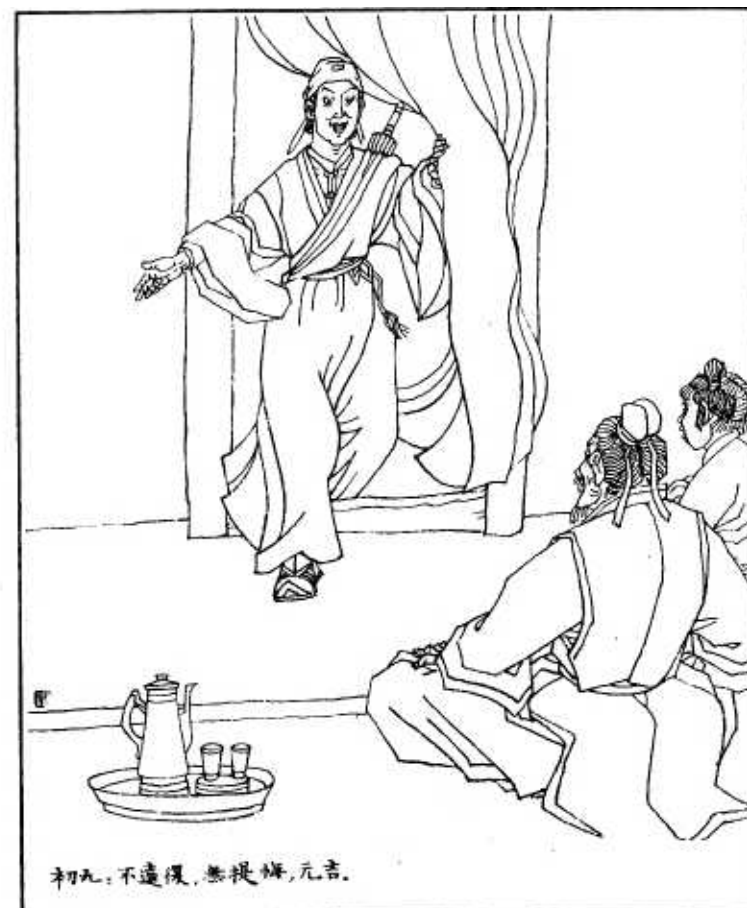
Top line—yang

Fruits are left uneaten. The gentleman has got a cart and the little man is building his own house.



Fu (Diagram 24)

Going and coming back smoothly. Did not fall ill going out and coming in. Obtained strings of treasure but did not court trouble. Come back from the road which you go out along and do it once every seven days. It is good w go out.



Bottom line—yang

Return after walking a short distance. Nothing to regret and auspicious from the very beginning.



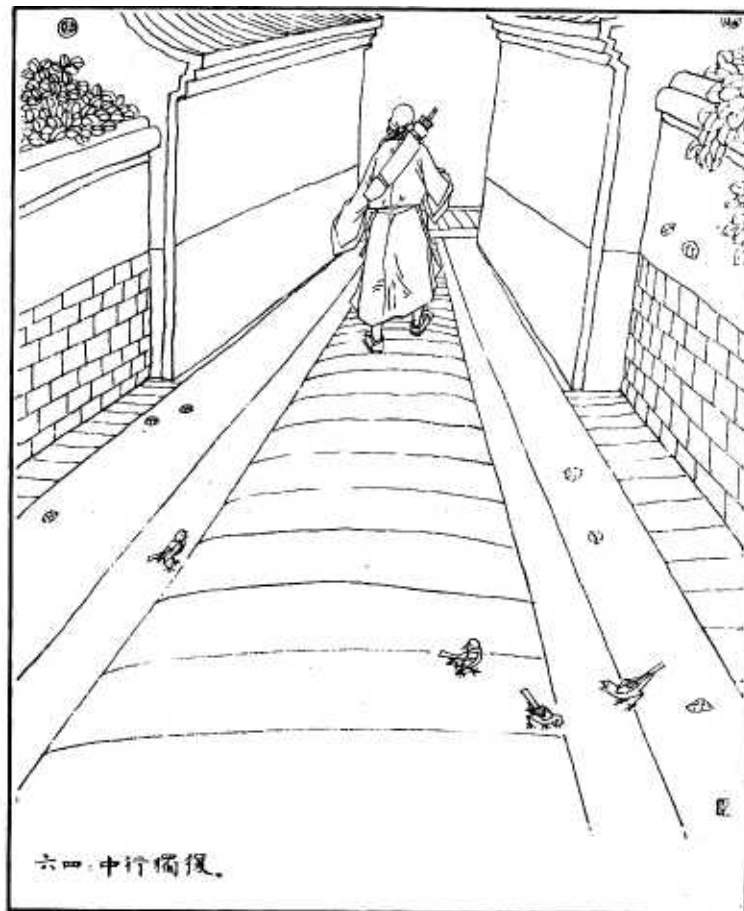
Line Two—yin

It is auspicious to return after you reach *xiumen*.



Line Three—yin

Going back and forth like a shuttle will get you into trouble. Fortunately, nothing bad has happened.



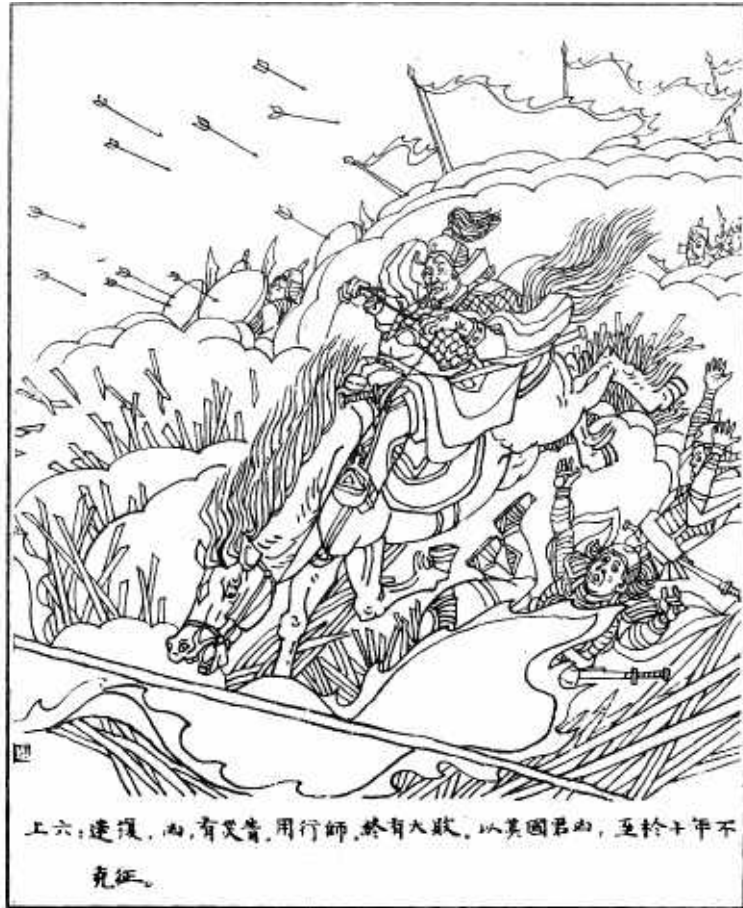
Line Four—yin

Walk on the central path and return alone.



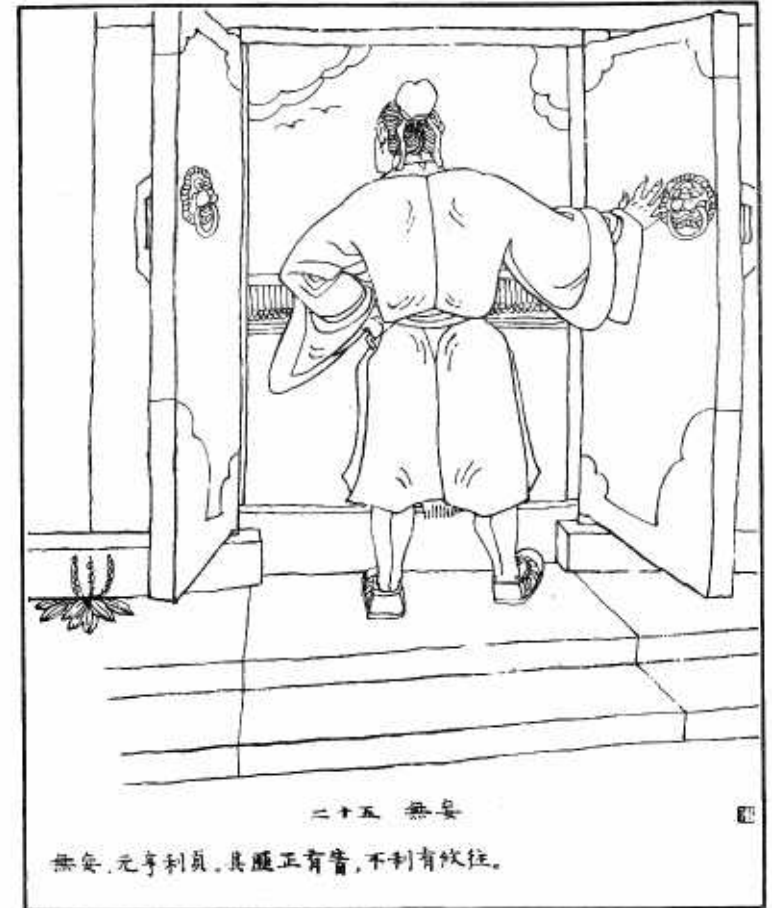
Line Five—yin

Resume honesty and you will not regret.



Top line—yin

It is ominous to lose your way back. You will suffer total defeat if you command your army like this. Since the king of the kingdom has an ominous fate, nothing will make up for the loss of the expedition within ten years.



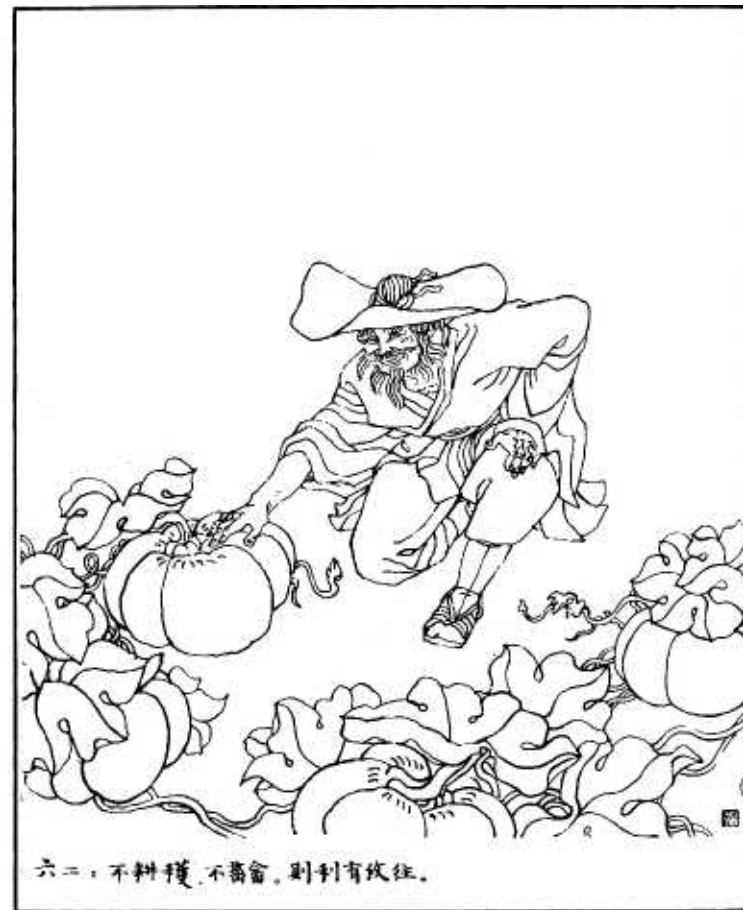
Wu Wang (Diagram 25)

Rein in your passion. Things will go smoothly from the very beginning, and it is suitable for predicting the future. If you do not take the right road you will get into trouble and not be suitable to go ahead.



Bottom line—yang

If you behave yourself you will succeed everywhere.



Line Two—yin

You have harvest from uncultivated land, and cultivated land is not left to waste either. Under such circumstances it is the right time to explore your prospects.



Line Three—yin

Unexpected calamity indeed! A cow tied to a post here was led away by a passer-by. This is a calamity to us who live nearby (if blamed).



Line Four—yang

Can predict the future and there is no calamity.



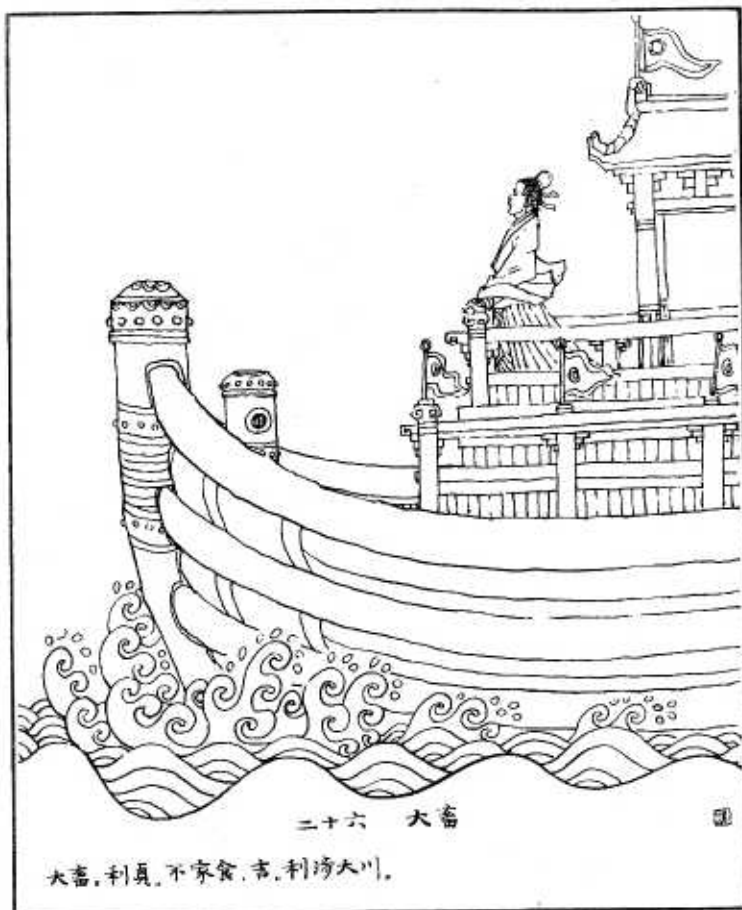
Line Five—yang

Contract an unexpected disease but take a turn for the better without taking any drug.



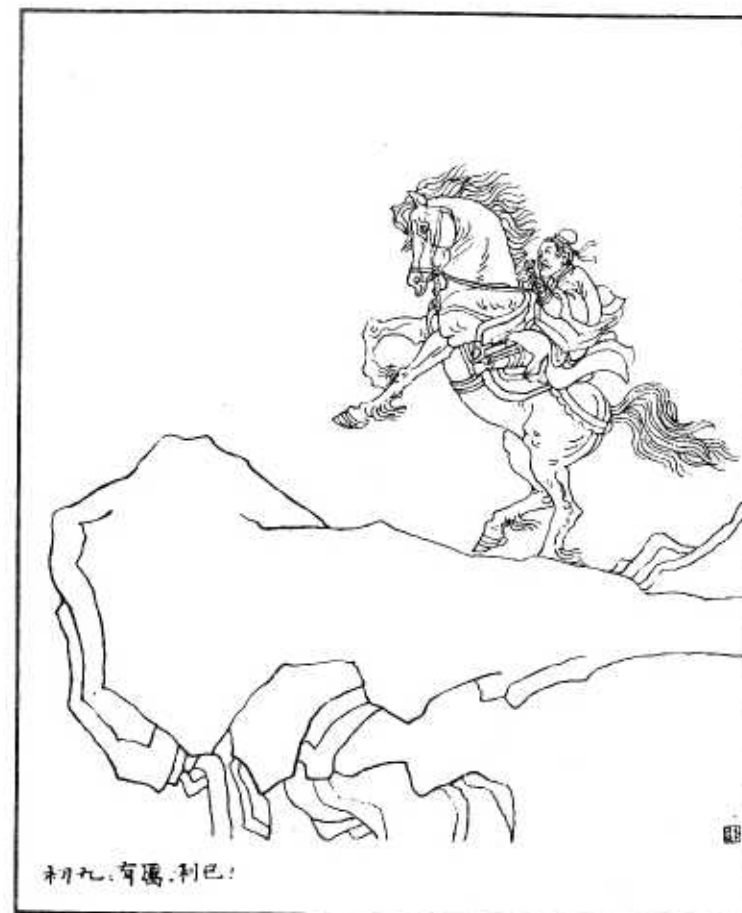
Top line—yang

Give rein to your emotion. If not, disaster is ahead. There is no benefit whatever.



Da Xu (Diagram 26)

You have saved a lot. It is suitable for predicting the future. It is auspicious if you do not stay and eat at home. Suitable for crossing a big river.



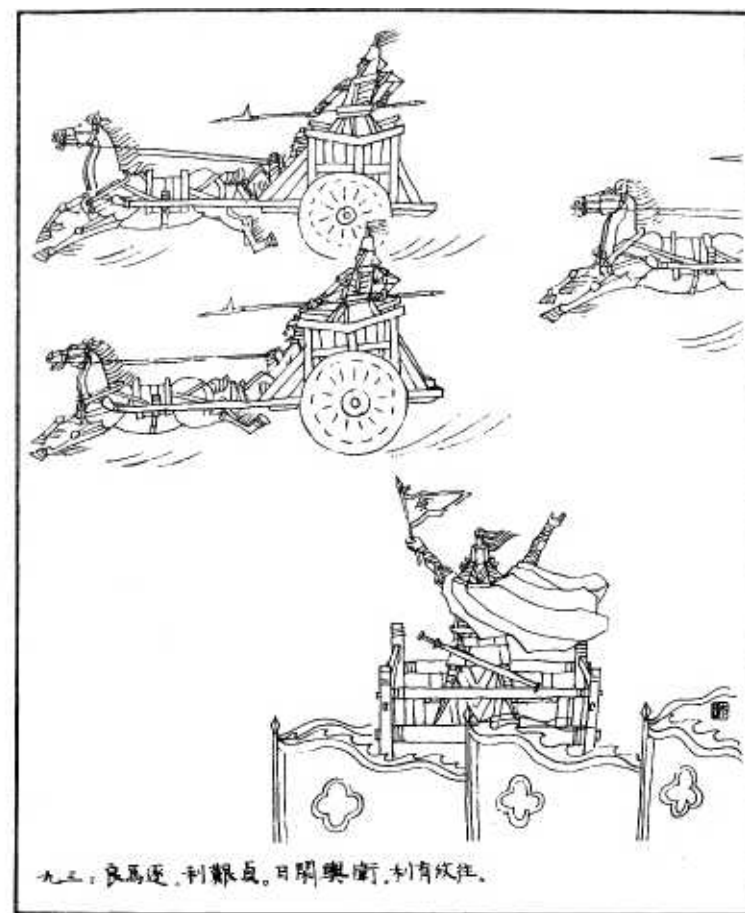
Bottom *line*—yang

A danger is looming up. You should stop immediately.



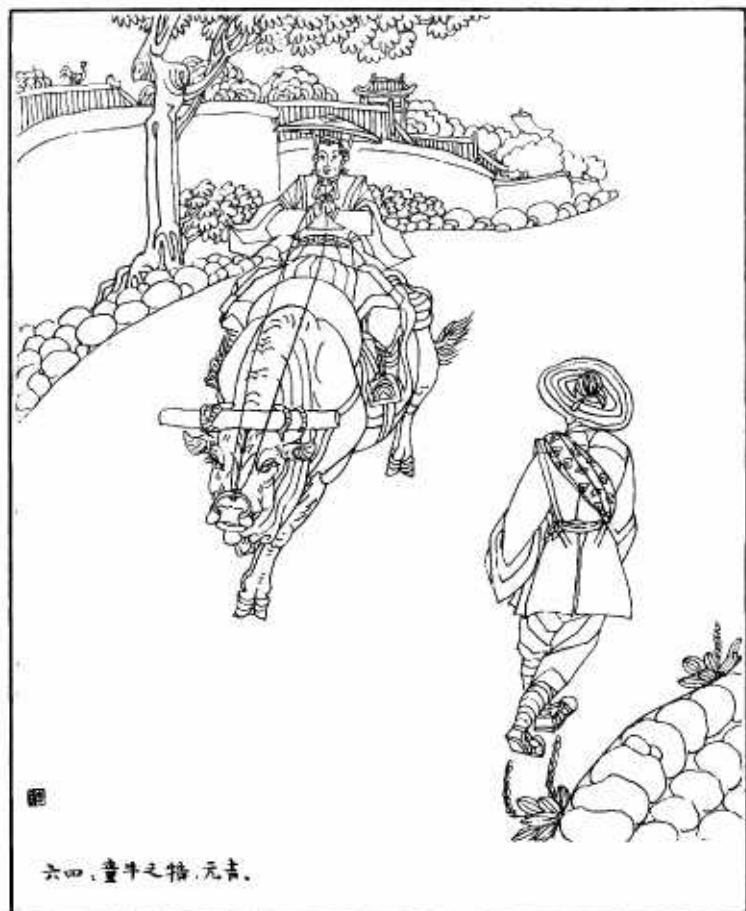
Line *Two*—*yang*

The axle came away from the cart.



Line *Three*—*yang*

Steeds chasing each other means it is suitable to predict the future.
Practice a chariot fight every day for defense. Suitable to go ahead.



Line Four—yin

A yoke is fastened on a bull's horns to prevent them from injuring people. This is auspicious from the very beginning.



Line Five—yin

It is auspicious that the little pig's teeth are beginning to grow.



Top line—yang

Submit to heavenly ways and things will go well.



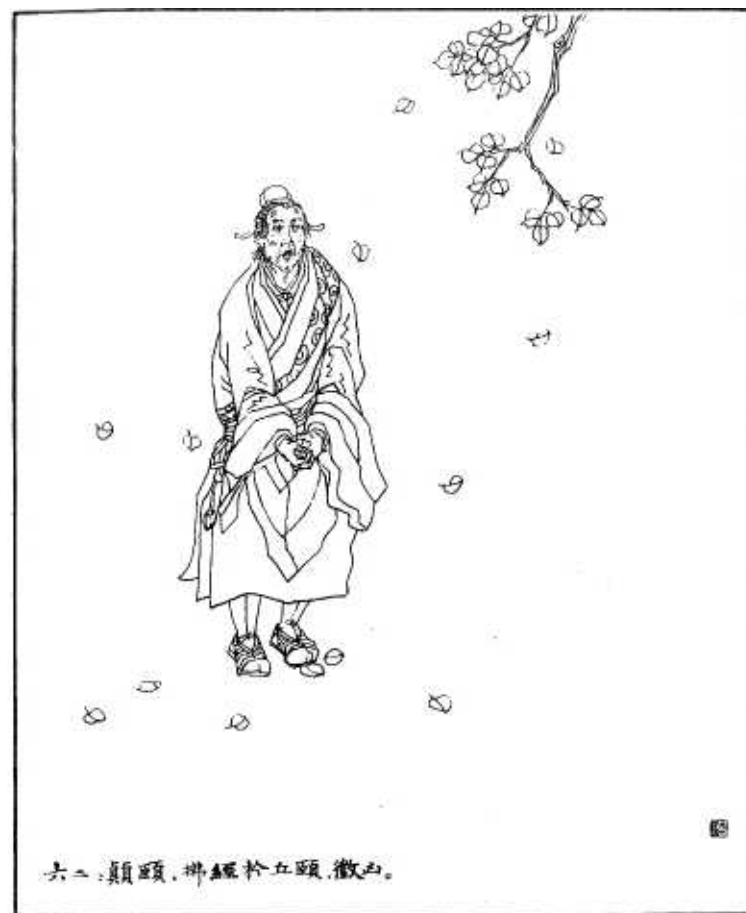
Yi (Diagram 27)

A plump face is an indication of auspiciousness. Look at his face and you will know that he has enough food to spare.



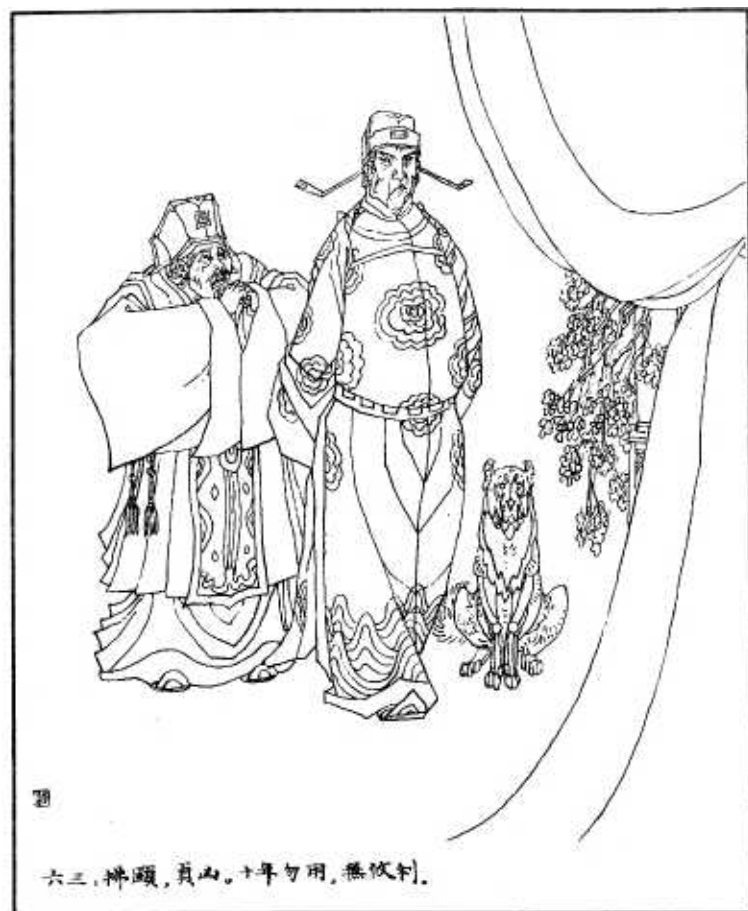
Bottom line—yang

Put aside your wonderful turtle's shell (used for divination) but insist on telling my fortune by reading my face. This is ominous.



Line Two—yin

Your face is trembling and you brush your cheeks with your hands. If this continues, it is ominous.



Line Three *yin*

Brushing your face with hands indicates bad luck. You will not be able to give full play to your talent within ten years, so success is out of your reach.



Line Four—*yin*

His face is trembling, but it is still auspicious. He looks at his object like a tiger, his expression indicating that he is going to jump at it. No mistakes will be made.



Line Five—yin

Brushing your cheeks with your hands. Stay quietly at home to make a prediction, the result of which is auspicious. Should not go across a big river.



Top line—yang

From his expression we can tell that a crisis has been avoided. This is auspicious and is suitable to cross a big river.



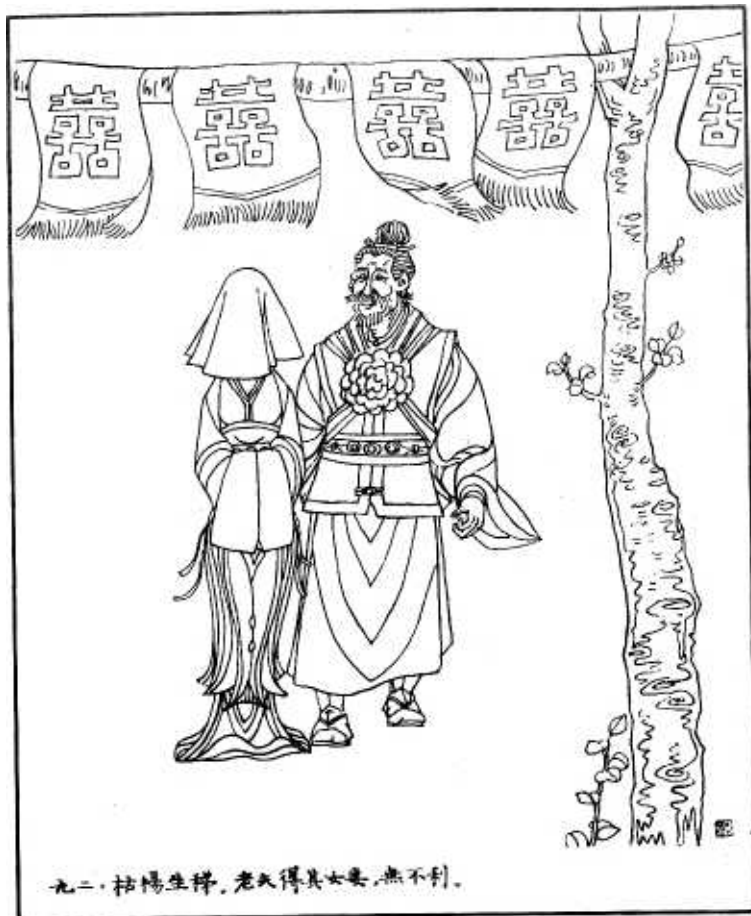
Da Guo (Diagram 28)

The beams of the house were bent under excessive weight. It is auspicious to go out and things will be fine.



Bottom line *yin*

Spread white and soft thatch on the ground (and sit on it); this will not do you any harm.



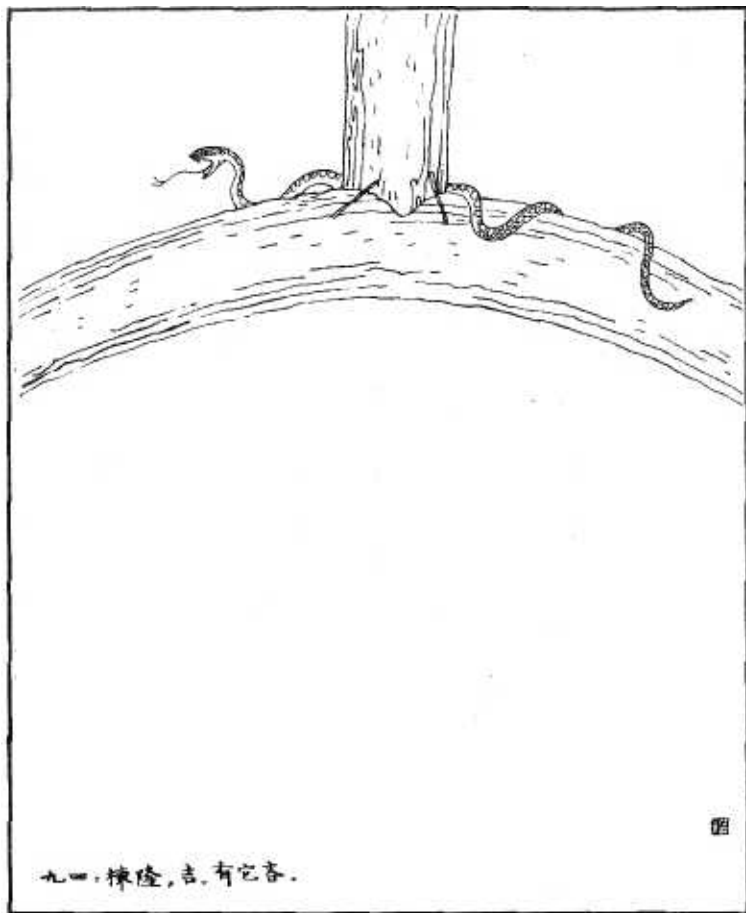
Line Two—yang

Buds sprout from an old, withered tree; an old man married a young woman. Nothing bad will happen.



Line Three—yang

It is ominous that the house beam is bent under heavy weight.



Line Four *yang*

It is auspicious to live in a house with arch beams. However, a snake creeps in and there is danger.



Line Five *yang*

Flowers bloom on a withered poplar; an old lady married a young man. This will do her no harm, but it is not an honour either.



Top line—yin

It is dangerous to cross a river deeper than your height by mistake. But no harm is done.



Kan (Diagram 29)

You maintained popular morale under dangerous circumstances because you captured some enemies. When you take actions, you will succeed and be awarded.



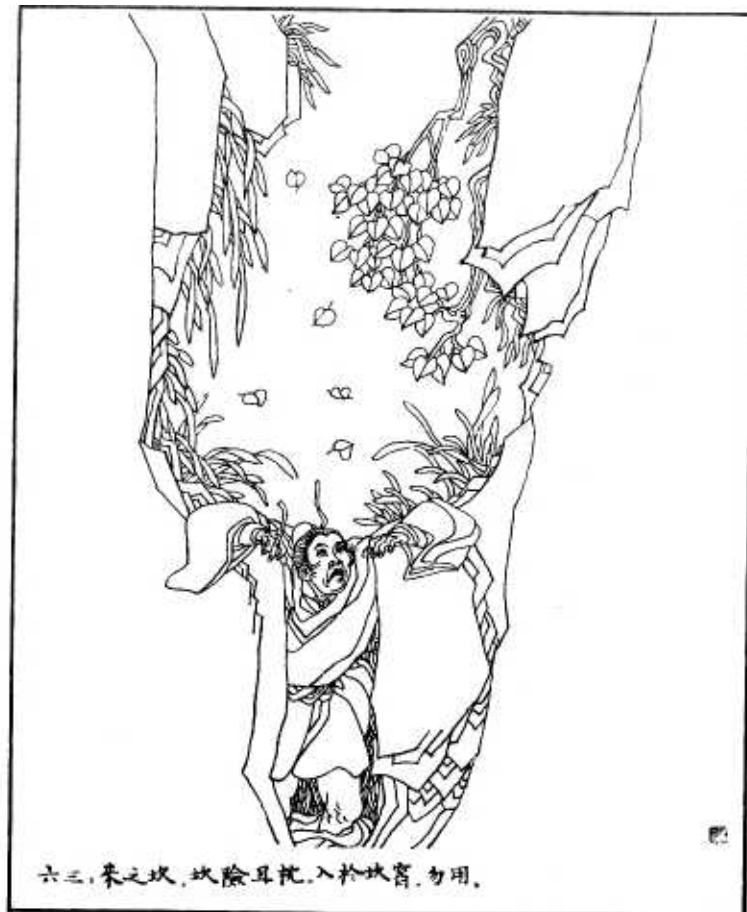
Bottom line—yin

You fell into a mantrap under dangerous circumstances. How ominous it is.



Line Two—yang

Things do not go well and this is dangerous. You would be satisfied with a little success.



Line Three--yin

You came to a place of bad luck which was deep and dangerous. You fell into the trap and could not move even if you are struggled.



Line Four—yin

A cup of wine, two vessels of rice and pottery tableware were collected from the window. No disaster happened until the end of the sacrifice ceremony.



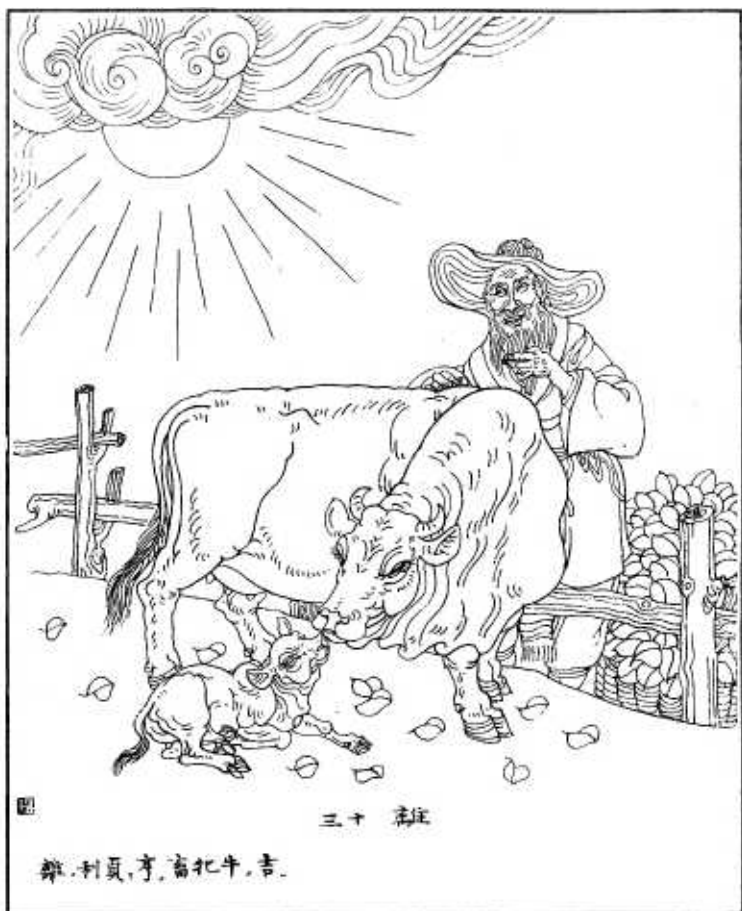
Line Five *yang*

Pits are not filled; the small hill nearby is almost flattened. Not bad.



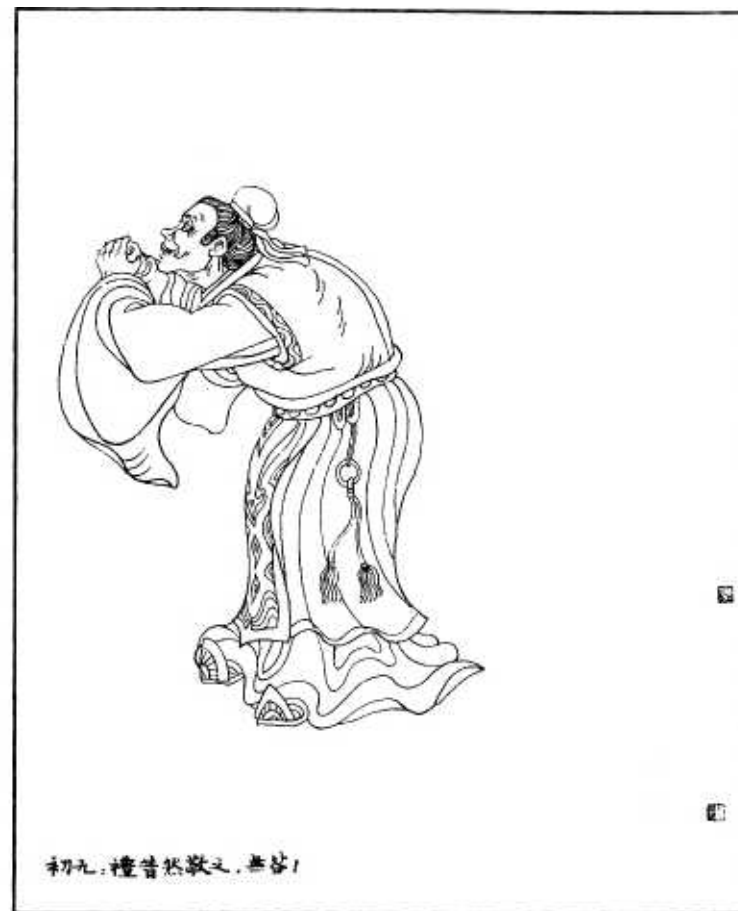
Top line—yin

The man who is bound by ropes is put in jail and not allowed to enjoy amnesty within three years. This is ominous.



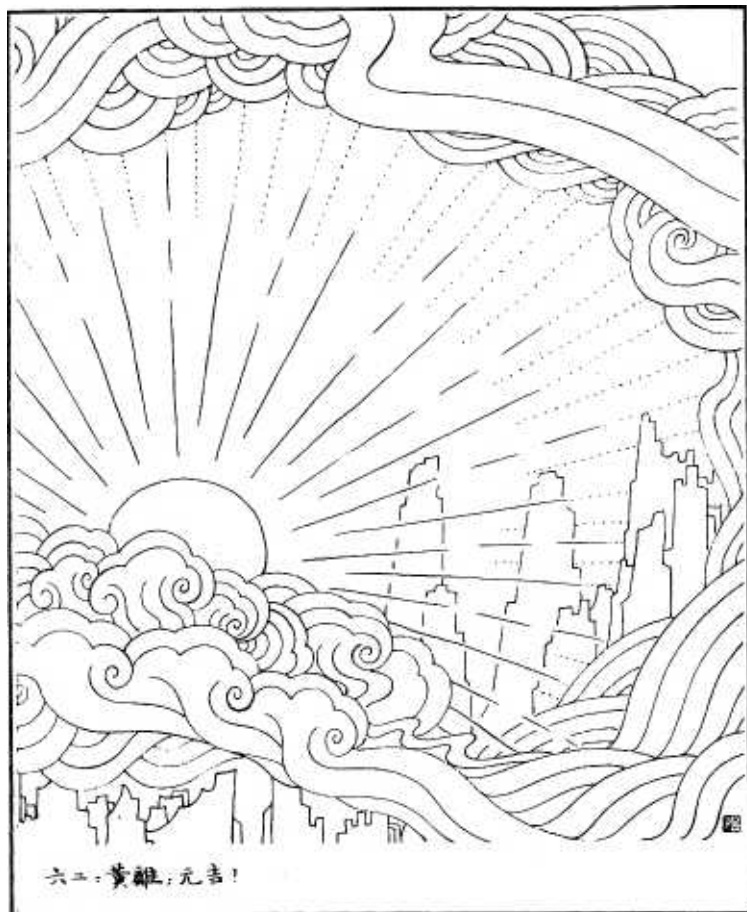
Li (Diagram 30)

Bright and hot: suitable for predicting the future which is good. It is auspicious to raise a cow.



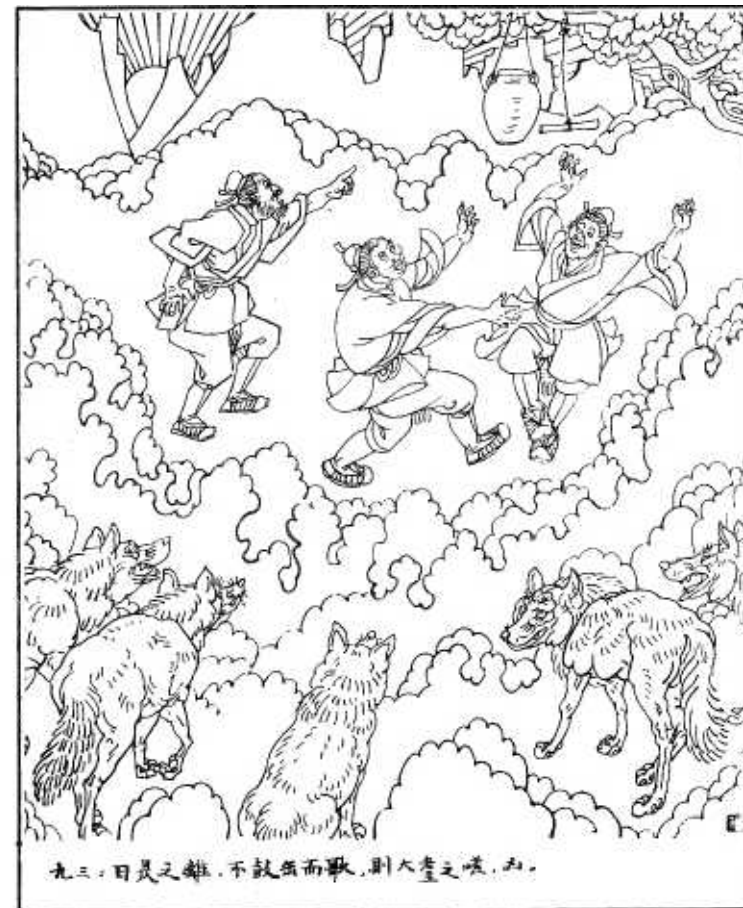
Bottom line—yang

Being respectful from the beginning—this is right since nobody will blame a polite person.



Line Two—yin

Yellow light is auspicious from the beginning.



Line Three—yang

Sing in the rays of the setting sun without beating the pot. An old man came and cried, "Bad news."



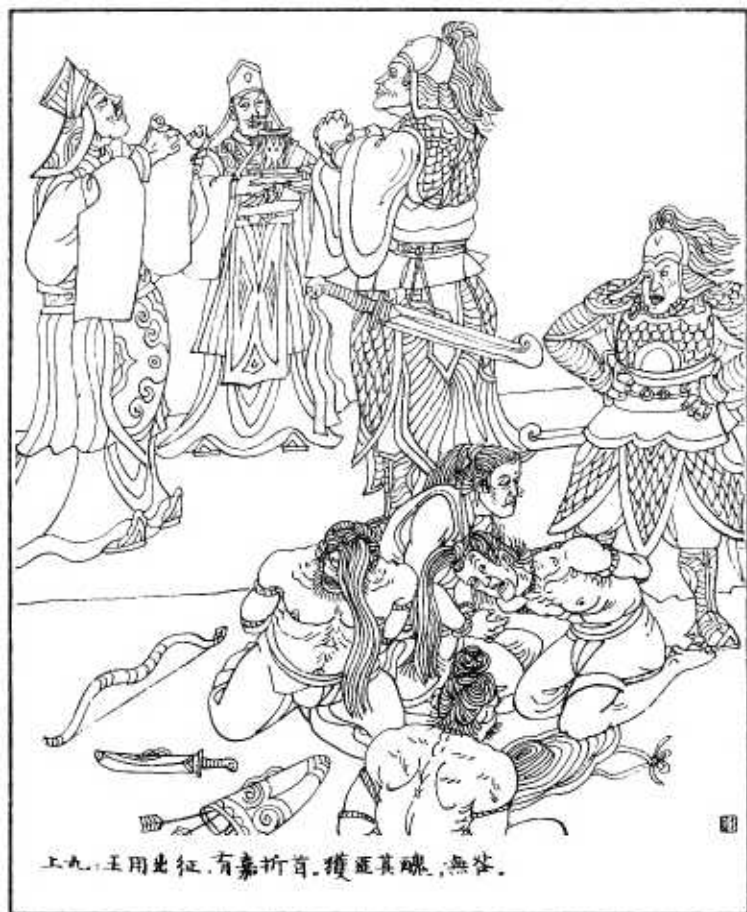
Line Four—yang

A sudden disaster. Men died in a blazing fire and things were discarded.



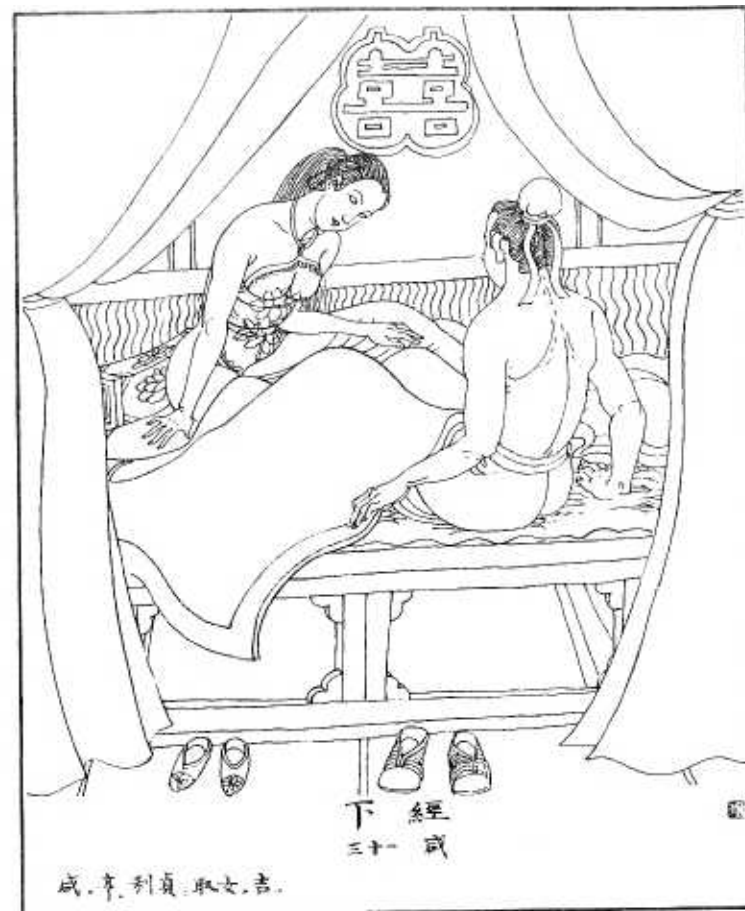
Line Five—yin

Tears ran down their cheeks like rain and they were crying sadly. This is auspicious (for a heart-stricken army will win).



Top line—yang

The king led his troops on an expedition, issuing a declaration that he who captured the commander of the enemy would be awarded. Although some of the captives were not his soldiers, no big problems occurred.



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XIAN

Part Two

Xian (Diagram 31)

The man and the woman enjoyed contacting each other. It is suitable to predict the future. It is auspicious to marry a woman.



Bottom line—yin

Touched her toes.



Line Two—yin

Touched her calf. This is not good. It is better to stop.



Line Three—yang

Fondled her thigh and feet. Then they will *make love*.



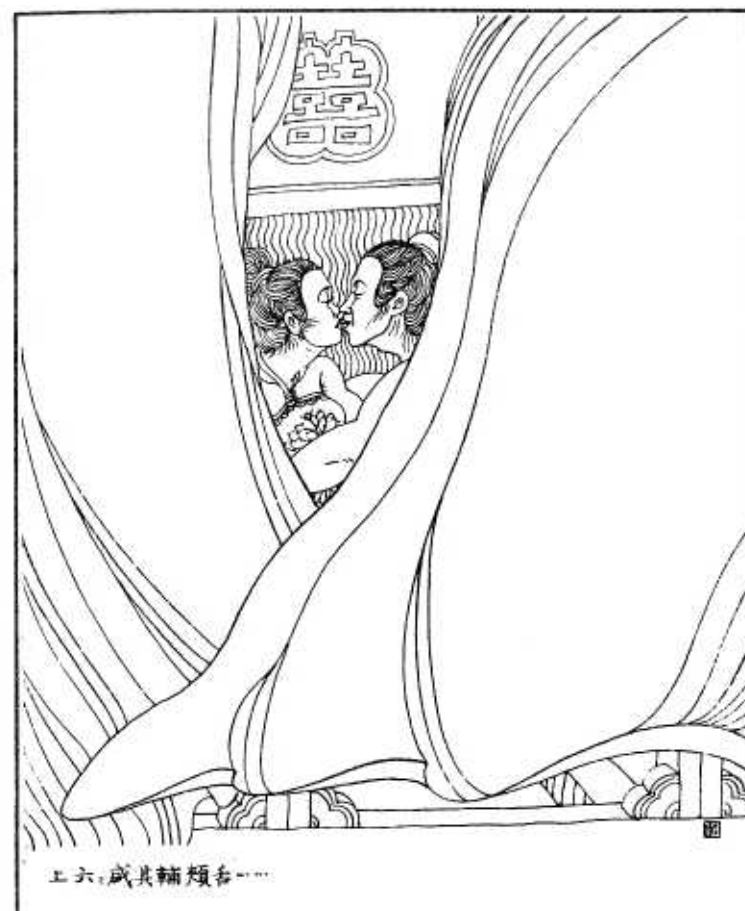
Line Four—yang

You feel auspicious, and regrets should come to an end. You feel hesitant, but your partner is doing exactly what you want.



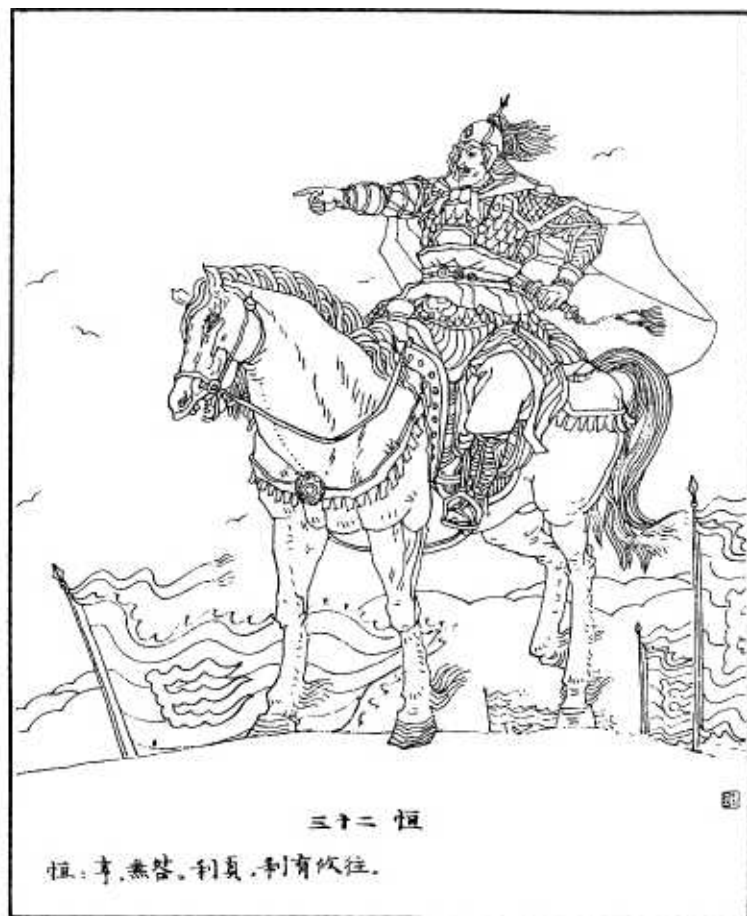
Line *Five*—*yang*

You won't regret touching her back.



Top *line*—*yin*

Touched her cheeks and the tip of her tongue.



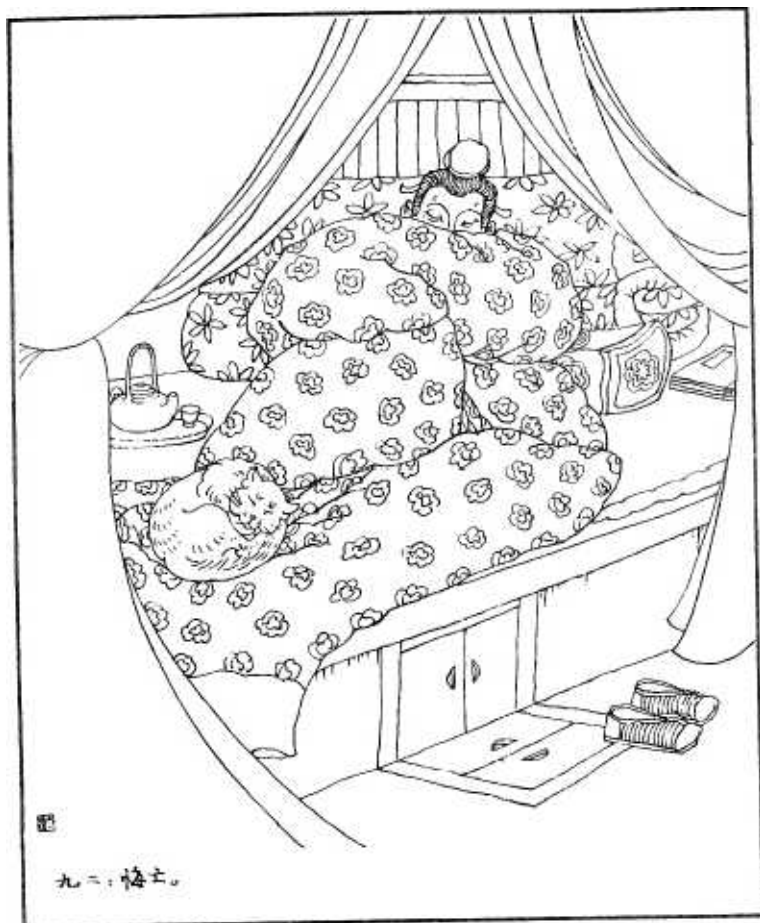
Heng (Diagram 32)

Perpetualness: things go smoothly without making mistakes. It is suitable to predict the future and go ahead.



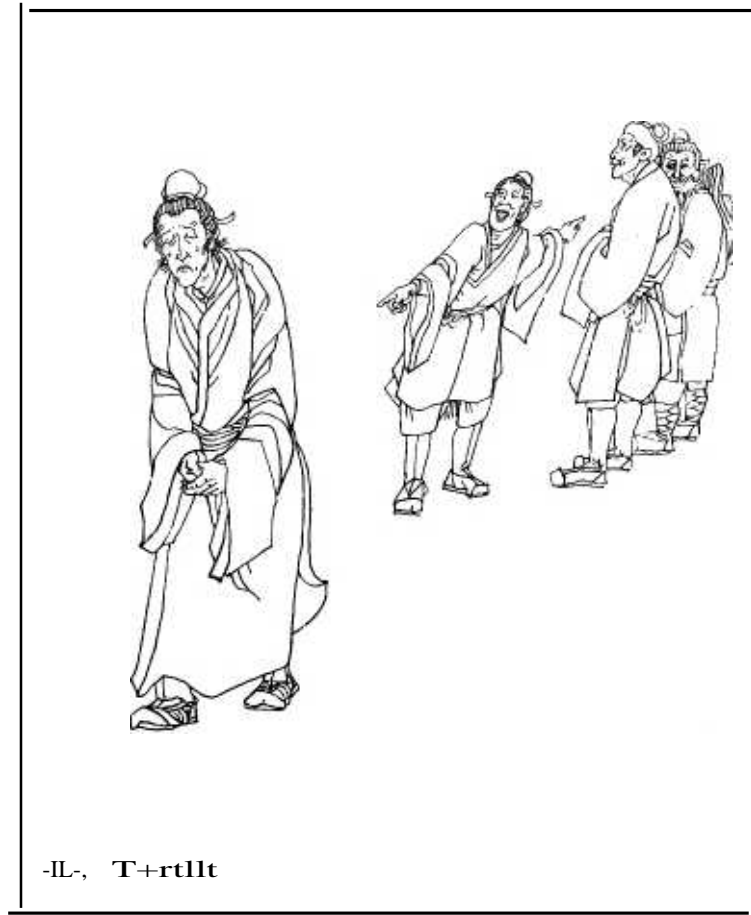
Bottom line—yin

Ceaseless extortion forebodes bad luck, not beneficial.



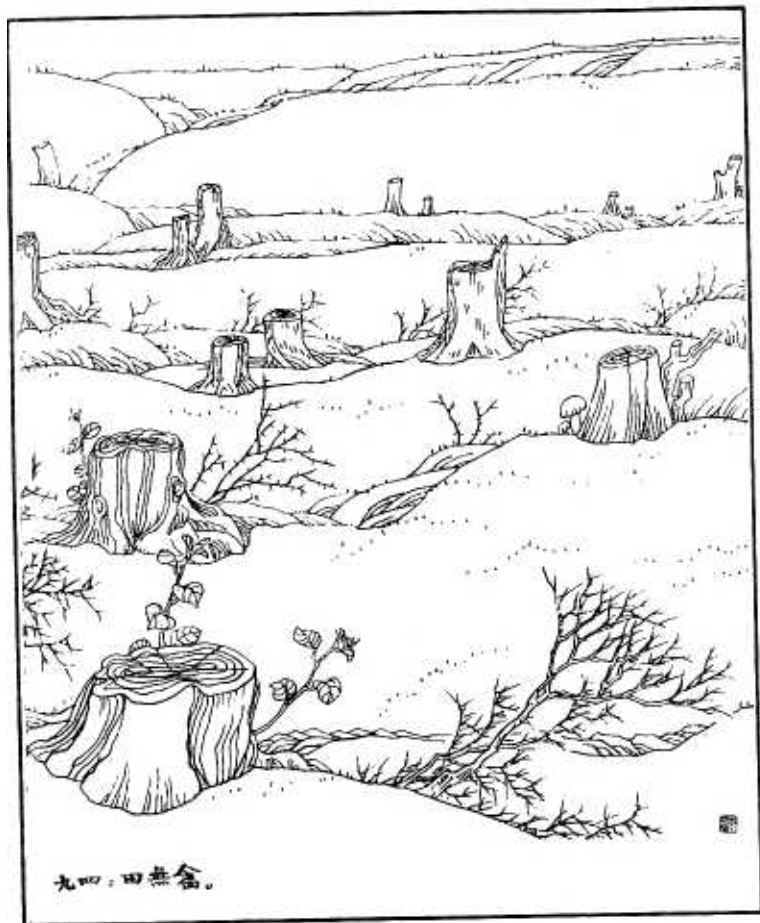
Line Two—*yang*

Regrets have gone.



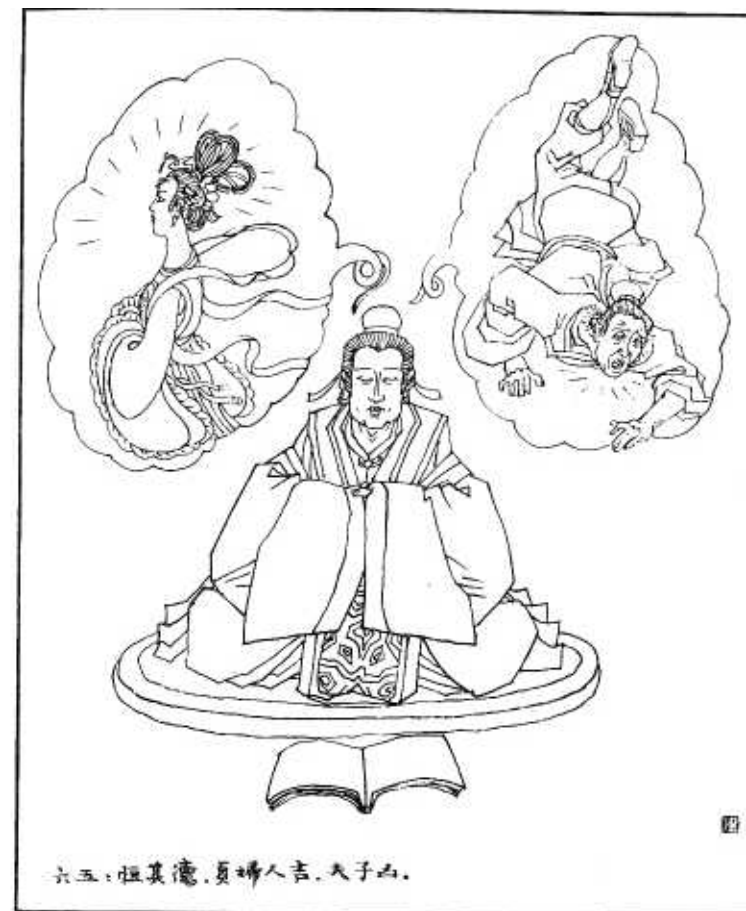
Line Three—*yang*

If you can't maintain modesty you will be humiliated by others. This indicates that things will go wrong.



Line *Four*—*yan*^g

There is nothing in the field that can be hunted.



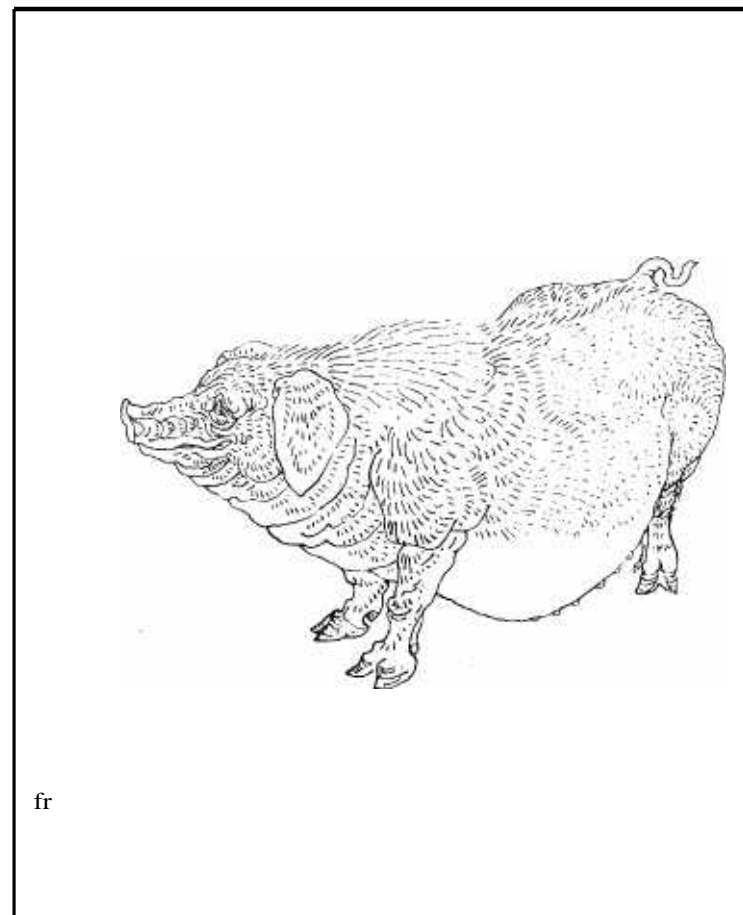
Line *Five*—*yin*

Maintaining modesty, it is good luck to predict a woman while it is bad luck to predict a man.



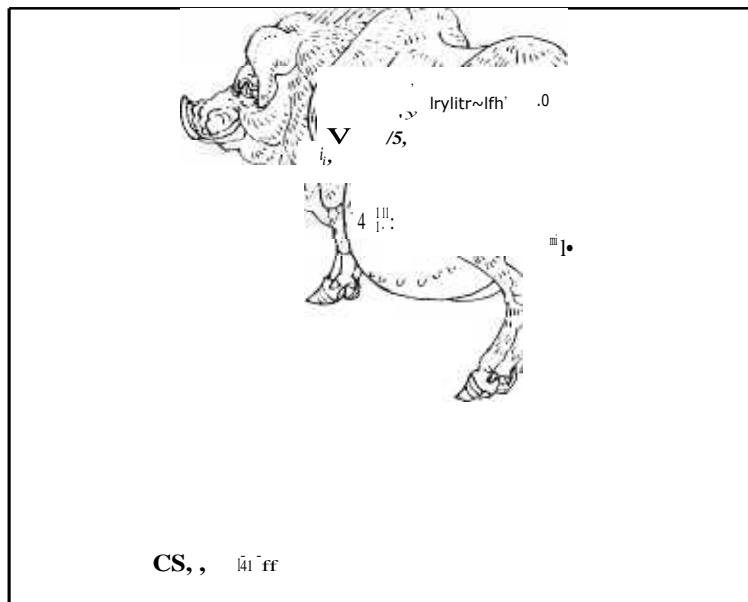
Top line—yin

Endless demands forebode danger.



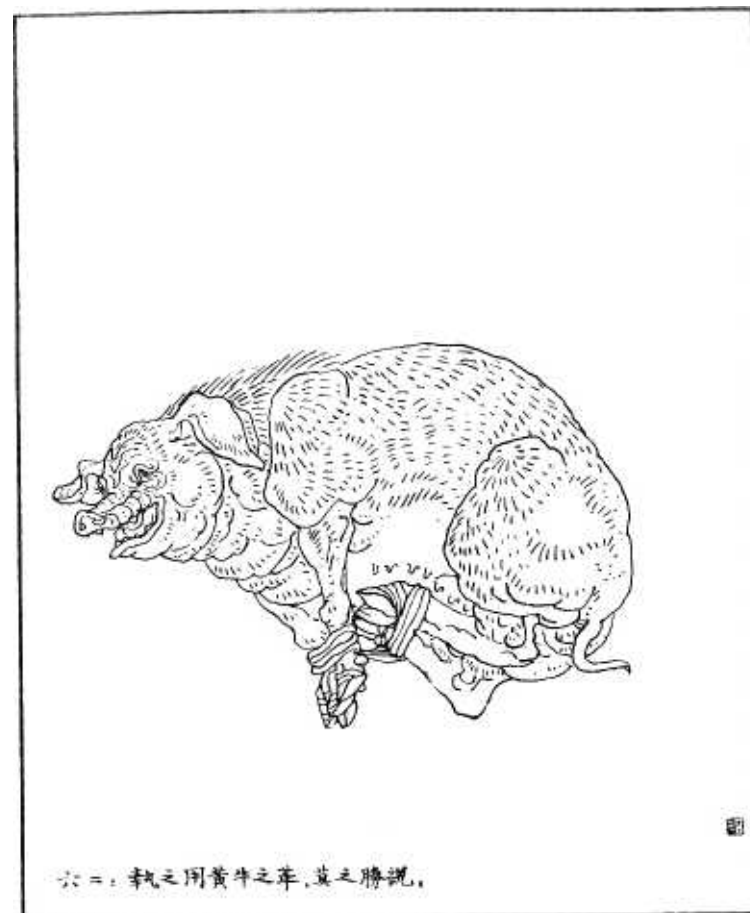
Dun (Diagram 33)

To raise pigs is a good thing and is suitable for predicting the future.



Bottom line—yin

Your pig's tail is injured; you should not go.



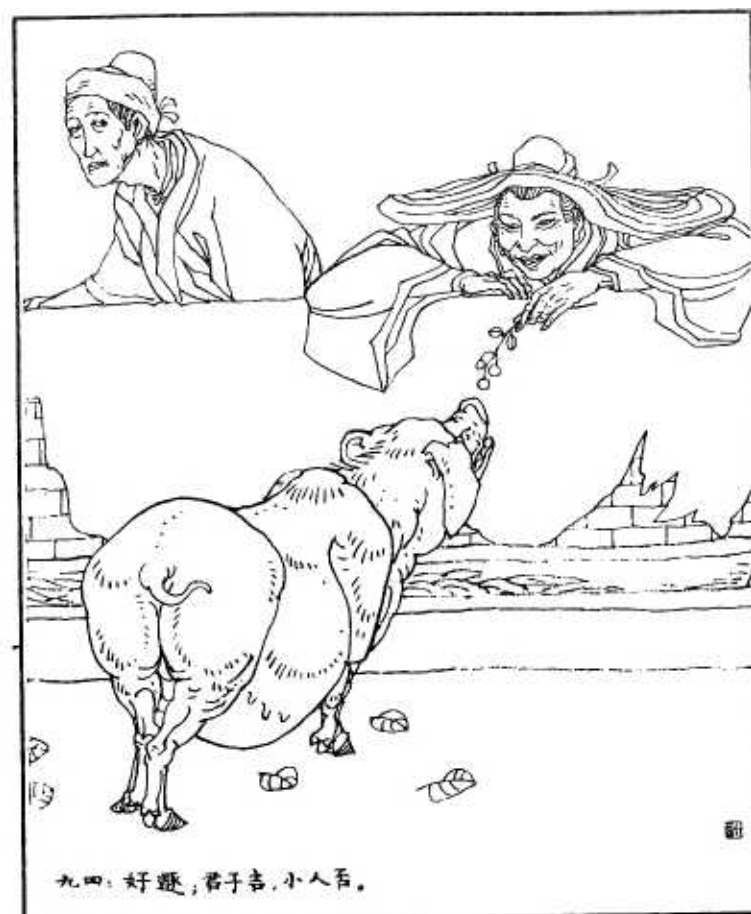
Line Two—yin

Bind the pig with ropes made from ox's hide and the pig will not be able to set itself free.



Line Three—yang

A bound pig will fall ill and its state will become more and more serious.
But it is auspicious to take male or female slaves.



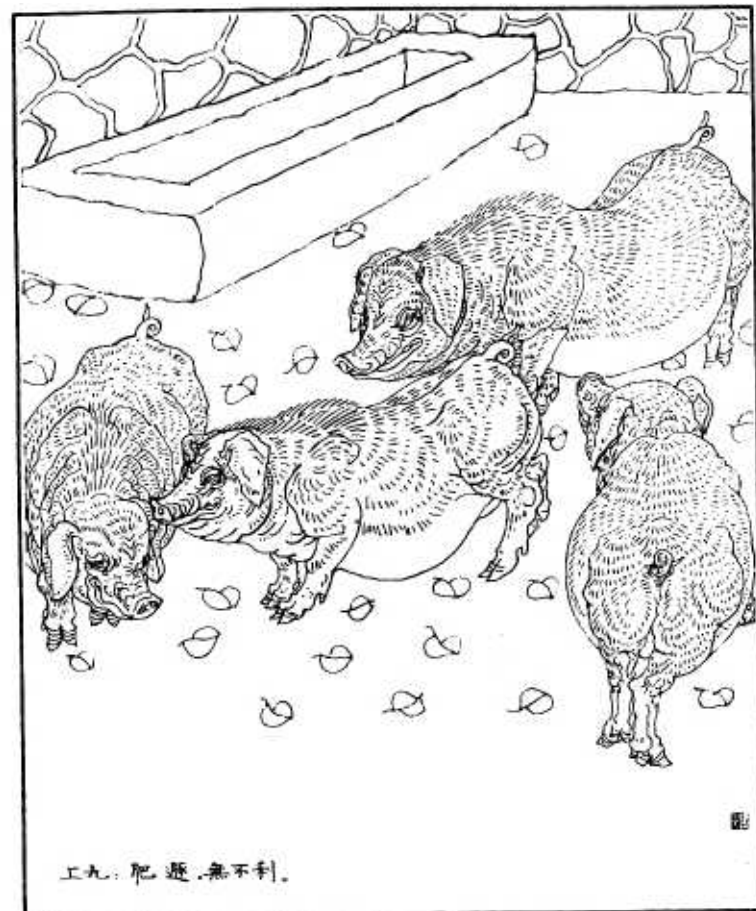
Line Four—yang

A fat pig is lovely. It is auspicious for gentlemen but not auspicious for common people.



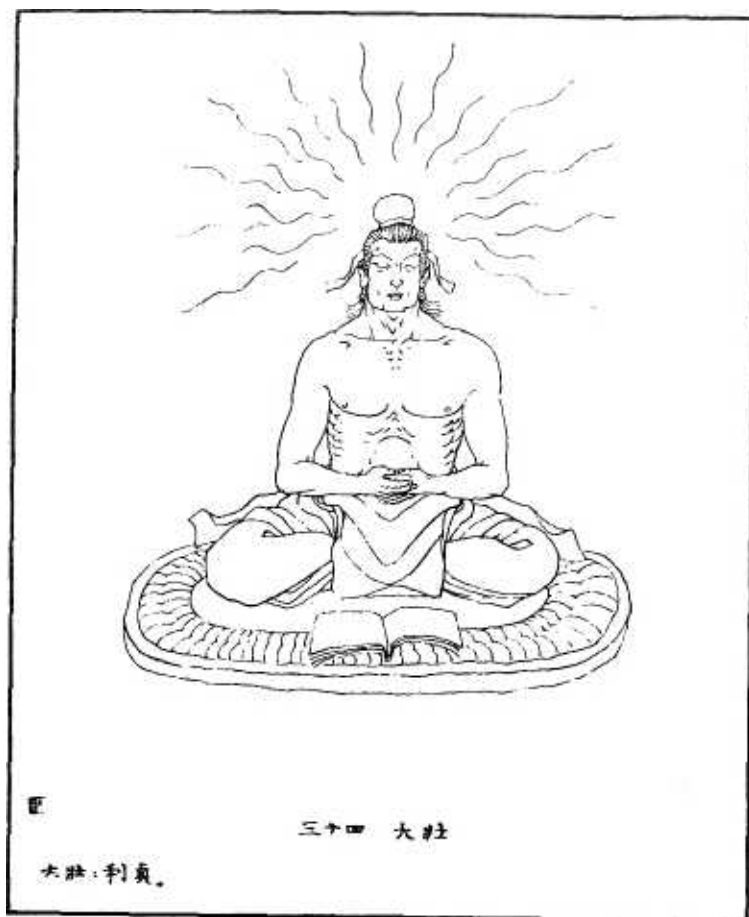
Line Five—yang

Praising pigs portends auspiciousness.



Top line—yang

It is only beneficial to raise fat pigs.



Da Zhuang (Diagram 34)

Strong: it is suitable for predicting the future.



Bottom line—yang

Feet are strong. It is dangerous to set on an expedition, but it turned out that you captured enemy soldiers.



Line Two—yang

Predicting will result in auspiciousness.



Line Three—yang

It is dangerous for a common person to parade his superiority and for a gentleman to feel puzzled over something. It is like a goat running into a fence—its horns got stuck.



Line *Four*—yang

Auspiciousness is predicted and regrets gone. The fence is broken and the rushing goat has collided with the cart wheel because it could not slow down.



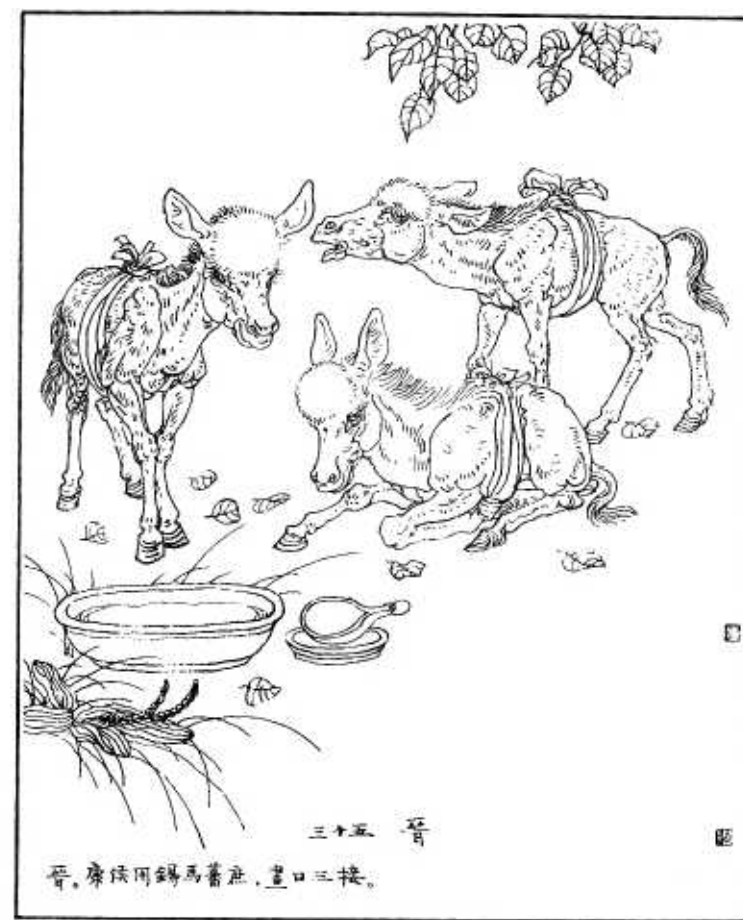
Line *Five*—yin

You do not regret the loss of your goat during interaction.



Top line--yin

With its horn stuck in the fence the goat could neither move forward nor back. This cannot be said to be beneficial. Stranded here is auspicious.



Jin (Diagram 35)

Forward. The king gave the marquis some horses of fine breed. Marquis Kang had the horses propagate and people had to deliver many times in one day.



Bottom line—yin

Making a sweeping advance indicates auspiciousness. Although you did not capture enemy soldiers or get anything valuable, you did not make any mistakes.



Line Two—yin

It is auspicious if you feel a little bit worried as you advance. This is due to the blessings of your grandmother.



Line Three—yin

Your worries will be gone when you are trusted by the populace.



Line Four—yang

Advancing like a rat indicates danger.



Line Five—yin

Do not be concerned about gains and losses when your worries are disappearing. It is auspicious to go ahead as usual.



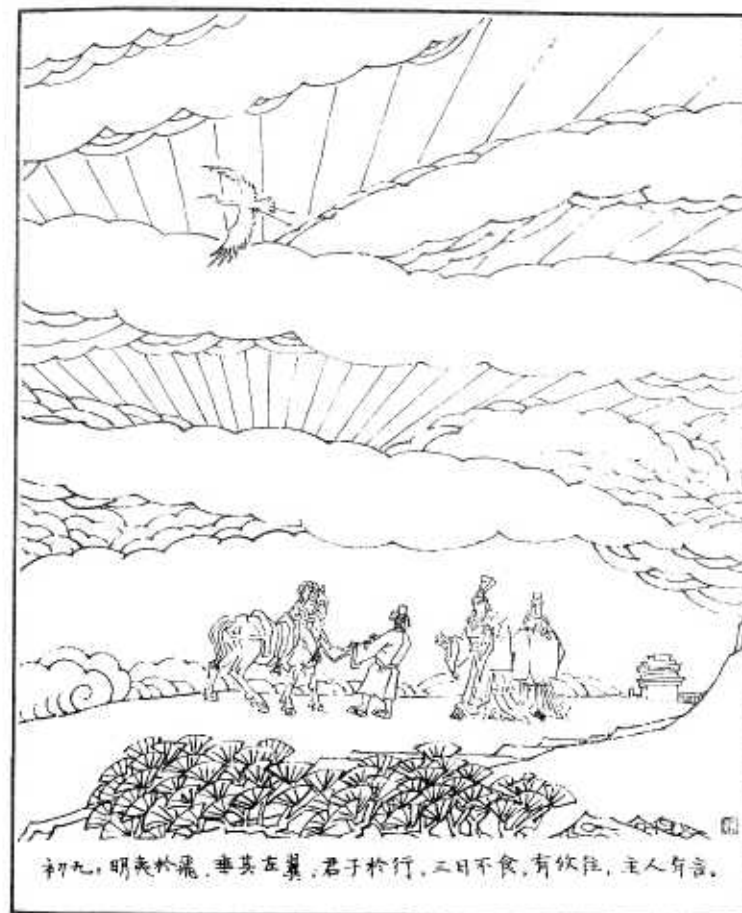
Top line—yang

When you are determined to go on an expedition, it might proceed like this: dangerous, auspicious, no mistakes made. Conclusion of the prediction: things won't go smoothly.



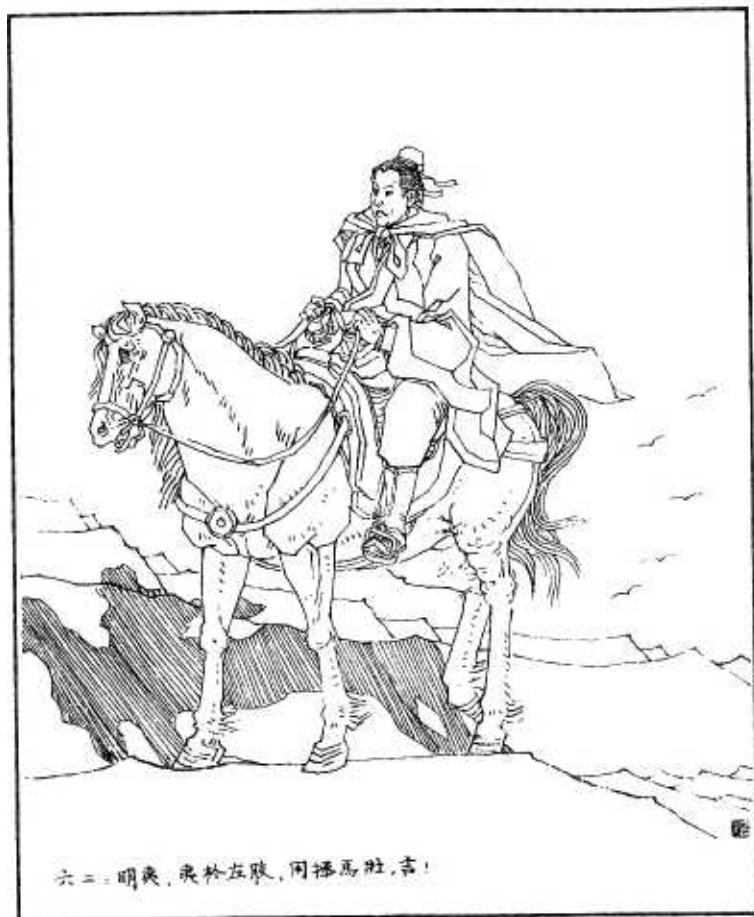
Ming Yi (Diagram 36)

Brightness goes down to earth, indicating that it is suitable to predict the future when you are in hardship.



Bottom line—yang

"A lone duck flies among the sunrays": it flies with its left wing down. The gentleman is out on a trip and has not eaten anything for three days. But he must go on because his host has something to tell him.



Line Two—yin

The setting sun's rays cast the shadow of the horse to the left. The horse looked more powerful. How auspicious!



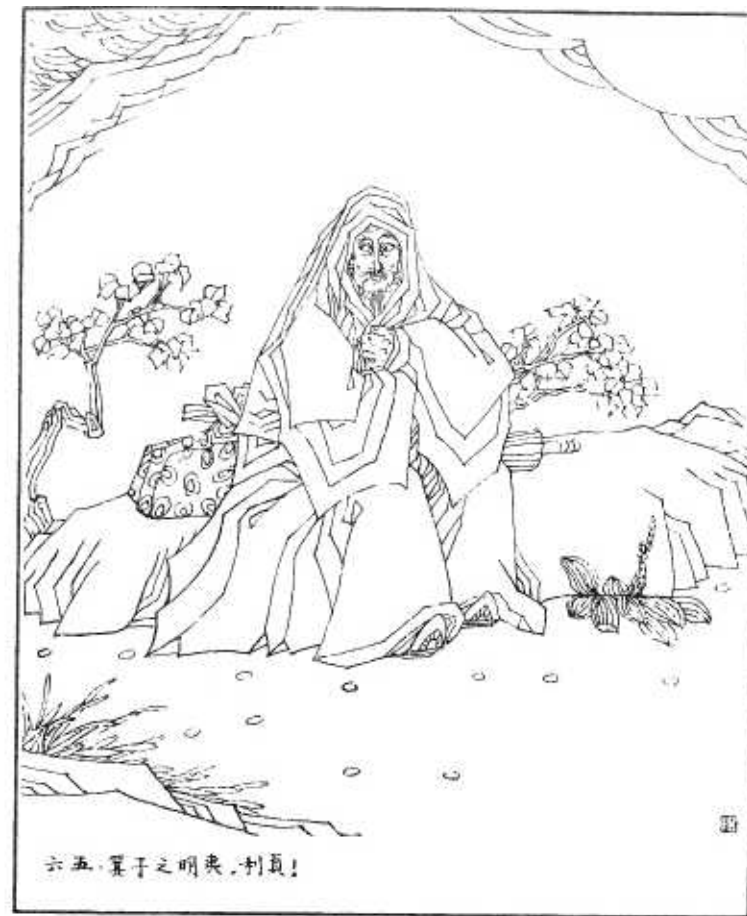
Line Three—yang

The setting sun cast a shadow over the hunting ground to the south where big game was caught. It was difficult to predict what was going to happen immediately.



Line Four—yin

The rays of the setting sun moved up to the left abdomen. The rays moved to my heart when I stood at the gate of my house.



Line Five—yin

Ji Zi escaped after the Yin Dynasty was overthrown. As he went underground, it was the right time to predict the future.



Top line—yin

Not bright, then dark, because after the sun rises, it moves up to the heaven and falls below the horizon sometime later.



Jia Ren (Diagram 37)

Home is suitable for a woman to predict the future.



Bottom line—yang

If you have a spacious house you will have no worries.



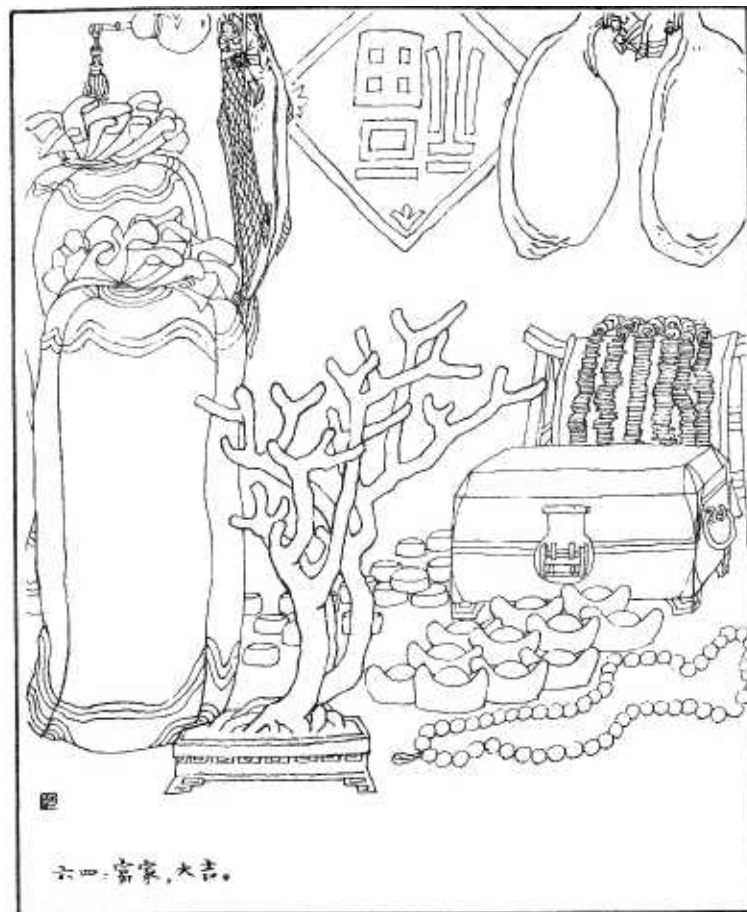
Line Two *yin*

There is not a particular job you want to do. So you stay at home doing the cooking. The future is predicted to 'e ~,~asoirjn, 's.



Line Three—yang

If every member of the family speaks about what he wants to say, it will cause problems or even danger. But it is auspicious in the end. Women and children are always giggling by making jokes with each other. This will invite trouble finally.



Line Four—yin

It is extremely auspicious to bring prosperity to your home.



Line Five—yang

Our king wants to stay in your house temporarily. Don't be frightened for it is auspicious.



Top line—yang

To win prestige is auspicious after all.



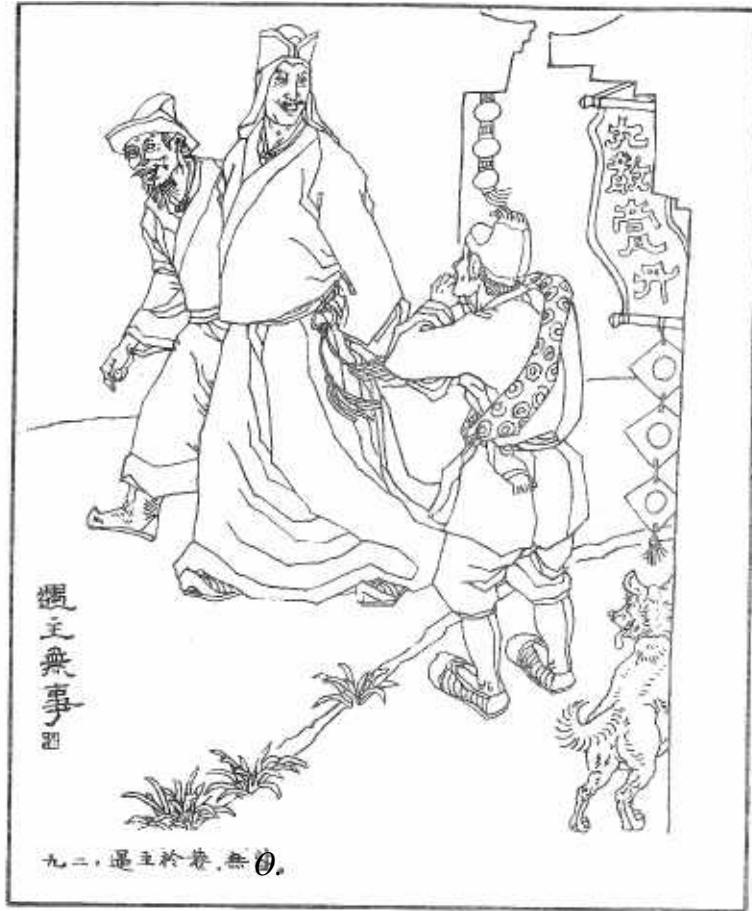
Kui (Diagram 38)

Curious—fire goes up while water goes down. Although they are different in form they have the same intention. Even a trivial matter will be auspicious if it is like this.



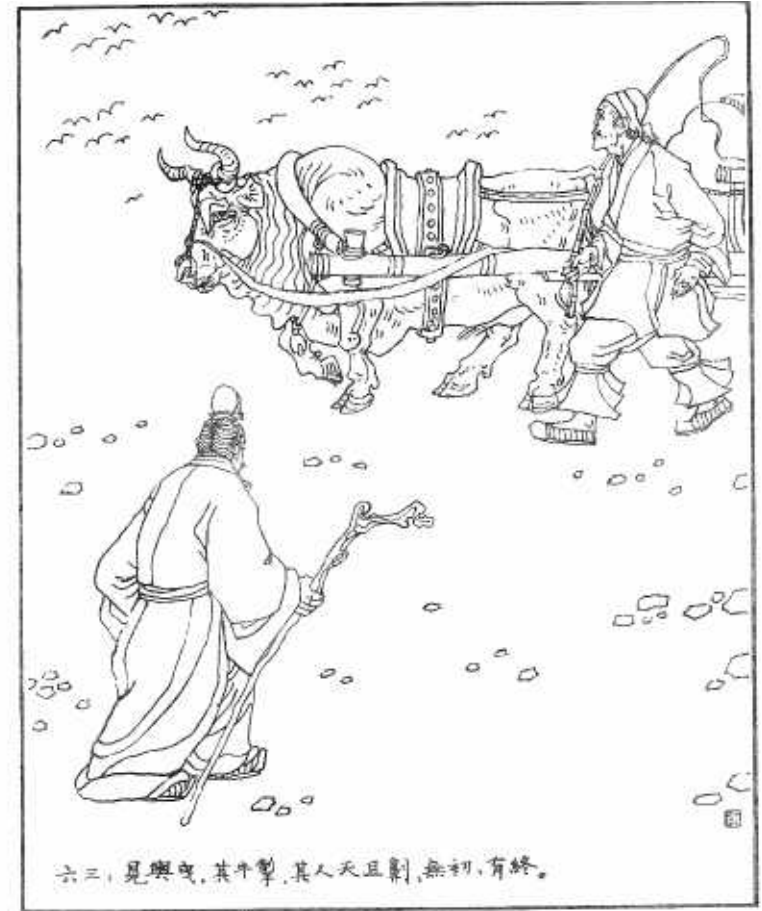
Bottom line—yang

Worries are gone: the missing horse has returned although you did not go out to look for it. There is no trouble even if you see an evil person.



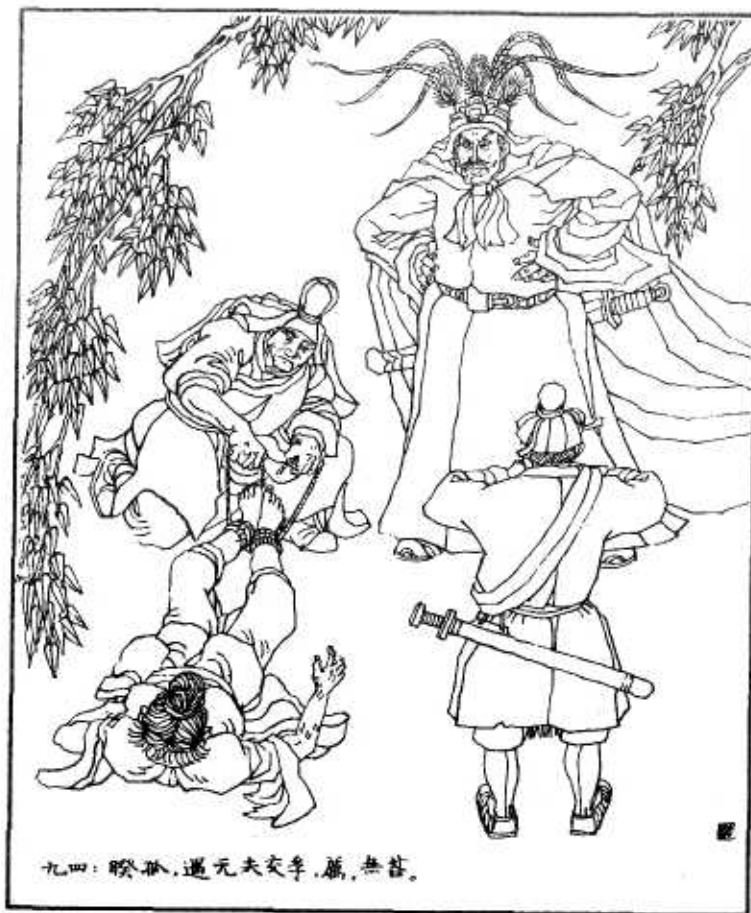
Line Two—yang

You encountered your master in the street and nothing unfavorable happened.



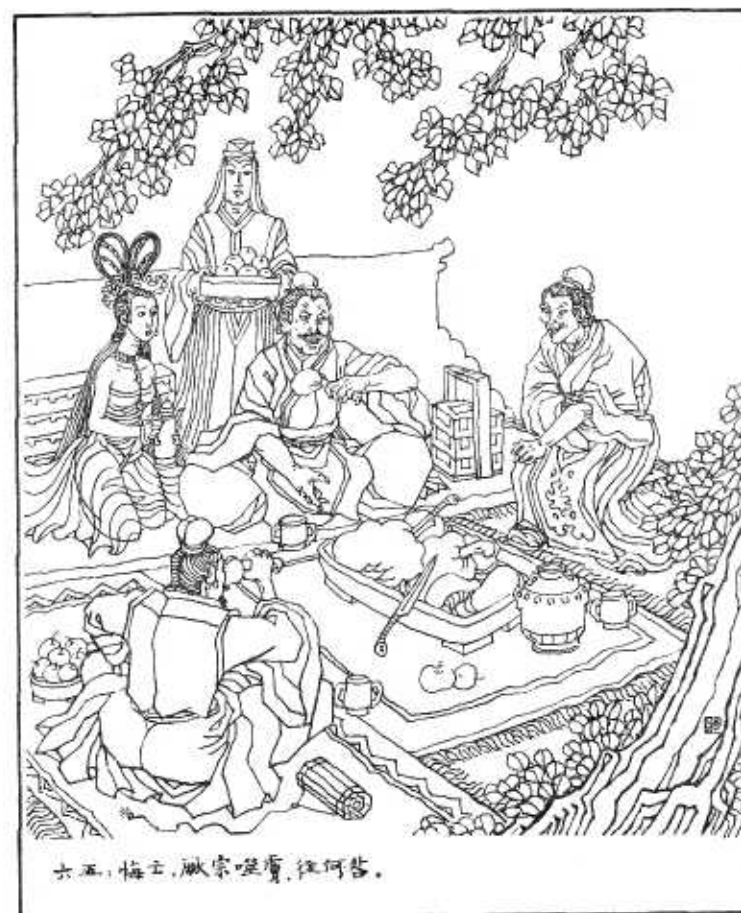
Line Three—yin

You saw a cart carrying goods. The bull that drew the cart raised its horns. The cart driver is a man whose forehead was inked and nose cut off as a punishment. It is not smooth at the beginning but the final result is not bad.



Line Four—yang

After leaving home you walked alone and saw an officer tying the feet of a captured soldier. It seemed to be dangerous but nothing happened.



Line Five—yin

Worries are gone. People of the same ancestor are gnawing meat. Why don't I go over and share the meat with them?



Top *line*—*yang*

I left home. As I walked alone I saw a pig whose back was smeared with mud and a cart packed with people from the Kingdom of Guifang. You were alerted and pulled up your bow, but soon you happily greeted them holding a vessel of wine in your hand because they were not bandits. They were suitors. As you went over, it began to rain. That was an omen of auspiciousness.



賽：利西南，不利東北。利見大人，貞吉。

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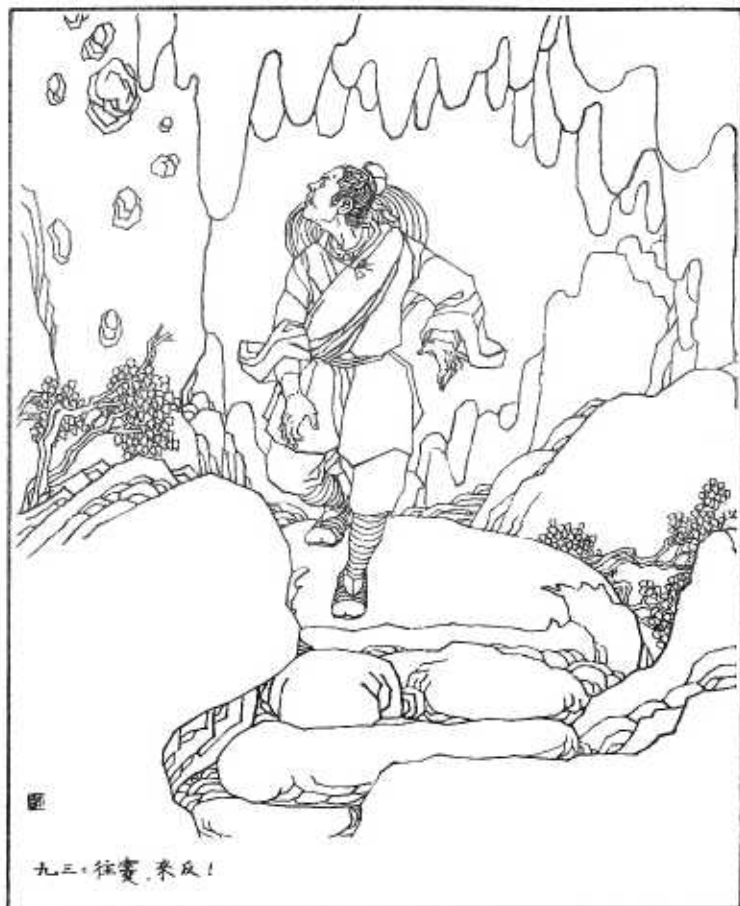
Bottom line—yin

Experience hardships when you go there; enjoy honor when you come back.



Line Two—yin

Officers experience many hardships not because of himself.



Line *Three*—yang

You'll meet a lot of difficulties to go there. You'd better come back.



Line *Four*—yin

You will experience many hardships to go there, but when you come back you will have a cooperator.



Line Five—yang

You will experience great hardships but get strings of treasure.



Top line yin

You have experienced hardships to go out but brought back much wealth. This is auspicious and suitable for a great man to emerge.



Xie (Diagram 40)

Problem solving. Southwest is favorable. Do not go in other directions. Even if you go it is auspicious that you return to where you started. If you go again it is auspicious that you set out in the morning.



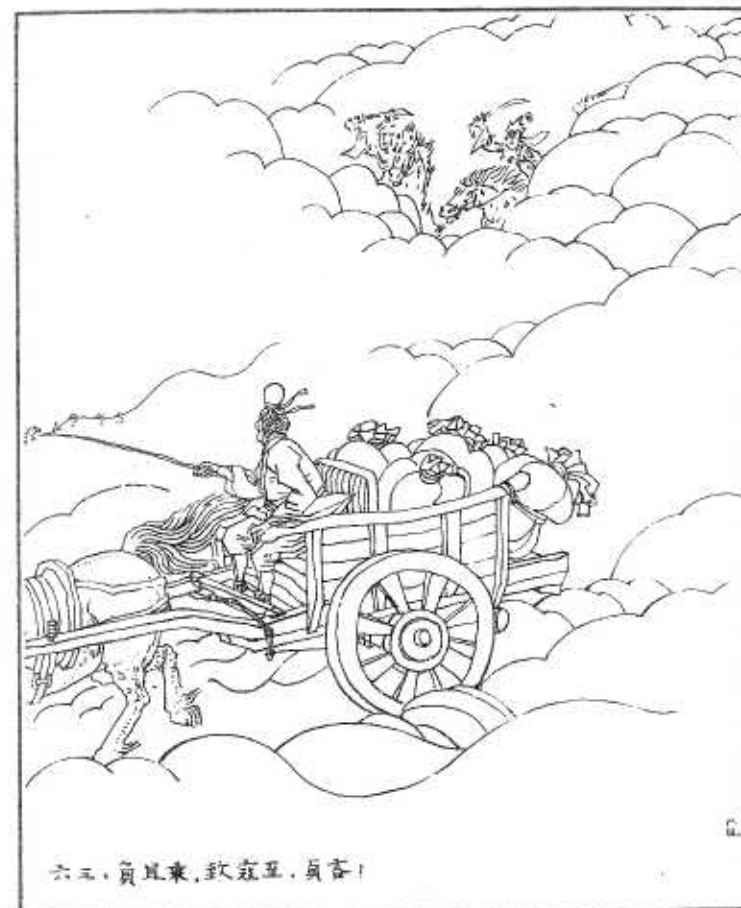
Bottom *line-yin*

No mistakes were made.



Line Two—yang

Caught three foxes in the field and found bronze arrowheads in their bodies. This indicated auspiciousness.



Line Three—yin

You took some goods and got on a cart. This attracted the attention of bandits who attacked you. This indicated great trouble.



Line Four *yang*

You had your thumbs untied but the bandits had robbed the treasure.



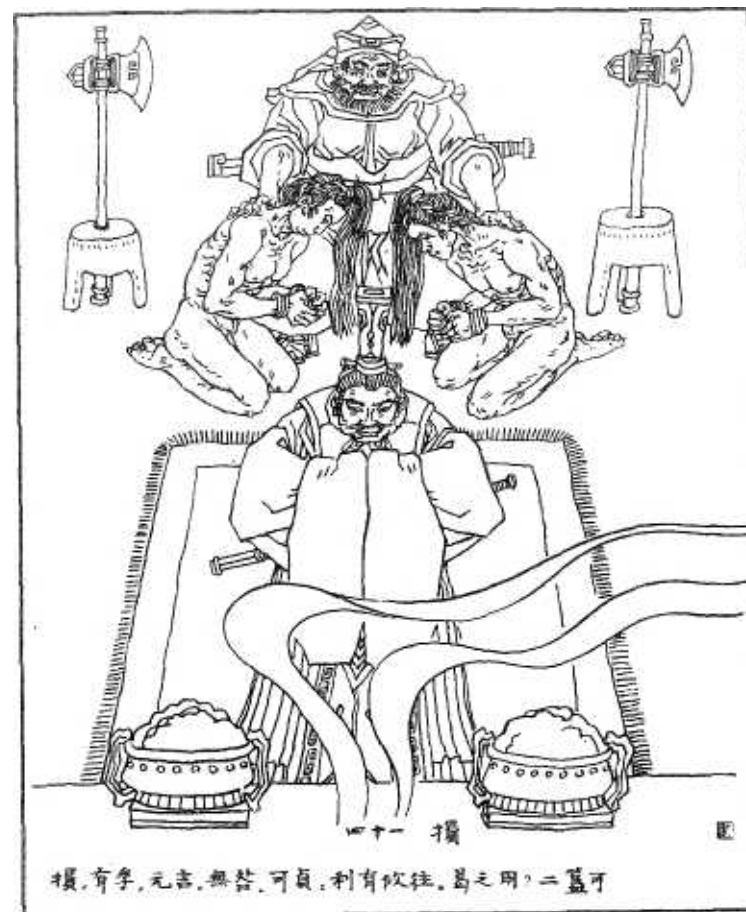
Line Five—*yin*

The gentleman who had been bound was freed. This was auspicious. He then captured a bad man.



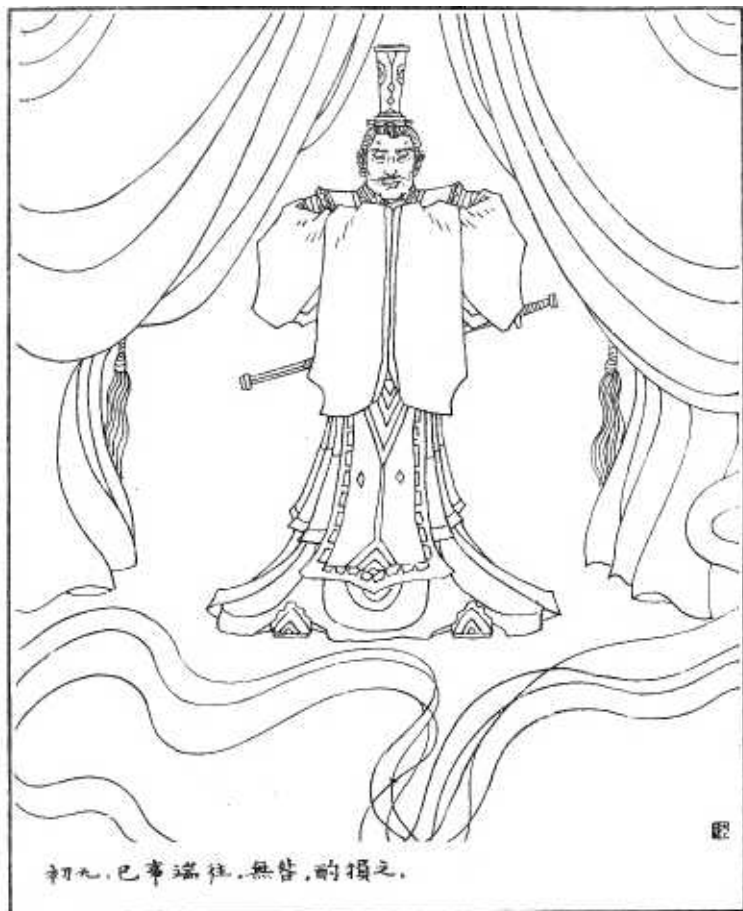
Top line—yin

The general shot at the eagle from the city wall and hit it. This was auspicious.



Sun (Diagram 41)

Diminution. You captured enemies. It was auspicious from the beginning and no mistakes were made. The future could be predicted: it is suitable to go ahead. What shall we offer to the sacred? Two vessels of food.



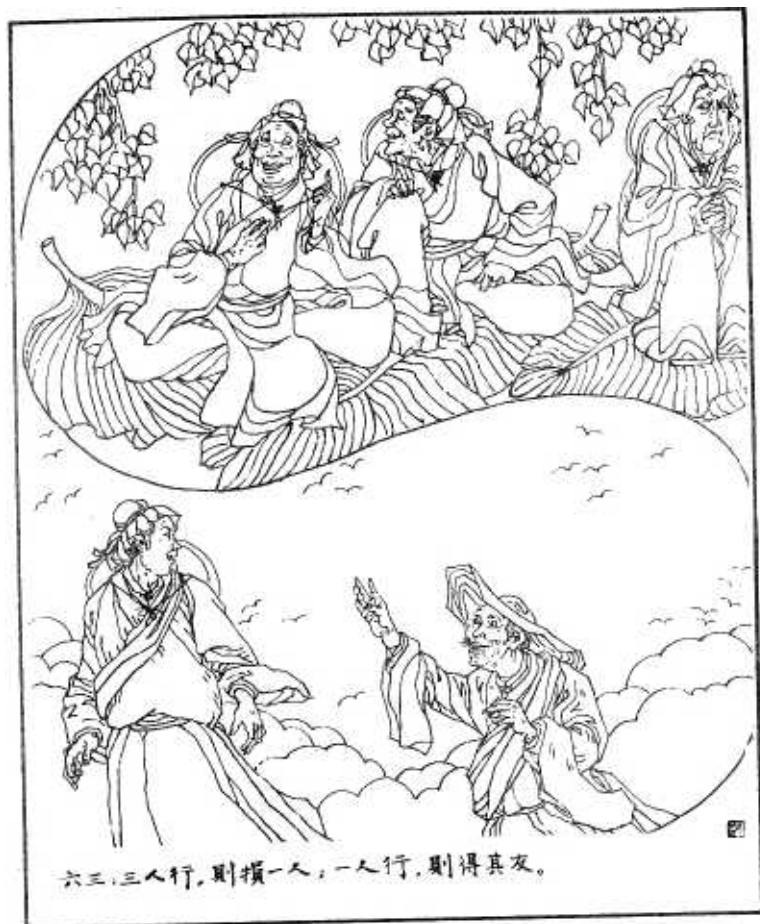
Bottom line—yang

Conduct the ceremony of offering sacrifice in a solemn manner. No mistakes were made but you must be frugal.



Line Two yang

Prediction will show that the expedition is dangerous. But do not intend to save the expenditure; instead, you must increase it.



Line Three—yin

When three people go out together, one of them will leave the two others sometime during the trip; when one person goes out, he will have a companion.



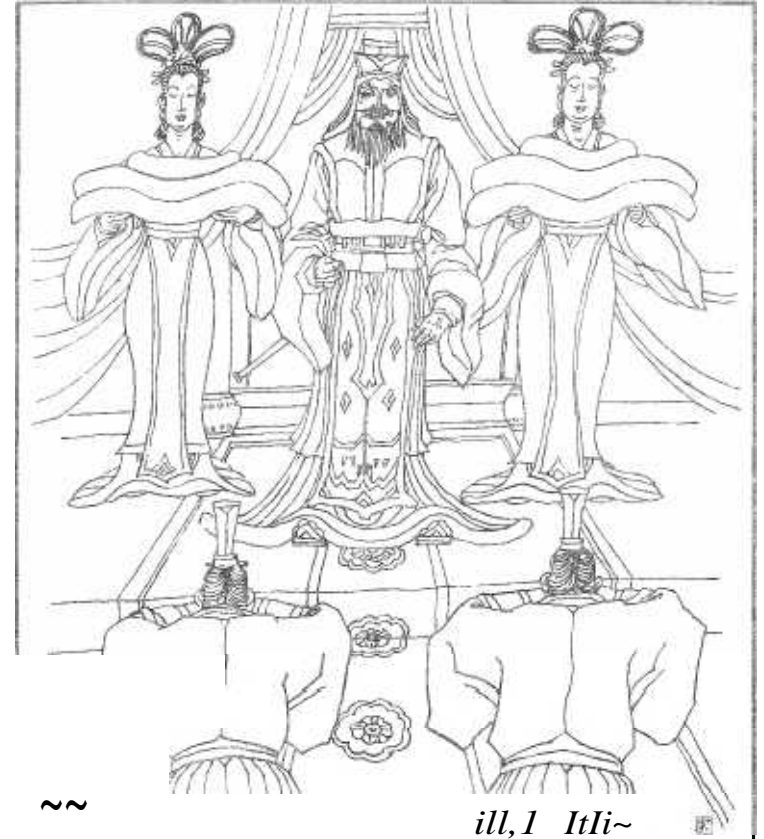
Line Four—yin

You will recover if you can find a treatment as soon as you fall ill. No mistakes.



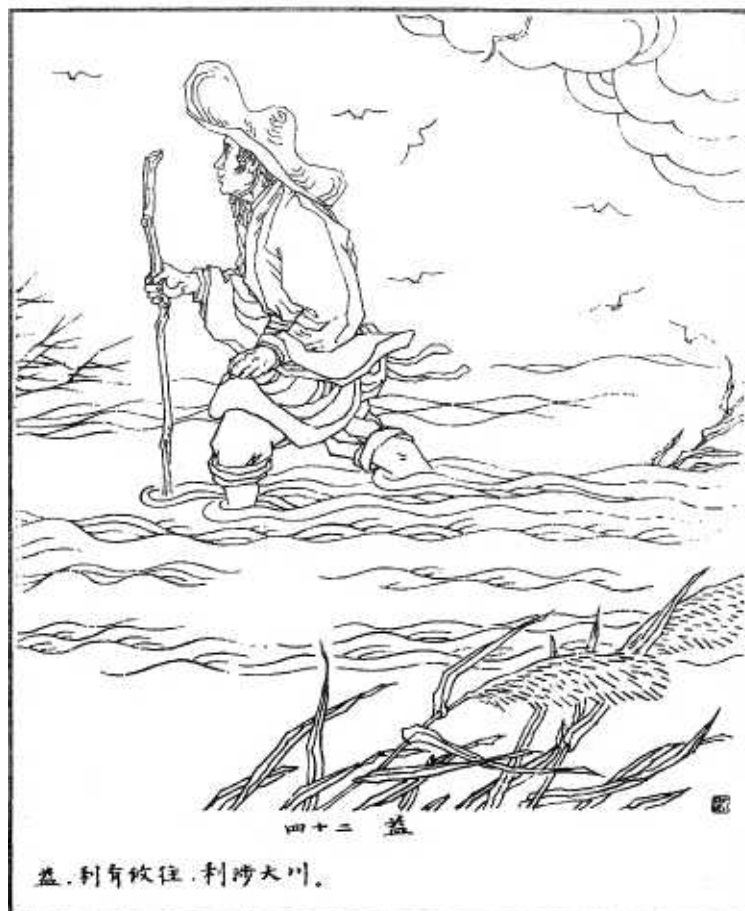
Line Five--yin

somebody sent you an intelligent turtle that is worth ten strings of treasure. You must accept it for it is open-door CUSpiciousneSS



Top lin^gyang

It is not a bad thing and portends auspiciousness if you can increase your savings. it is Suitthke to develop. Get an honest, hard -,liking minister.



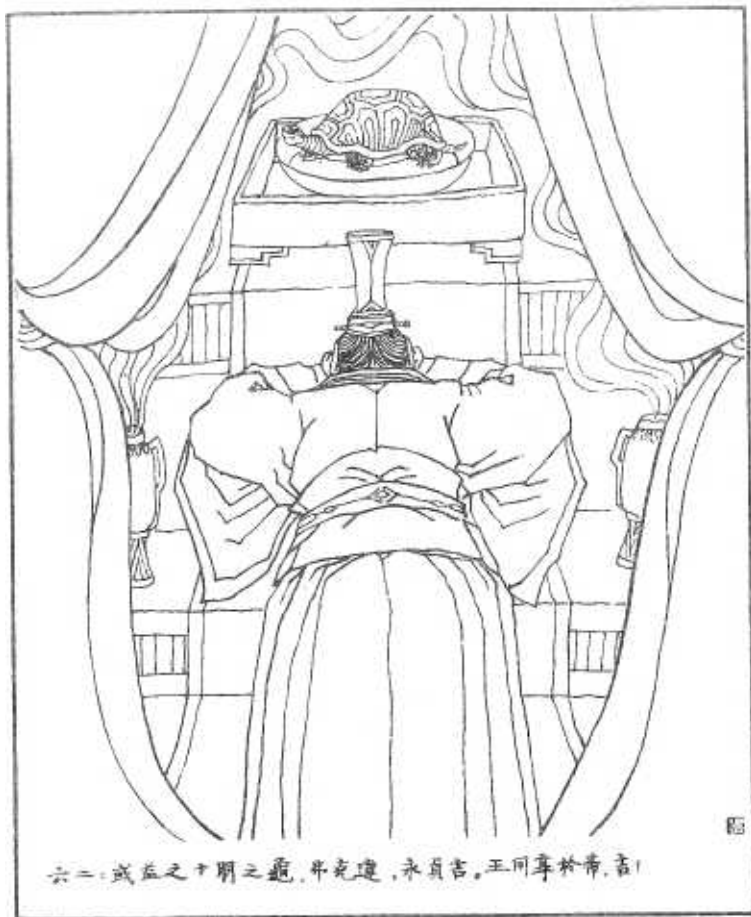
Yi (Diagram 42)

Gains are increasing. It is suitable to go out and cross a big river.



Bottom line—yang

It is suitable to give full play to your talent. It is auspicious from the beginning and no mistakes will be made.



Line Two—yin

Someone sent you an intelligent turtle which is worth ten strings of treasure and you must accept it. It portends auspiciousness for an extended period. It is auspicious when the king offers it as a sacrifice to god.



Line Three—yin

It is not wrong to use the increased income to solve dangerous things. Captured some enemy soldiers. Walk on the middle path—reporting to the lord holding a jade tablet in hand.



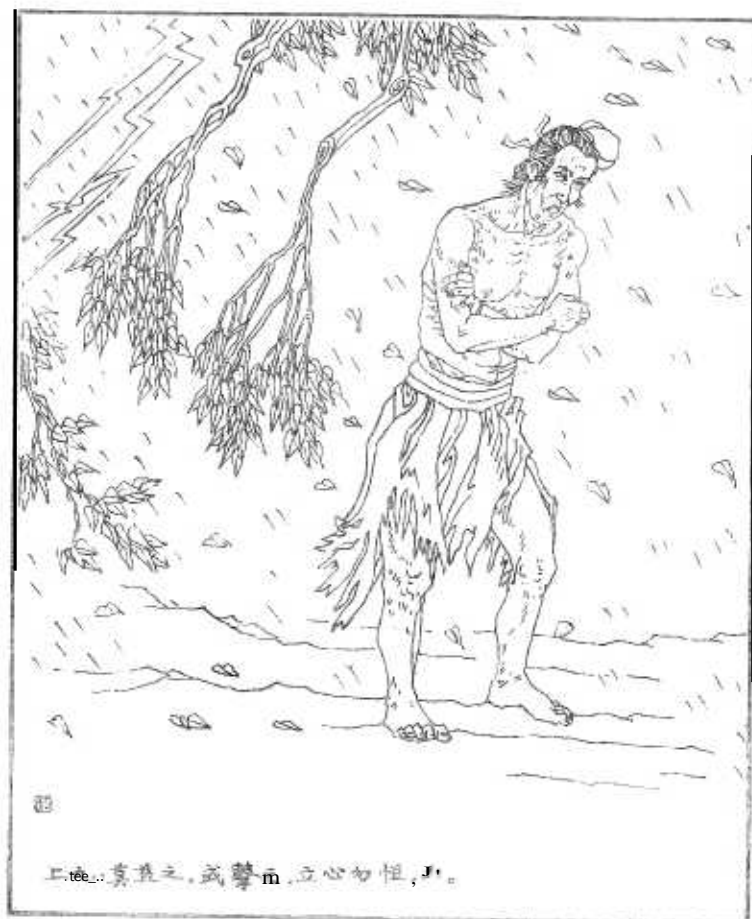
Line Four—yin

Walk on the middle path and report to the lord. Hope that he will listen to your suggestion: it is suitable to move the capital of the kingdom.



Line Five—yang

Comfort the captives, do not punish them for their crimes. It is auspicious doing so: they will repay with kindness.



Top line--yang

You have not get any irit:oiL; what's ri,ore, you have suffered blows. You are unable to stick to your ambitions. This is ominous.



Guai (Diagram 43)

The decision was announced in the king's court: "There is danger going ors." You warned the people in your jurisdiction. It was not favorable to resort to force; instead, the problem had to be solved by peaeoful means.



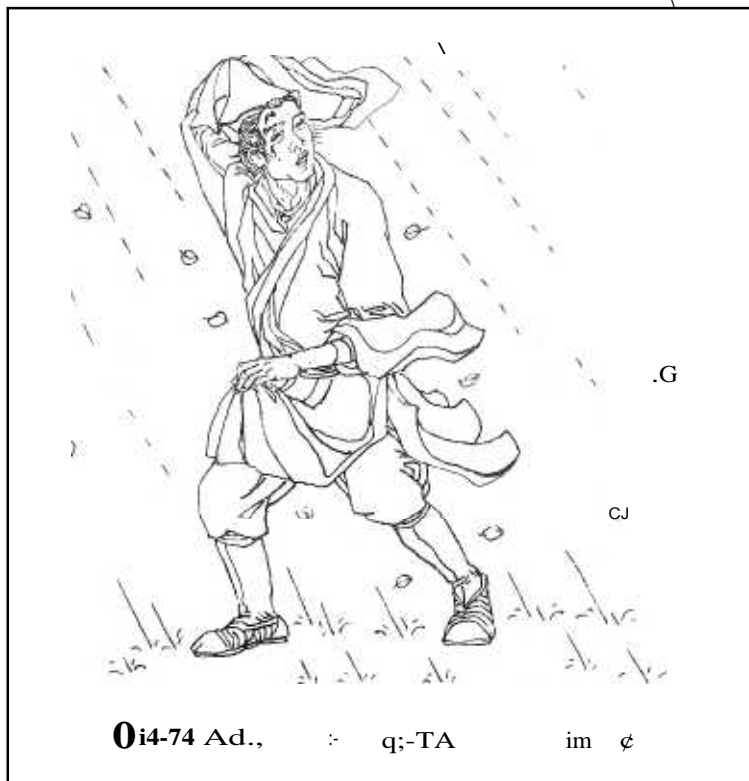
Bottom line—yang

Confident in your strong feet, you went there. But you did not win because you made mistakes.



Line Two—yang

Shouted vigilantly, "There will be a fight at twilight, but don't be frightened."



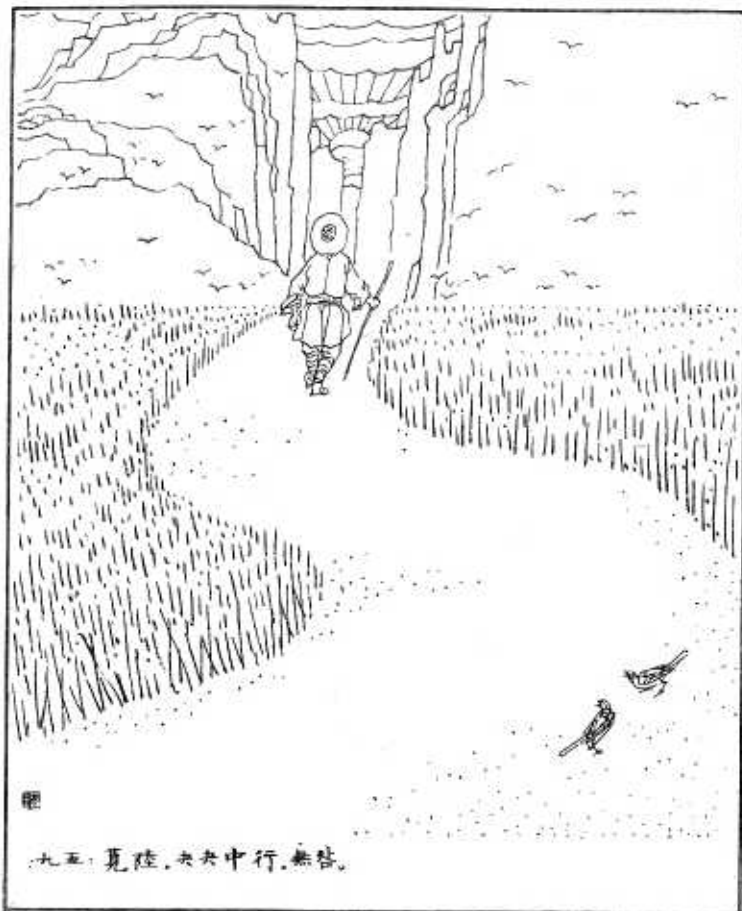
Line Three—yang .

The face being injured is a bad omen. The gentleman was determined to go along on his own and was caught in the rain. He was not happy because his clothes were soaked. So far no mistakes were made.



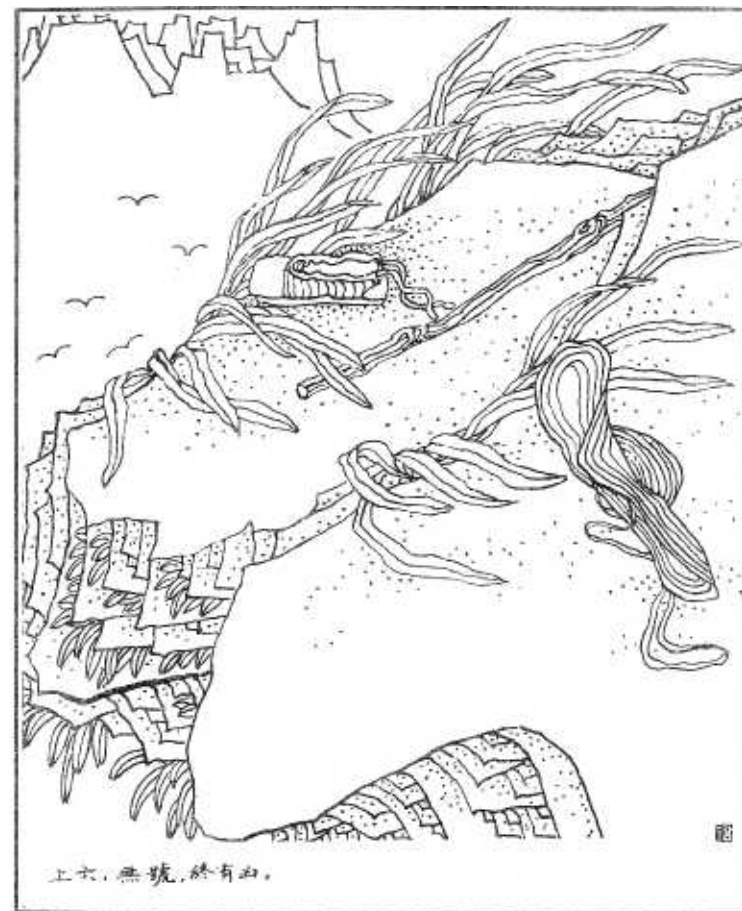
Line Four—yang

He scraped his buttocks and found it difficult to move. He regretted the loss of his goat. All he heard was insincere nonsense.



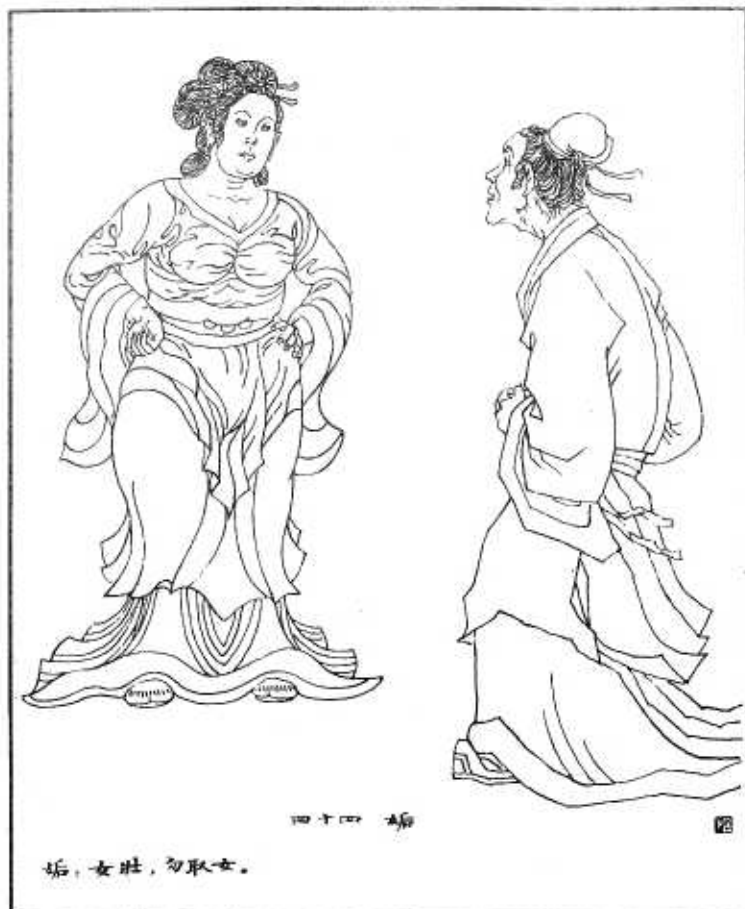
Line Five—yang

Edible purslane grows in the field. It does one no harm if he is determined to walk the middle path.



Top line—yin

The screaming stopped. There would finally be bad luck.



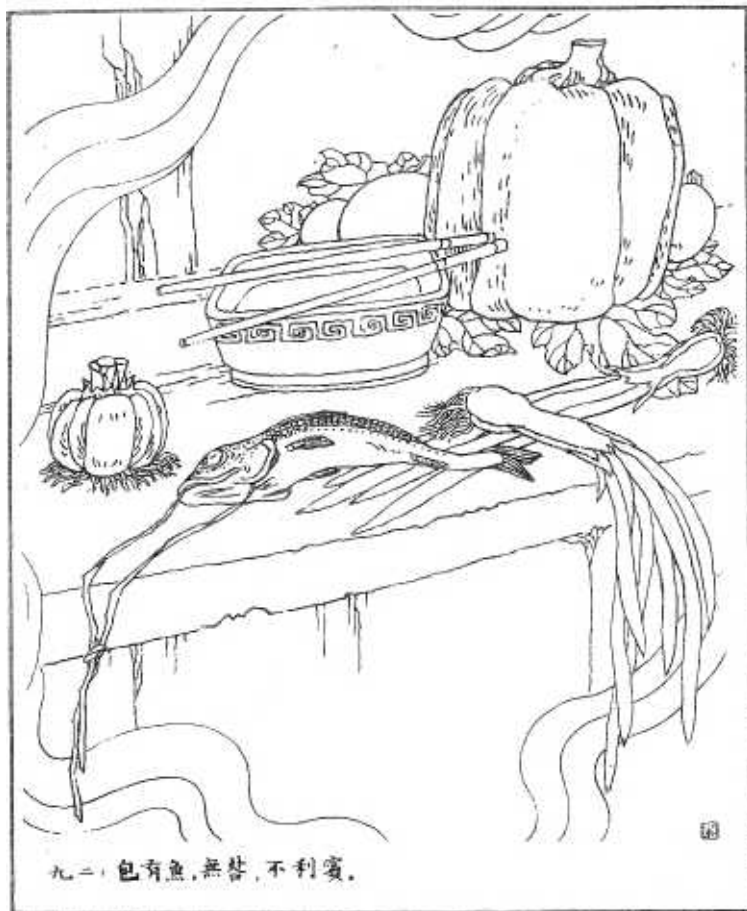
Gou (Diagram 44)

Encounter: this woman is stronger and tougher than you. Do not marry her.



Bottom line—yin

It is auspicious if you hold the brake. As you move on, an ominous omen will appear: an emaciated pig howling and running about restlessly.



a .;ne *Two—yang*

It is good that there are fish in the kitchen, but they are not good enough to be taken out and served to the guests.



Line Three—yang

You scraped your buttocks and found it difficult to walk. This is bad luck, but nothing more serious happened.



Line *Four*—*yan*⁸

There are no fish in the kitchen. This will result in something bad.



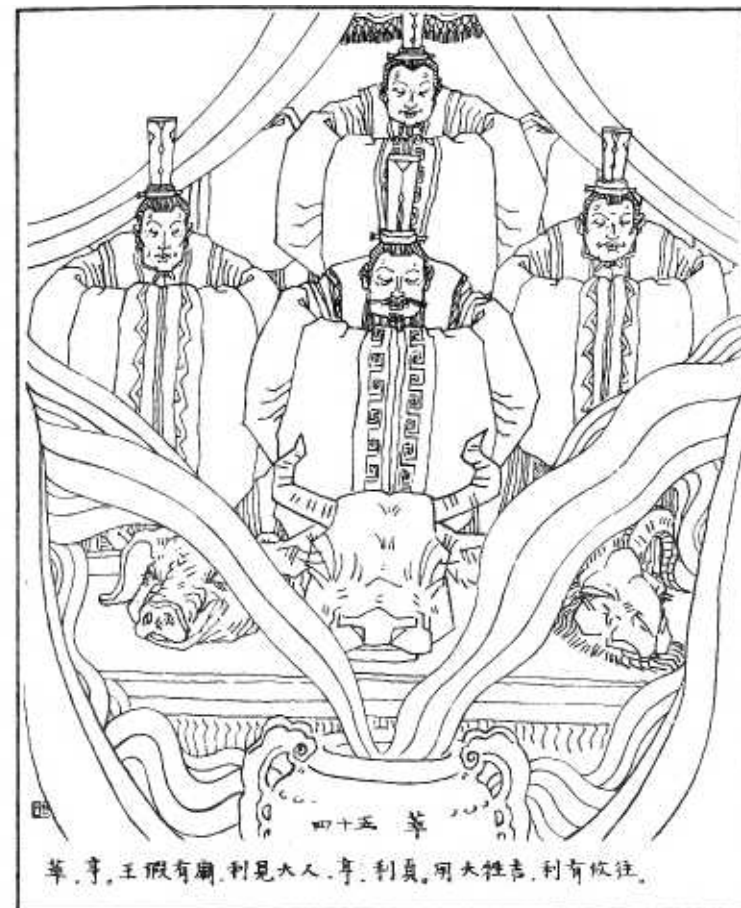
Line *Five*—*yang*

A melon wrapped with willow sprigs radiating from within descends from the heaven.



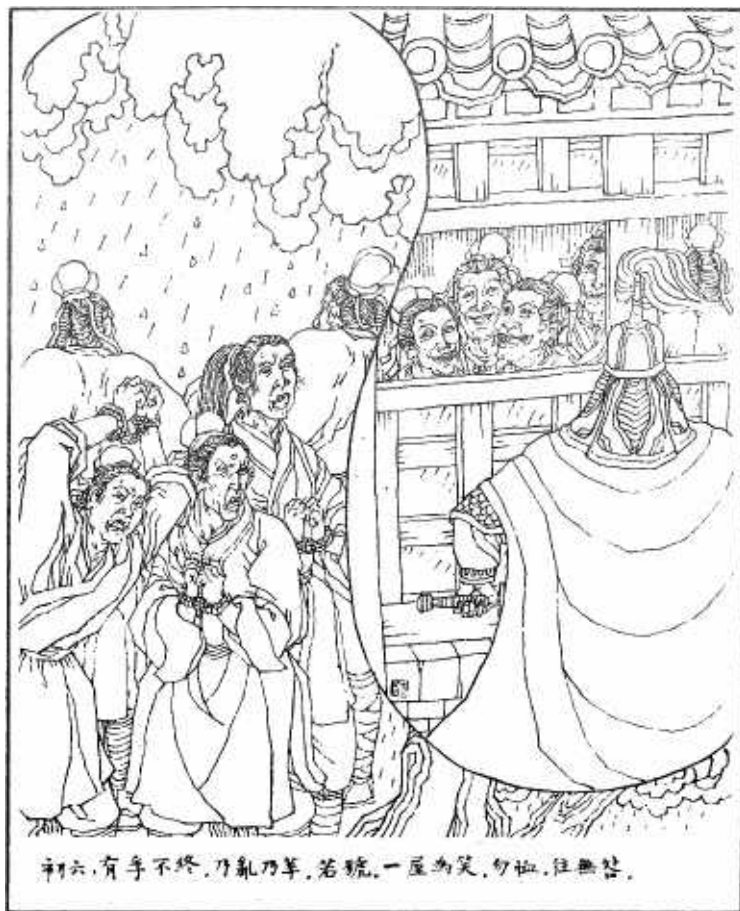
Top line—yang

It is bad that you hit its horn. However, no disaster happened.



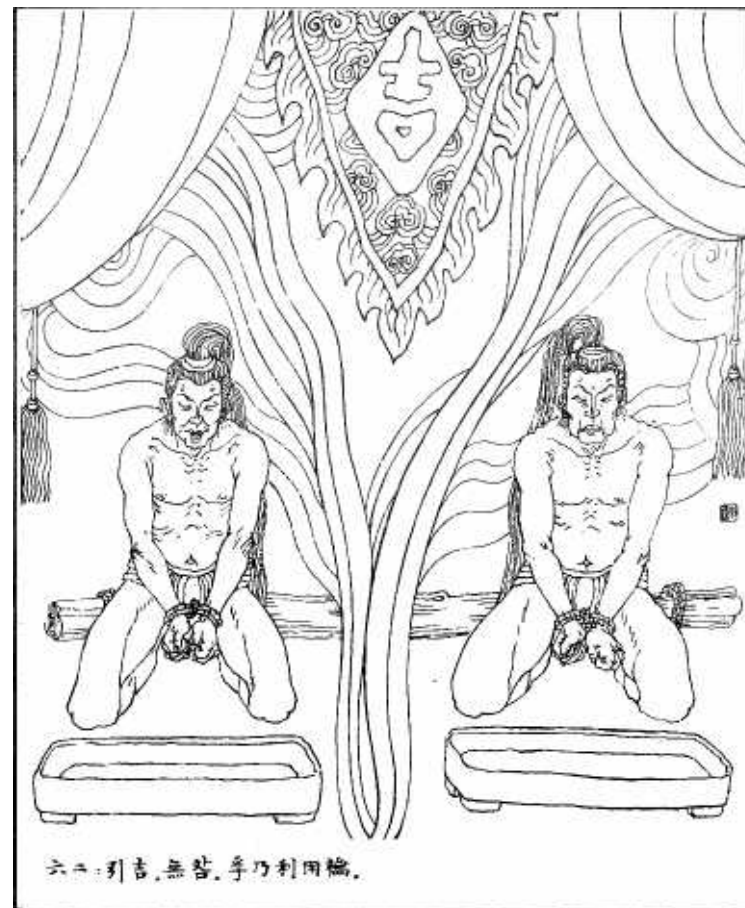
Cui (Diagram 45)

Gathering indicates success. The king sits in the court. This is the right time for a capable man to appear, for success and for predicting the future. It is auspicious to offer a grand sacrifice and for a good future.



Bottom line—yin

No proper accommodation was arranged for the war prisoners so they gathered together in a messy state, some shouting and some screaming. They became happy when they were accommodated in a big room. There seemed no need to worry, for there would be no trouble.



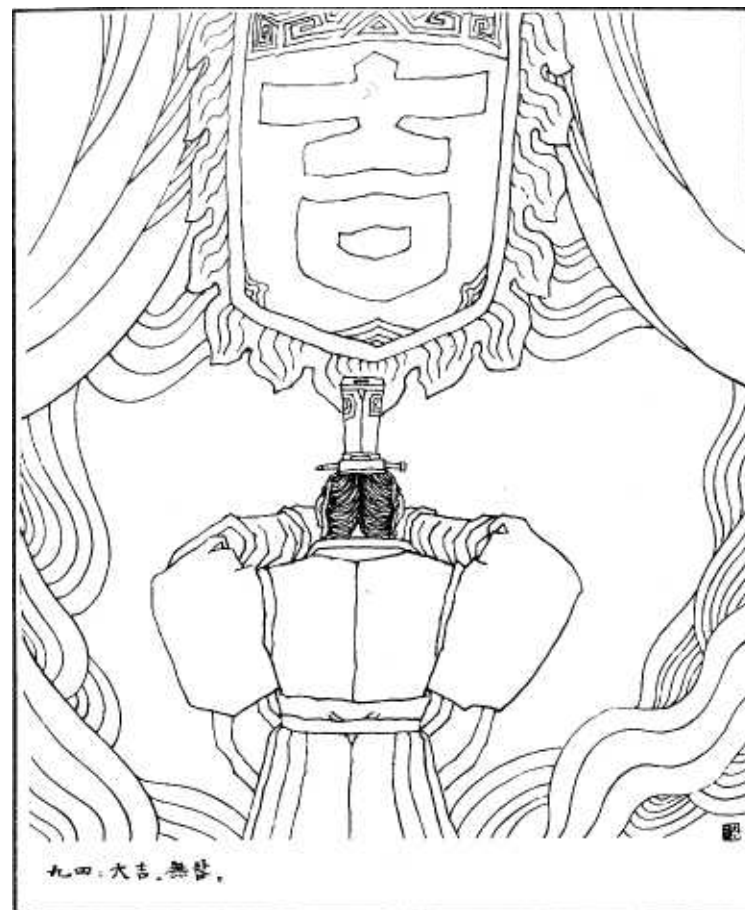
Line Two—yin

Good luck was extended and no mistakes were made. The prisoners could be used in the sacrifice ceremony in summer.



Line *Three*—yin

It is unfavorable gathering together, sighing. Although it is not a mistake to go ahead, there will be a little trouble.



Line *Four*—yang

It is extremely auspicious and no mistakes.



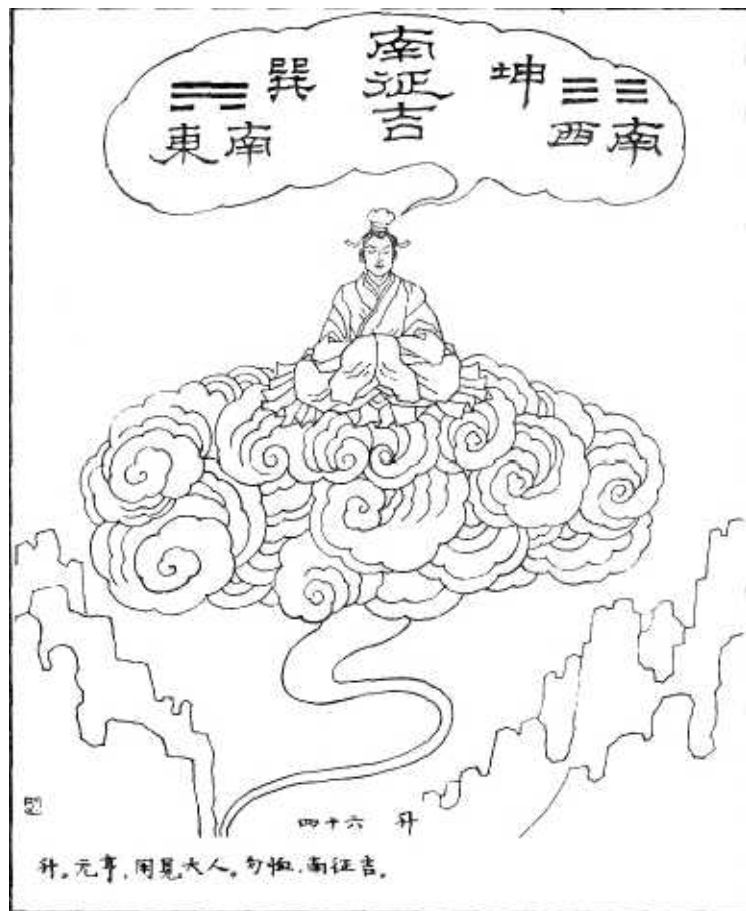
Line Five—yang

Gathering together and each taking his own seat. No mistakes were made. Will not be captured by the enemy. A long-term prediction was made from the beginning, so all worries will be gone.



Top line *yin*

Sighing and tears running down the cheeks, but nothing bad happened.



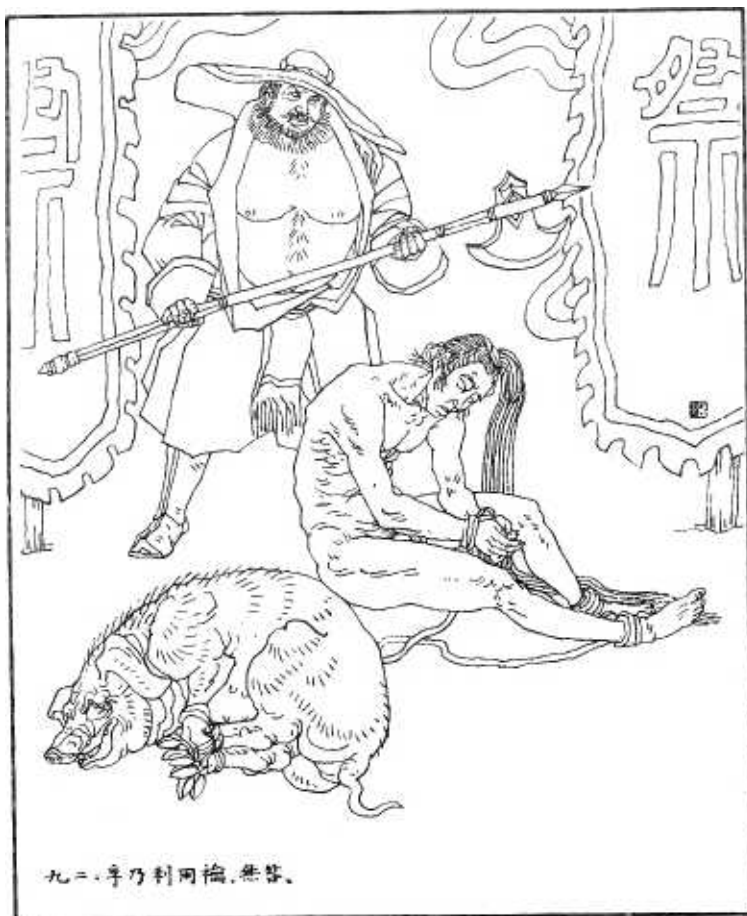
Sheng (Diagram 46)

Ascend. It is successful from the beginning. A great man will appear by taking advantage of this opportunity. No need to worry. It is auspicious to go on an expedition to the south.



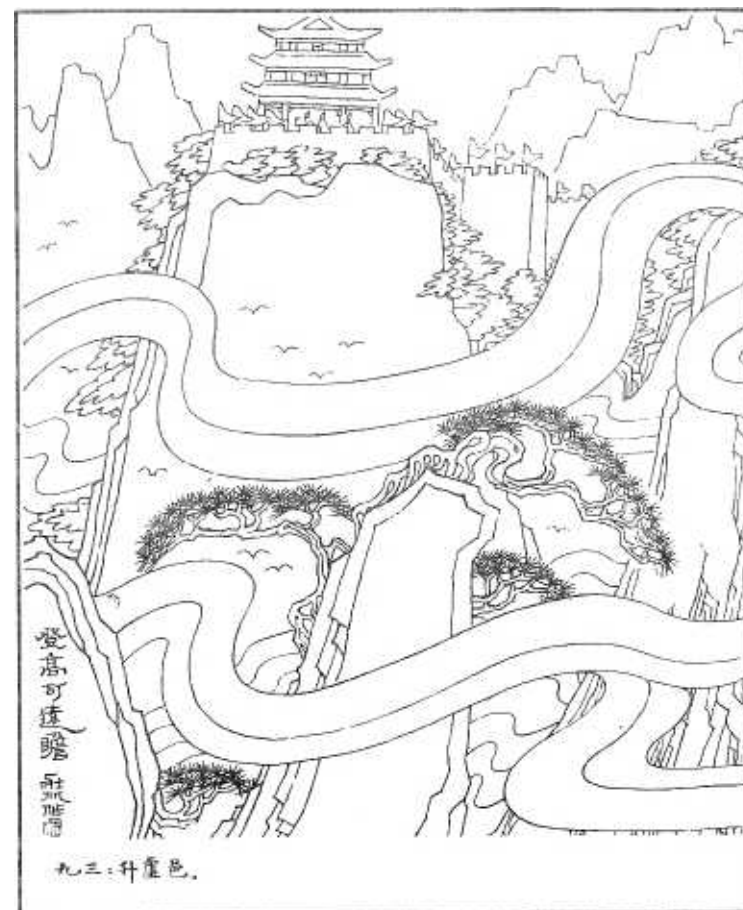
Bottom line *yin*

It is extremely auspicious that faith is mounting.



Line Two—yang

It is no mistake to use war prisoners in the sacrifice ceremony in summer.



Line Three--yang

Climbed to the city on top of the hill.



Line Four—yin

The king conducted the sacrifice-offering ceremony on Mount Qi. It was auspicious and no mistakes were made.



Line Five—yin

Predicting the prospects shows that you will have a quick promotion.



Top line—yin

It is suitable for you to predict the future constantly while climbing up in the dark.



Kun (Diagram 47)

Difficult situation. It is suitable to predict a great man. The future is auspicious and without any mistakes. However, others will hardly believe what you said (under such circumstances).



Bottom *line*—yin

Sit on a big tree in a ravine and keep secluded for three years.



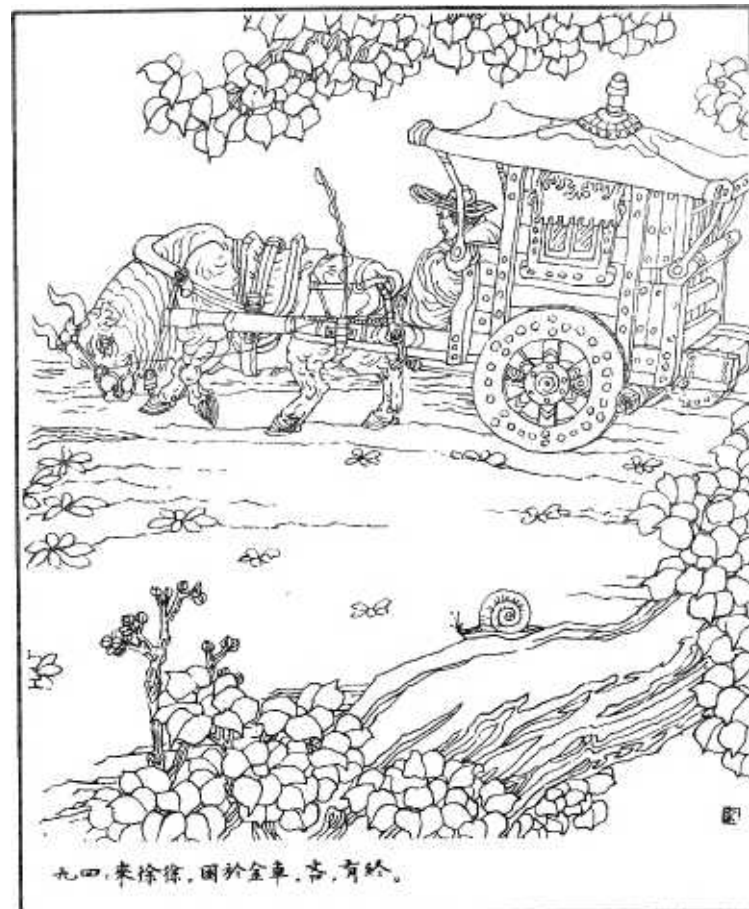
Line *Two*—yang

Addicted to food and wine. The red robe has just been sent over and you put it on for the sacrifice-offering ceremony. It is ominous to go on an expedition. Fortunately, you survive the crisis.



Line Three—yin

Stranded among rocks, you stepped over sandbar and returned to your house to find your wife missing. This is ominous.



Line Four—yang

It came very slowly. That is because you are stranded in the heavy bronze cart. Things did not go smoothly. But you will reach your destination in the end.



Line Five—yang

As a punishment they will cut off your nose and your feet. Though stranded among people in red clothes, you will find a chance to escape. It is right to pay gratitude to heaven for his blessings later.



Top line—yin

Stranded in kudzu and grass, you said in panic: "I'll regret whenever I move. Even so, it is auspicious to go out on an expedition."

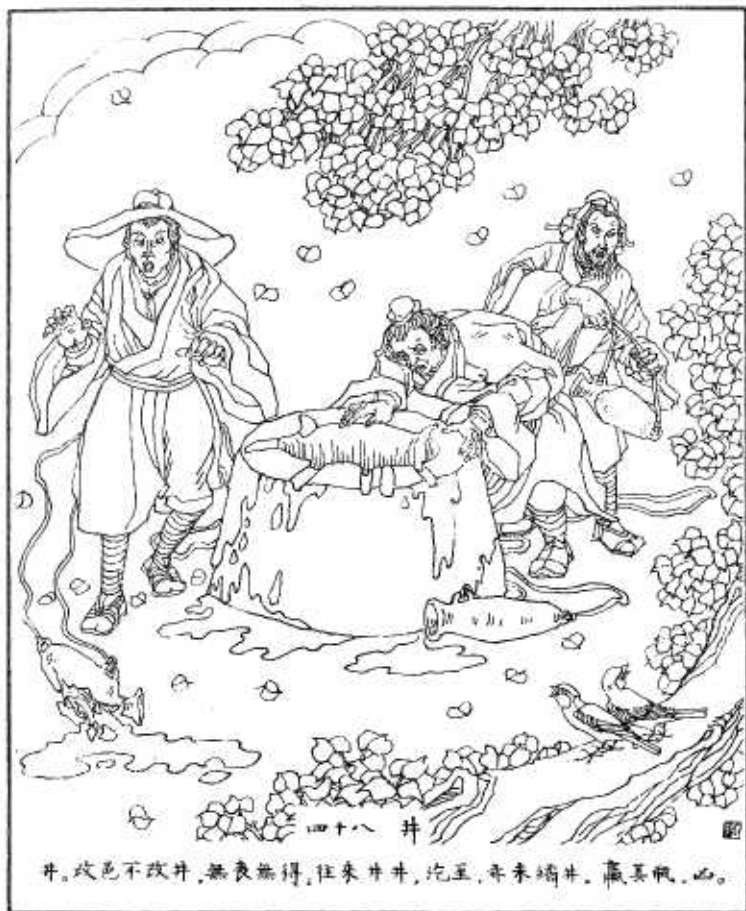


Diagram 48

Well. The manor estate was changed but the well did not. It is no loss or gain for the well. More people came to fetch water from the well until the well's bottom was revealed. Nobody cared to clear the well of mud. Even the bottle which was used to fetch water was broken. That was really a bad omen.

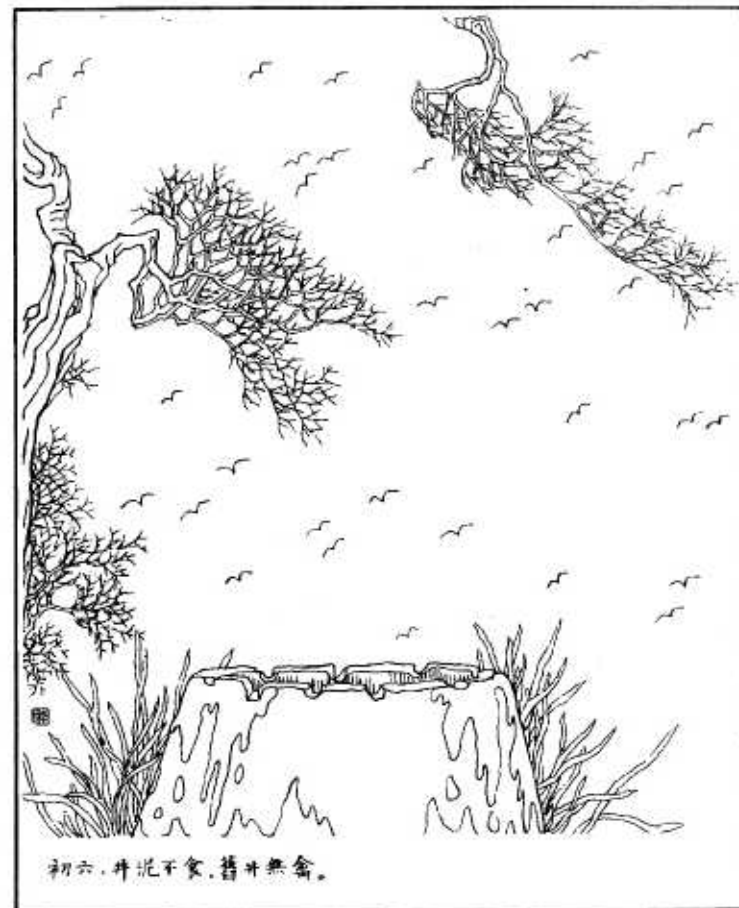


Diagram 49

The muddy water at the bottom of the well could not be used. The well was so dilapidated that even birds did not frequent it.



Line Two—yang

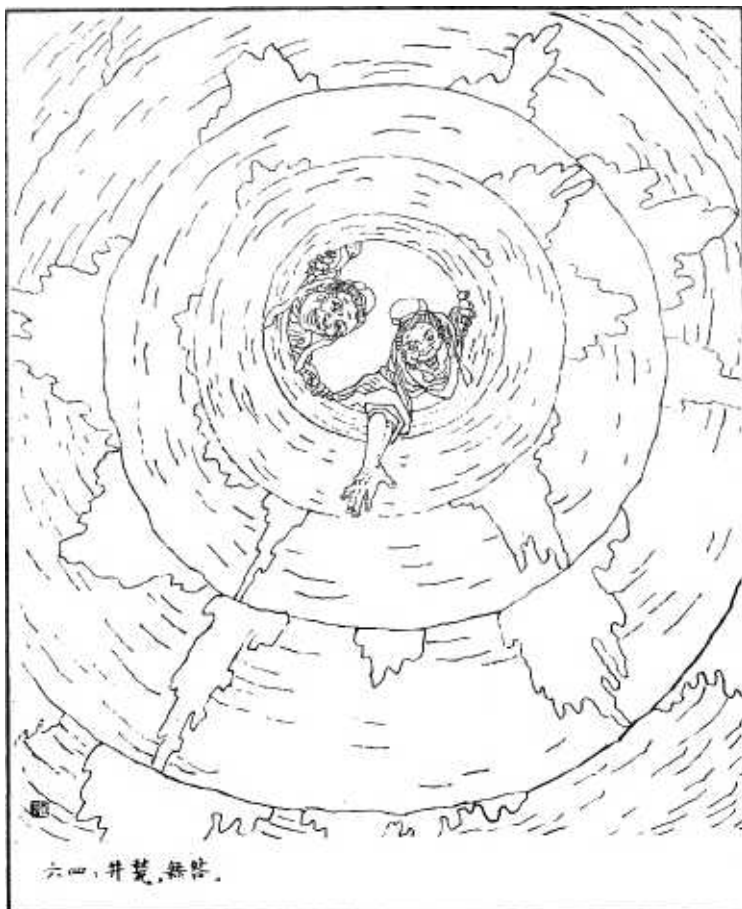
While you pricked the little fish in the well, the pottery jar was broken.



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Line Three—yang

I am worried that the water in the well is too dirty to drink. Due to the king's wisdom, the well became potable again. Now everybody is happy because we are able to drink good water again.



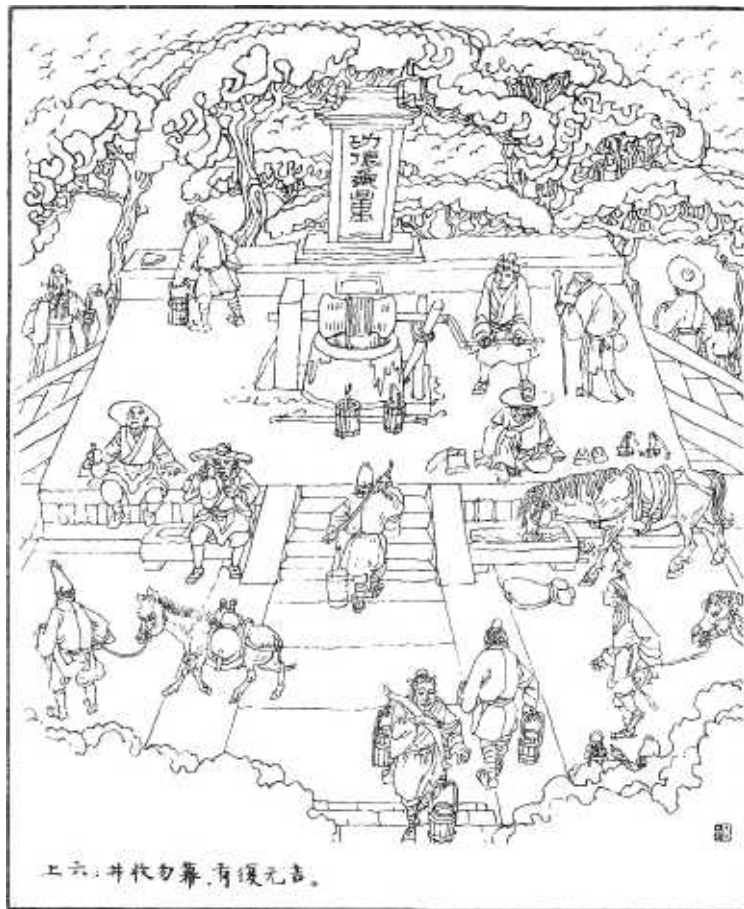
Line Four—yin

A pottery circle has been installed in the well so it will not go wrong again.



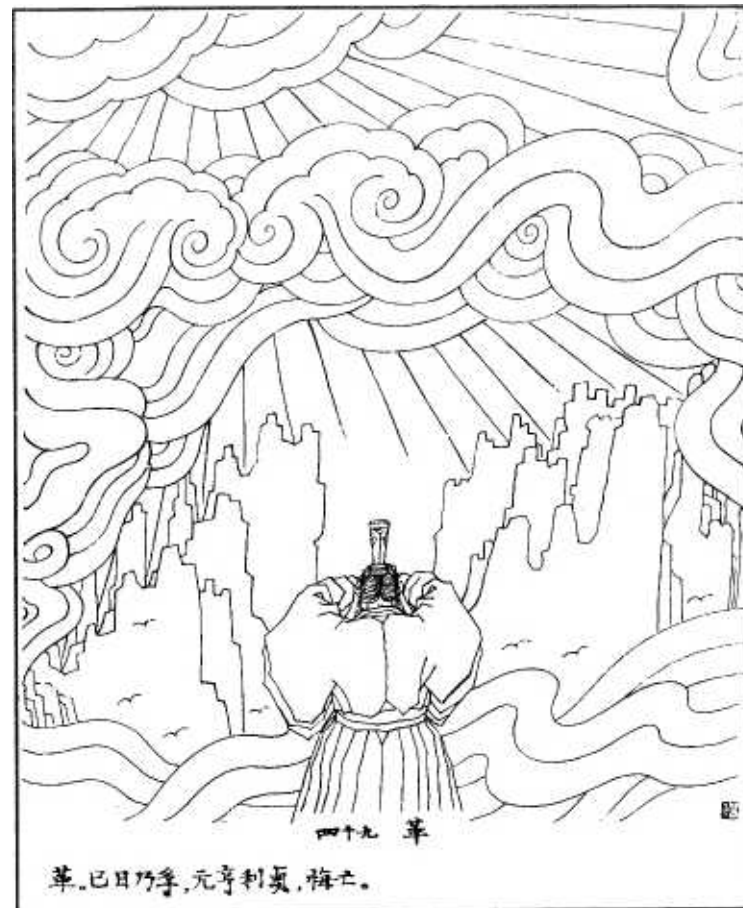
Line Five—yang

Clear and cool, the water in the well comes from a cold spring and it is alright to drink.



Top line—yin

Water is so constantly drawn up from the well that there is no need to cover it with a lid. With this renewed well there will be a new auspicious beginning.



Ge (Diagram 49)

Reform. After the period of si comes the period of wu, when the bright sun hangs right over us, so we can enjoy the good weather, predict the future and dispel all worries.



Bottom line—yang

If you want it to be tough, you should use the hide of an ox.



六二：巳日乃革之，征吉，無咎。

Line Two—yin

The sun at the phase of *si* is the sun moving to the central part of heaven. It is auspicious to go on an expedition, and no mistakes will be made.



Line Three—yang

It was ominous to go on an expedition and prediction showed danger. However, after changed three times the plan was put into action and captives were taken.



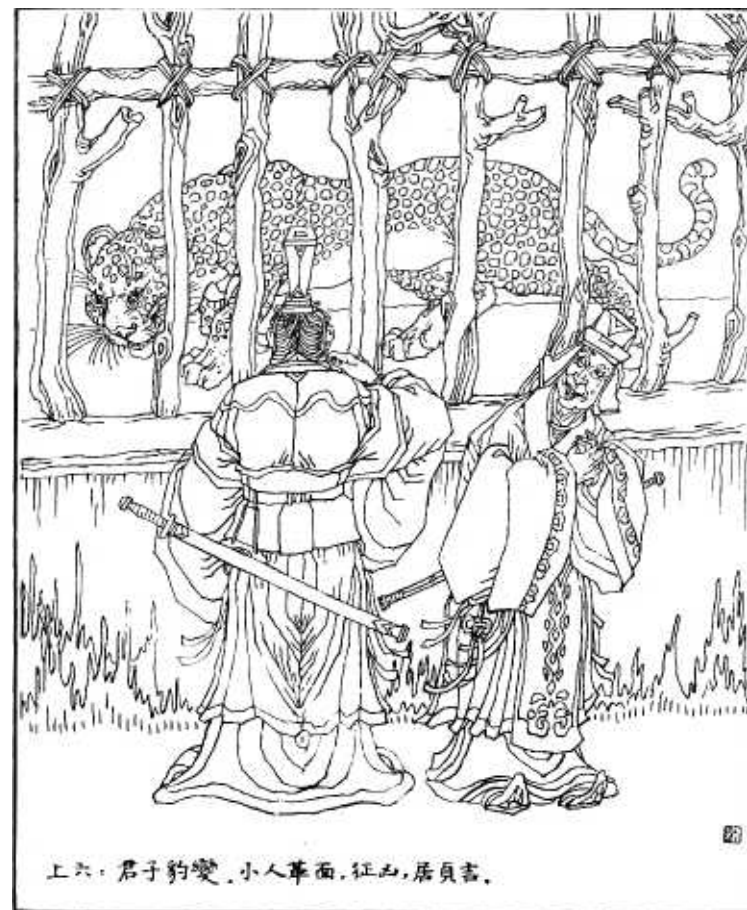
Line Four—yang

Worries and regretfulness are gone and captives have been taken. This is because the destiny of the reform is auspicious.



Line Five—yang

A man of ambition initiates a reform that represents the wishes of heaven and the interests of the people accordingly, just as the tiger changes its fur in different seasons. Therefore, he can take captives without divination.



Top line—yin

A gentleman initiates a reform that represents the wishes of heaven and is ^{fur m}tithe interests of the people accordingly, just as the leopard changes its ^{sup} different seasons. But a common person can only reform the ^{exp}erficial, not the fundamental. In this way, it is ominous to go on an edition. To stay where you are is auspicious.



Ding (Diagram 50)

Ding (an ancient cooking vessel). It is auspicious and successful from the beginning.



Bottom line—yin

The *Ding*'s legs pointed upward. This indicates that it is right to estrange your wife and take in a concubine and her child. It is not wrong to do this.



Line Two—yang

There is food in the *ding*. My wife fell ill and could not enjoy the food as I did. Auspicious.



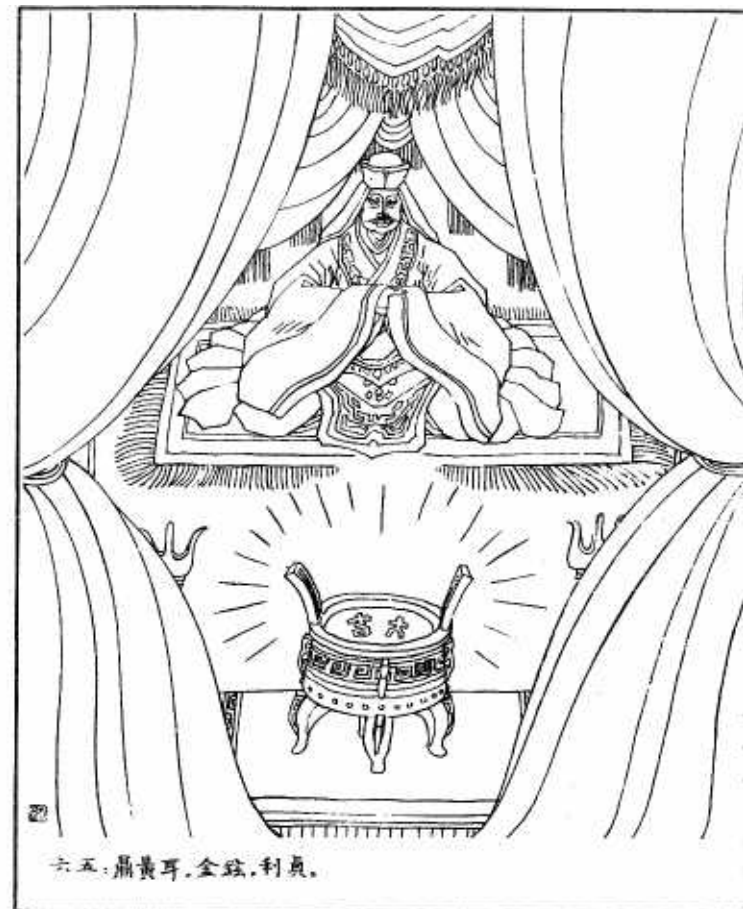
Line Three—yang

An ear fell off from the *ding*. This indicates that going out will not be smooth. Don't feel like eating the fat chicken. The rain dispersed the dark clouds. It is auspicious in the end.



Line Four—yang

A leg of the *ding* was broken and the porridge in it spilled all over the floor, making it dirty. This is bad luck.



Line Five—yin

The golden ears of the *ding* sparks. This is suitable for predicting the future.



Top line—yang

The *ding* sparks like a piece of jade. This is extremely auspicious.



Zhen (Diagram 51)

Thunder means things go well. The thunder is frightening but the sound of talking and laughing can be heard clearly. The thunder shocked people over a hundred square *li*, but people still held the wine spoons in their hands.

震為雷，方注項之象，經九陵（離）而到達對面
兌七，其中要經過辰巳午未申酉共計七天。



六二：震來厲，意喪貝，「躋於九陵」，勿逐，七日得。



初九：震來龍虩，後笑言哑哑，吉。

Bottom line---yang

The thunder is frightening but afterwards people laugh. That is a good omen.

Line Two—yin

The thunder was strong. You expected to lose some treasures, but only surpassed Mount Jiuling: Don't go further after the treasures, they will come back in seven days.



Line Three—yin

The thunder upset you. However, no disaster happened as you walked under the thunder and lightning.



Line Four—yang

Thunder—lightning hitting the muddy water.



Line Five—yin

The thunder was strong. No big loss is expected, but you will have something to do.



Top line--yin

The roaring thunder makes people tremble and open their eyes wide. It is dangerous to go on an expedition at this moment. The lightning did not hit you but somewhere *near* your neighbor's house. You were all_ right. There will be gossip about your marriage.



Gen (Diagram 52)

Stopped to look back, but could not see his whole body. When you came into the garden, you could not see him at all. Everything is alright.



Bottom line—yin

Stopped to look at your feet. Right—this is the right moment to make a long-term plan.

傷于中急于衷

李燕修題



九三，艮其限，列其夤，厲熏心。

Line Three—yang

Stopped to look at your waist: intercostal muscle was torn. You were worried.

下弱 難承其土 令己憂心 不安

李燕修題



六二：艮其腓，不拯其隨，其心不快。

Line Two—yin

Stopped to look at your calf. You felt sad because your calf could no stand the pressure of your leg.



Line Four *yin*

Stopped to look at your body. No problem.



Line Five—*yin*

Stop: pay attention to your cheeks—don't open your mouth rashly so that you can speak in an orderly way and without regrets.



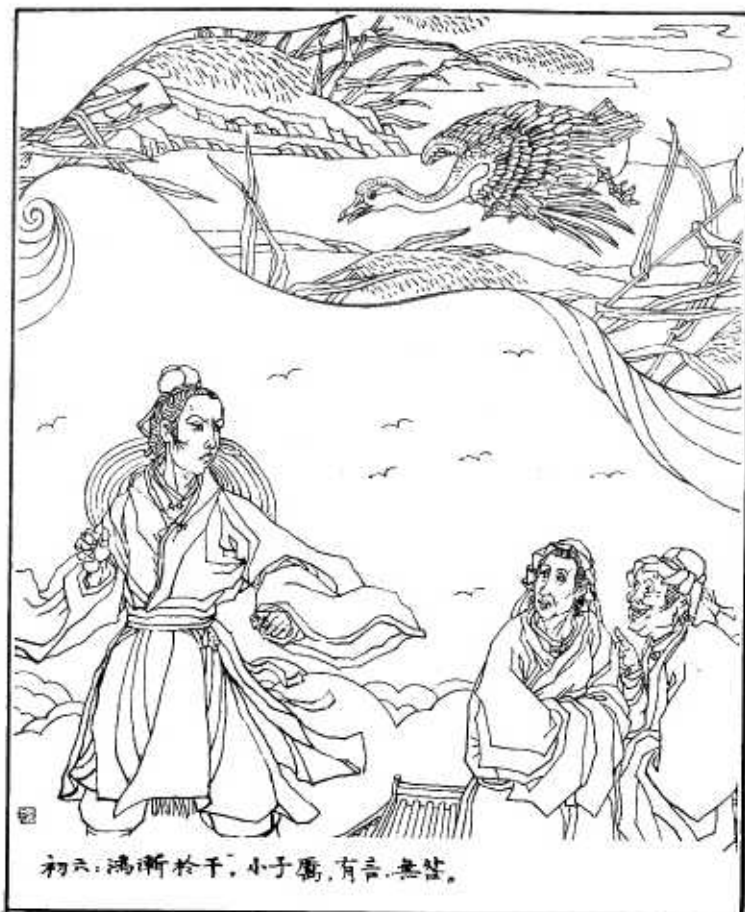
Top line—yang

It surely is auspicious if you, with a kind heart, stop where you should do and be concerned about what you should be.



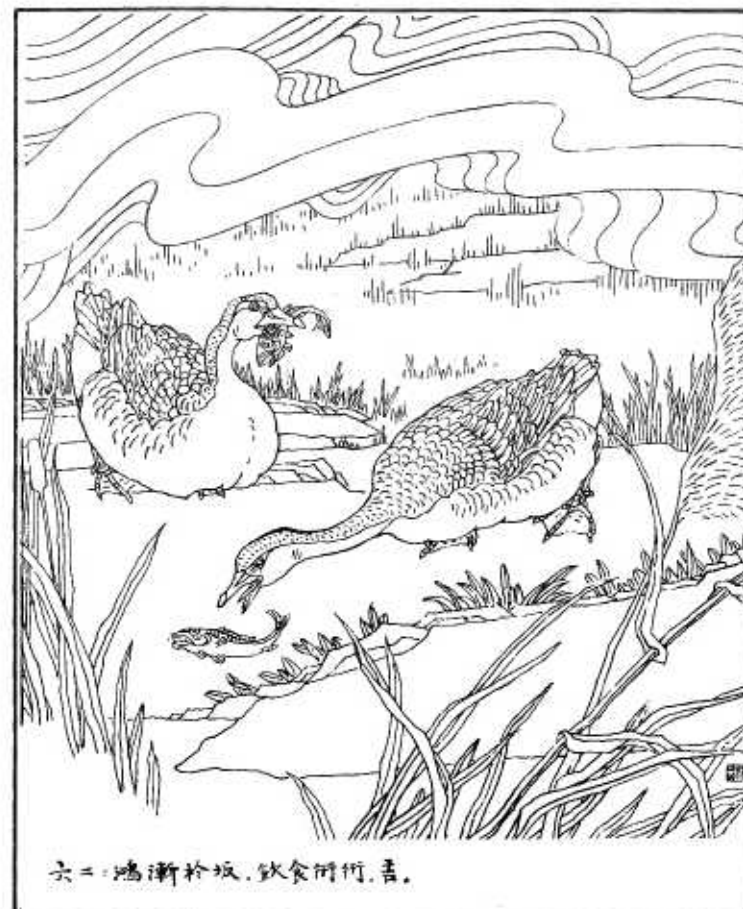
Jian (Diagram 53)

Progress steadily. It is auspicious that the woman has a home. It is suitable for predicting the future.



Bottom line—yin

The swans steadily flew to the river bank. The young man is in danger. He had a quarrel with other people but did not get into trouble.



Line Two—yin

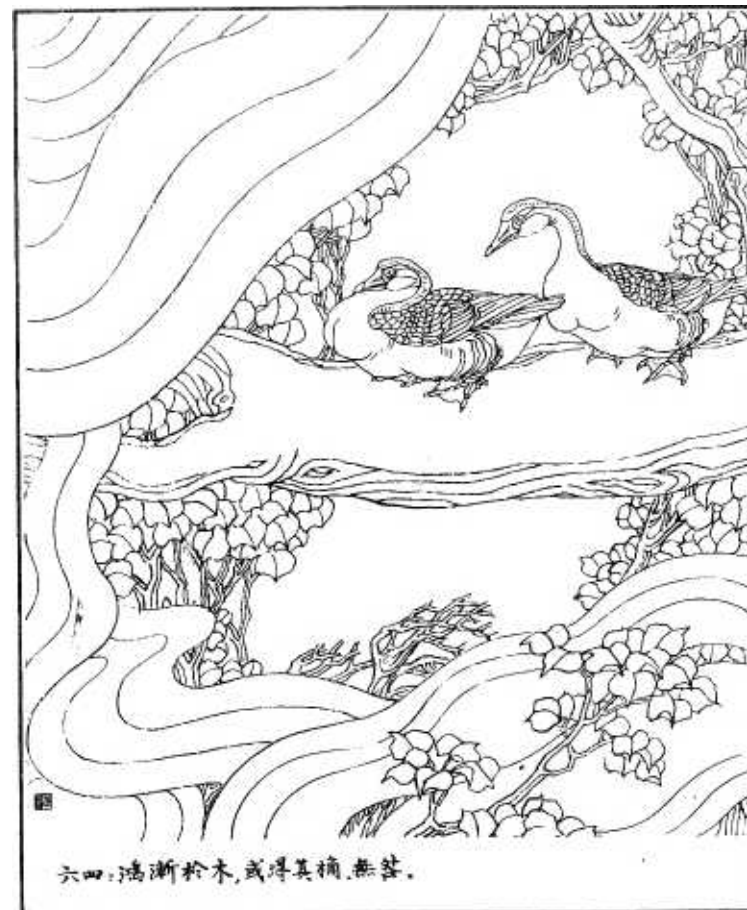
The swans flew to mountain slope where they dined and played. They were lucky and comfortable.



) It 11-7

Line *Three*—*yang*

The swans flew to land. The husband, out on an expedition, did not come back. It is not auspicious because he had left his pregnant wife at home. The only advantage is that it would prevent thieves from coming.



六四：鴻漸於木，或得其桷，無咎。

Line *Four* *in*

The swans flew and landed in the trees. Even webbed feet could stand steadily in the thick tree trunks. There is no unexpected disaster.



Line Five—yang

The swans flew to the hills. The woman did not conceive for three years. She died peacefully in due time without any child. For her this was an auspicious life.



Top line—yang

The swans flew to the land. A fallen feather from a swan could be used to decorate a ceremony. It is the blessing of good luck.



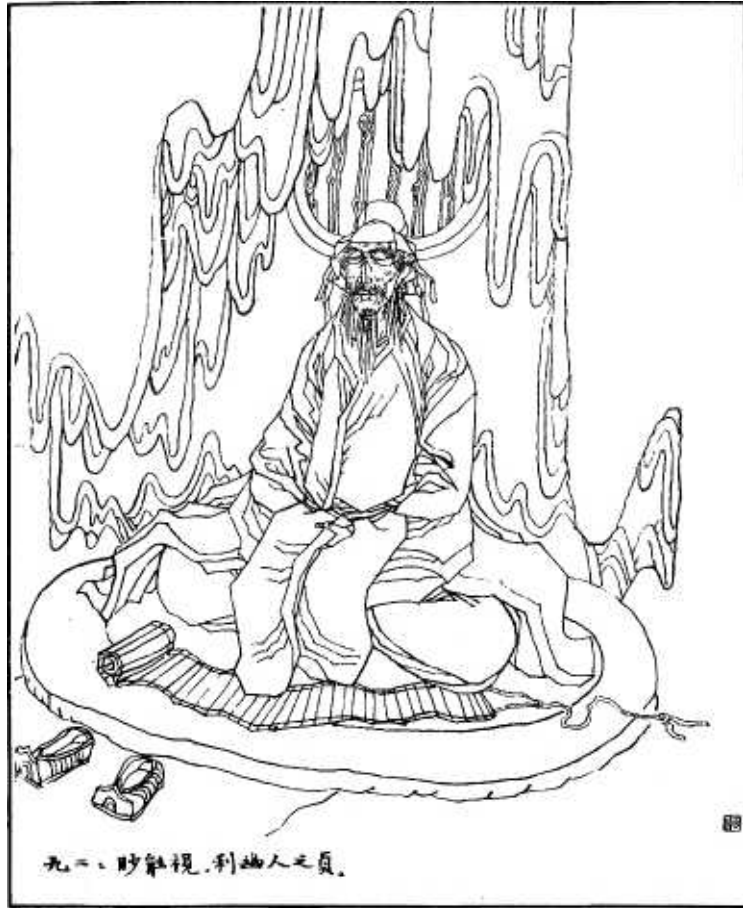
Gui Mei (Diagram 54)

A girl engaged. There is the danger of going out, things will not go smoothly.



Bottom line—yang

The girl who is going to get married is accompanied by her younger sister. Her foot is limp but she can walk fine. It is auspicious to go out.



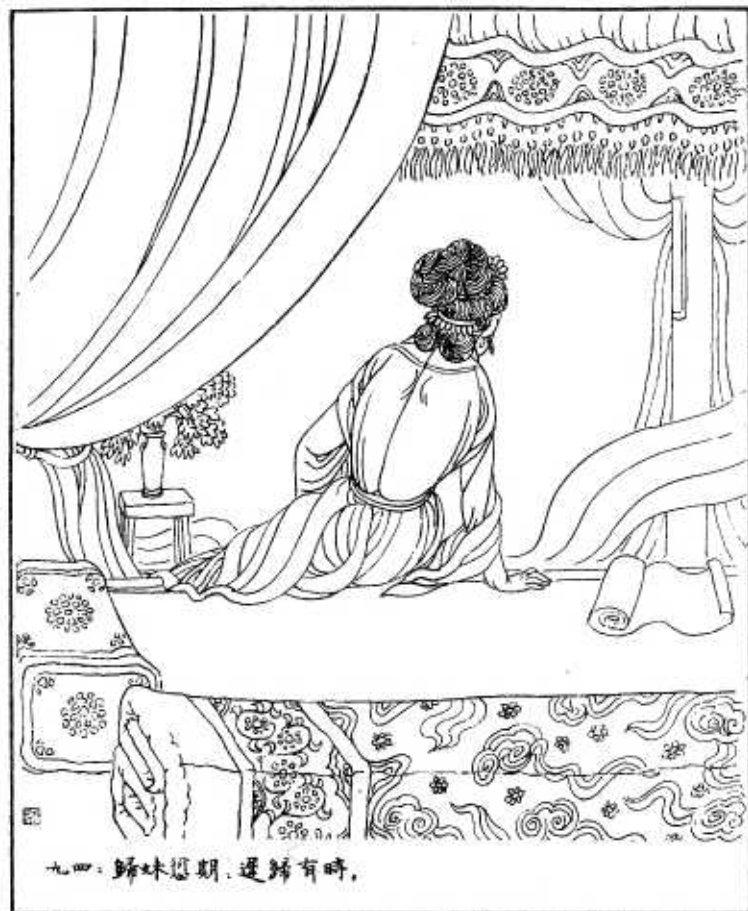
Line Two—yang

Squinting is suitable for a recluse in his prediction.



Line Three—yin

The girl is going to get married. Her elder sister would marry the man. Then they returned home; this time her younger sister is to marry the same man.



Line Four—yang

The girl postpones her marriage because she wants to wait for her best opportunity.



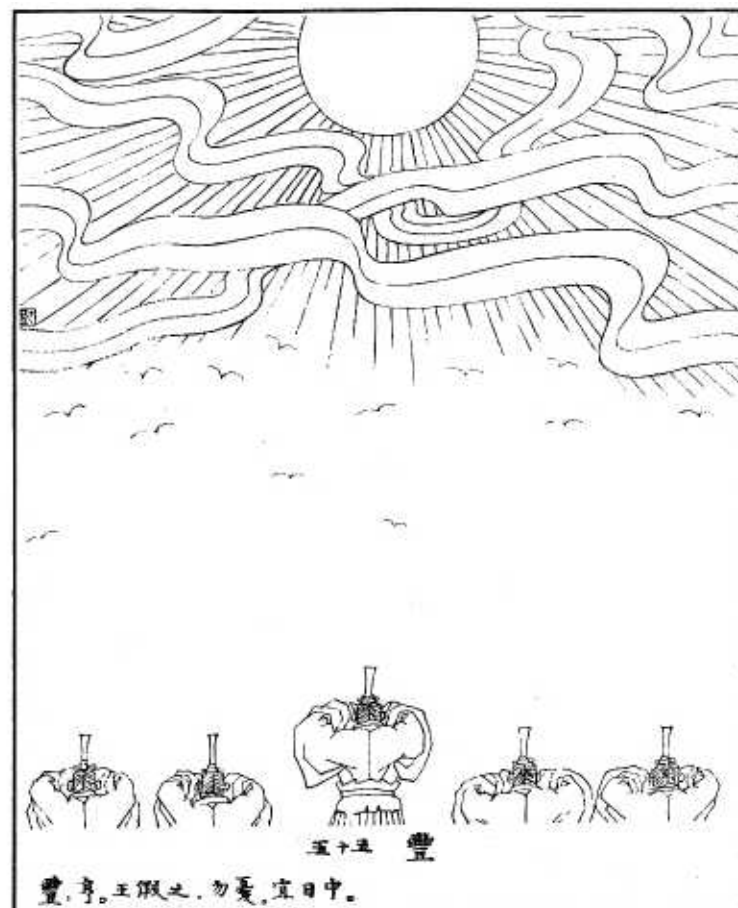
Line Five—yin

Di Yi is going to let his daughter get married. His wife's costumes are not as beautiful as that of his younger daughter, who is to marry the same man as her sister. The wedding will be auspicious and a great success if it is conducted on the day of the full moon.



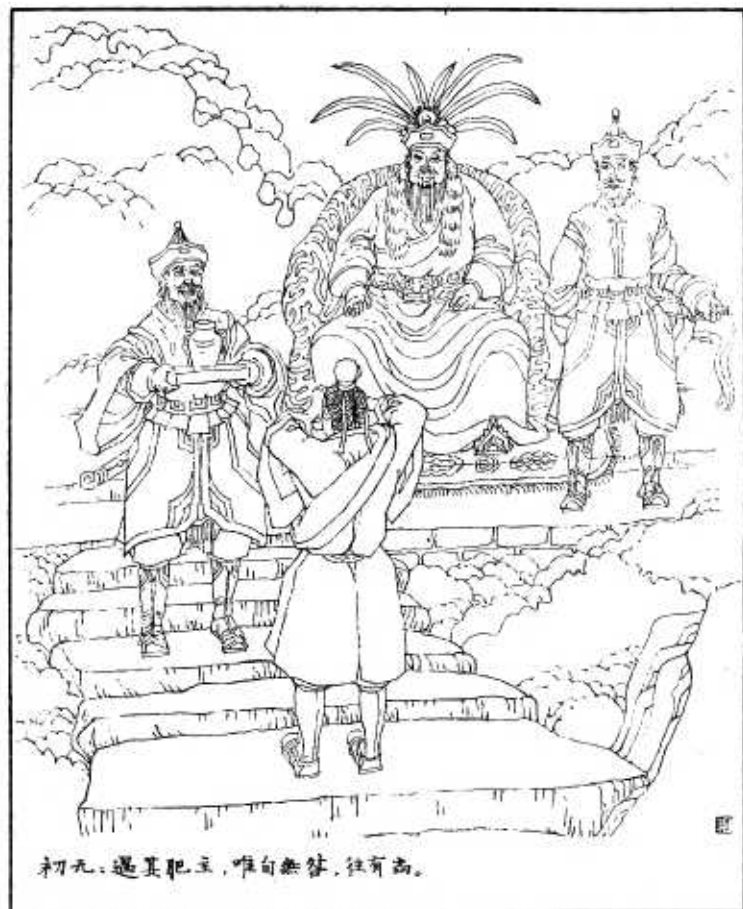
Top line—yin

The woman carried an empty basket on her back. The man cut the goat which did not bleed. Neither is favorable.



Feng (Diagram 55)

Prosperous and splendid. The grand sacrifice-offering ceremony is presided over by the king himself and there is no need to worry. Noon is the best time for the ceremony to begin.



Bottom line—yang

You encountered the head of a rich tribe. You will be trouble-free within ten days. If you are there, you will get a reward.



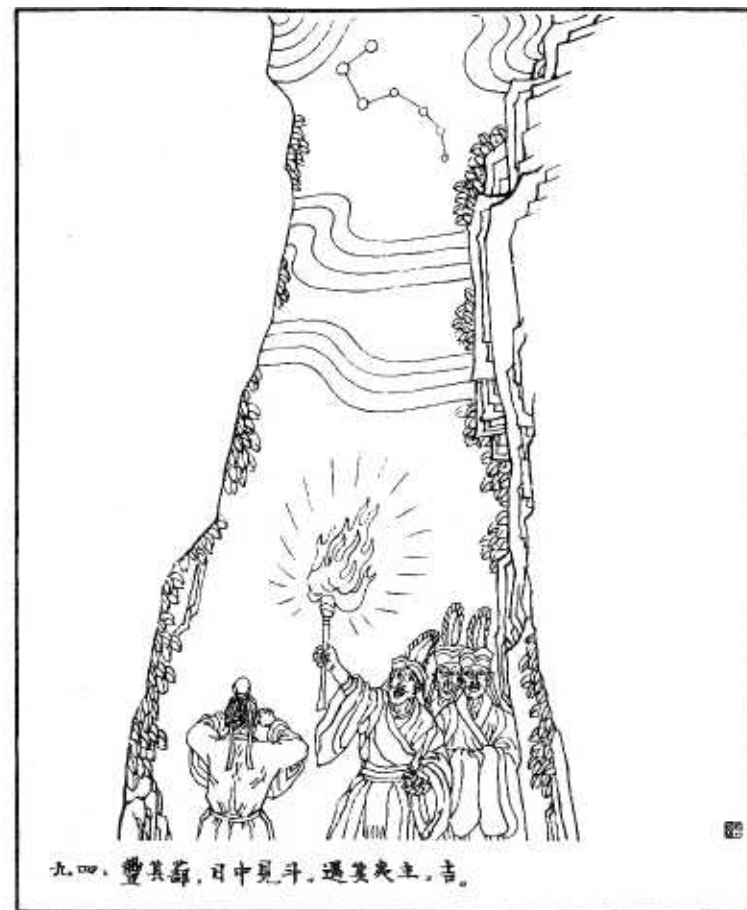
Line Two—yin

Brightness was hidden and the sky was dark. The Big Dipper appeared in the sky at high noon. As you walked on, you felt suspected. An annular eclipse was emitting light. It was really an auspicious omen.



Line Three—yin

Light was cut off and it became dark at high noon. You fractured your right arm, which was not serious.



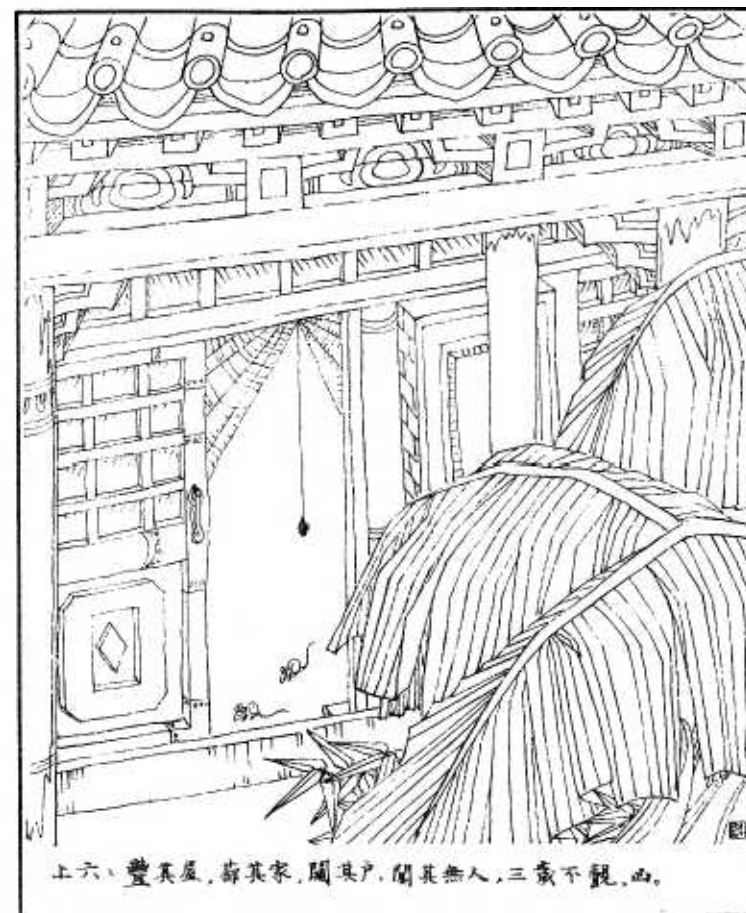
Line Four—yang

Light was cut off and it became dark. The Big Dipper appeared in the sky at high noon. It was auspicious for you because you encountered the head of the Yi tribe.



Line Five—yin

Light resumed. Everybody celebrated and applauded. This was extremely auspicious.



Top line—yin

It is a spacious house with a big roof. Peeping into the room, you will find it quiet and deserted. No movement has been heard for three consecutive years. It is an ominous omen.



Li^p (Diagram 56)

On your journey. Things went on quite well. It is auspicious to predict the future on your journey.



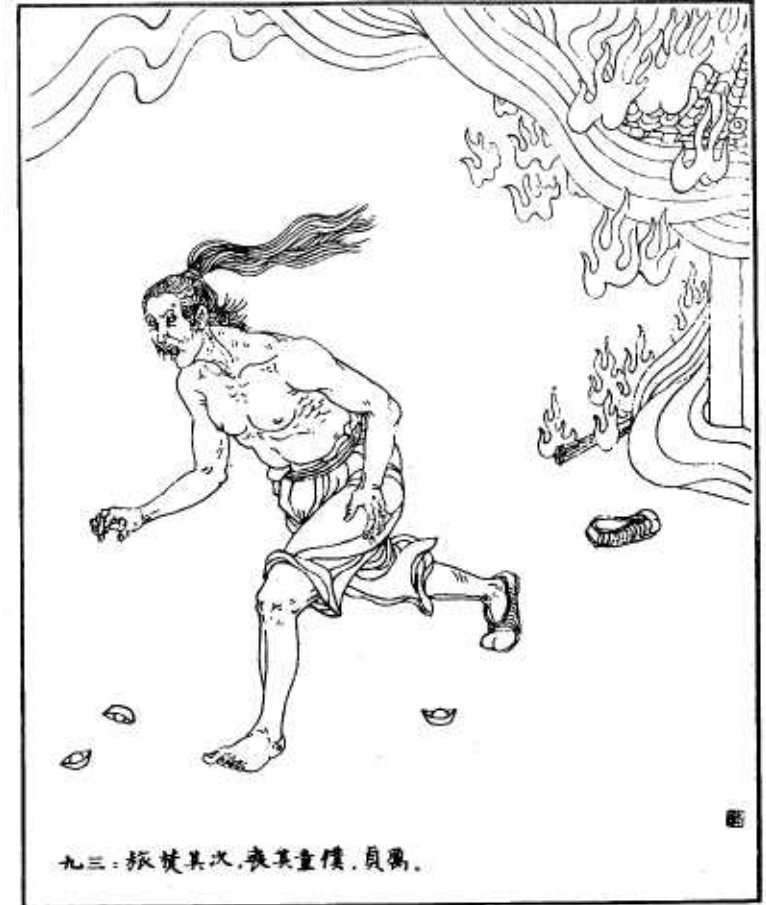
Bottom line—yin

He seemed to be a humble person because he paid much attention to the insignificant during his journey. By doing so he invited trouble.



Line Two—yin

During the journey he checked in a hotel. He kept his money in his chest pocket and was waited on by a boyservant. This predicted the future.



Line Three—yang

The hotel he stayed in was on fire and he could not find the boyservant. That was a dangerous omen.



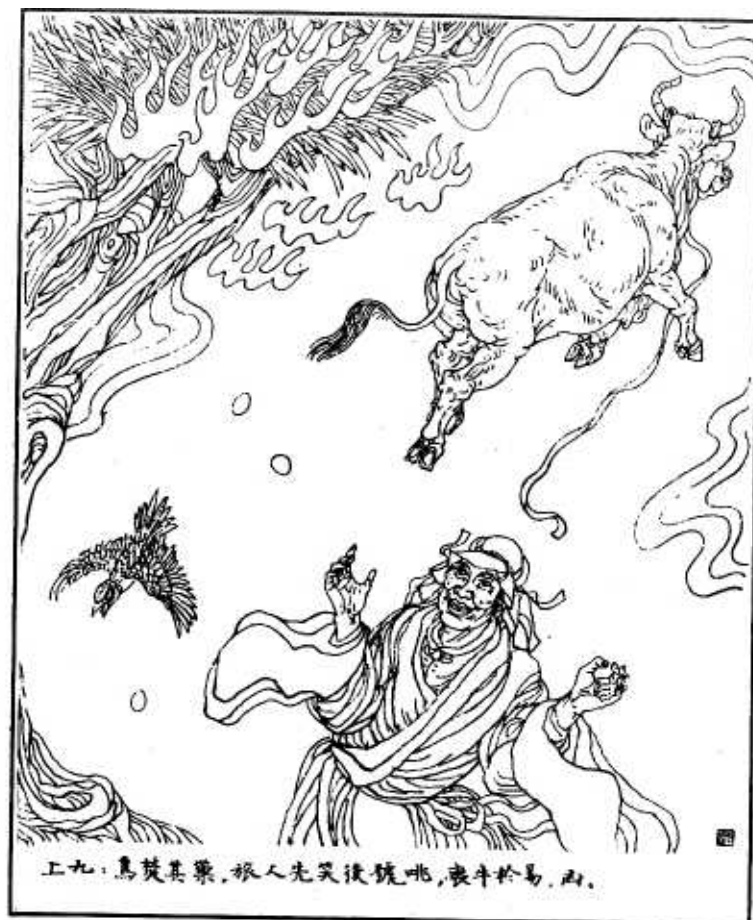
Line Four—yang

He arrived at a place and got some money. However, he did not feel happy.



Line Five—yin

Shooting a pheasant, he only lost an arrow. What he finally got was the presentation of honor.



Top line yang

The bird's nest caught on fire. The man who was engaged in a transaction laughed, but before long he began to cry because his trading bull ran away. That was extremely ominous.



Xun (Diagram 57)

Planning. Successful to some extent. It is the right moment to go there and suitable for the appearance of a great man.



Bottom line—yin

The time between advance and retreat is suitable for a military officer to work out his strategy and tactics.



Line Two—yang

Sat on the floor in front of your bed. The wizards you invited to do the fortune-telling came in one after another. This was auspicious and would have no mistakes.



Line Three—yang

Divining too frequently will get you into trouble.



Line Four—yin

Worries are gone. You have three types of animals in the field.

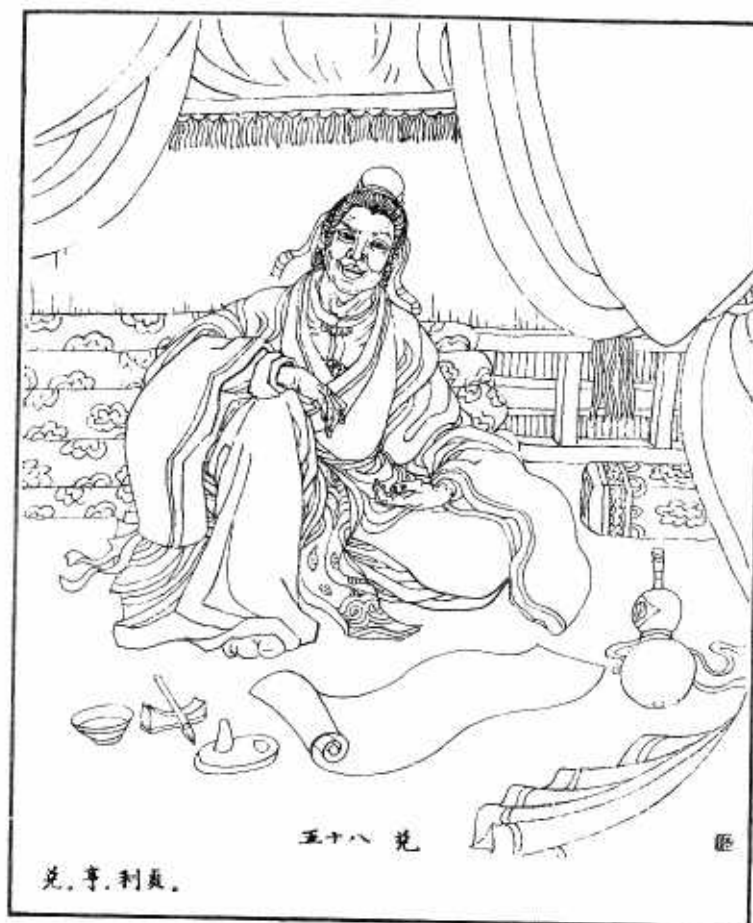
Line Five *yang*

The result of the prediction is auspicious and worries will surely be gone. Nothing is unfavorable. Even if the beginning is not satisfactory, the final result will be satisfactory. To be specific, the time from *day ding* (three days before day *geng*) to day *gui* (three days after day *geng*) are auspicious days.



Top line—yang

You sat on the floor in front of your bed and calculated: you almost lost all your money. This is extremely ominous.



Dui (Diagram 58)

Cheerfulness. Things go well and this is suitable for predicting the future.



Bottom line—yang

Peace and cheerfulness are auspicious.



Line Two—yang

It is auspicious that a cheerful atmosphere occurred. Worries are gone.



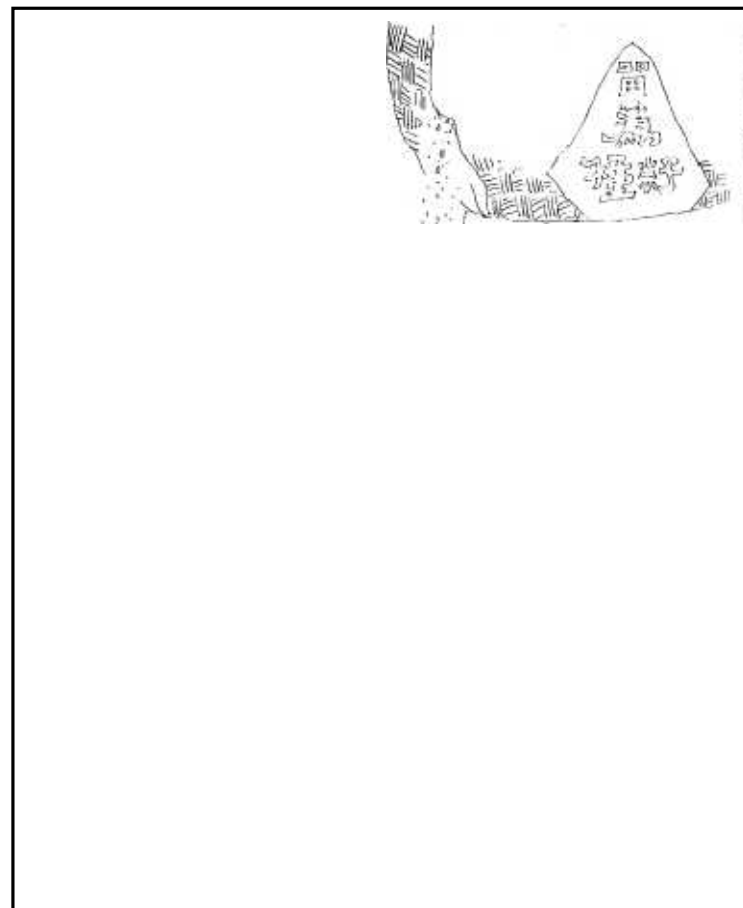
Line Three—yin

It is ominous that rumors are rife.



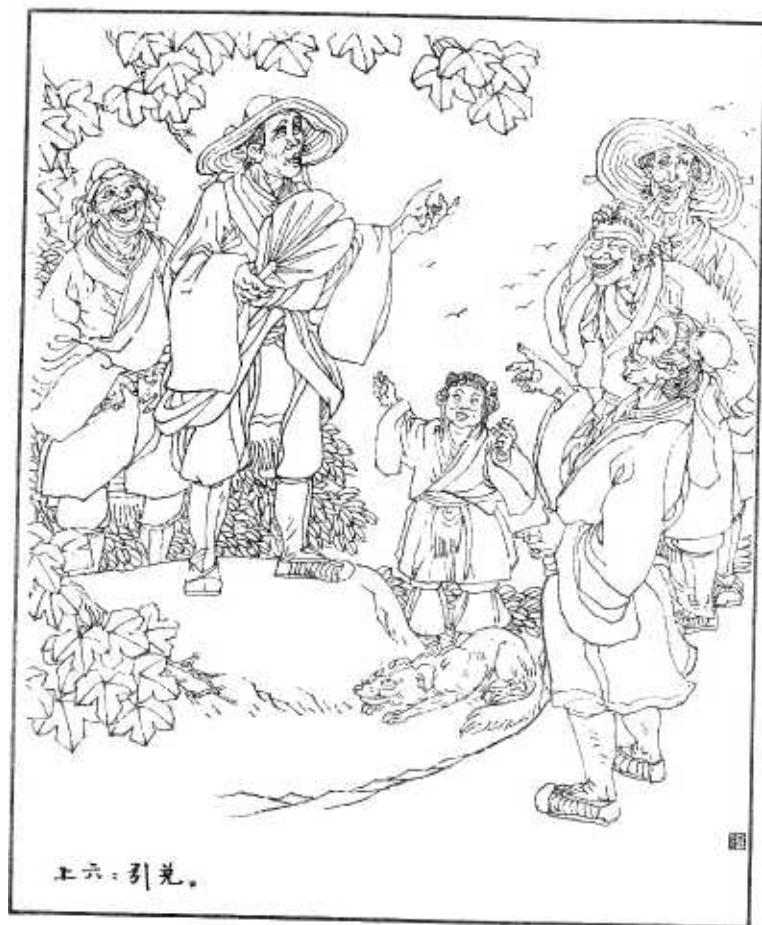
Line Four—yang

Both sides are cheerful during the talk, but no agreement was reached. You made a little mistake during the process, but good news will come.



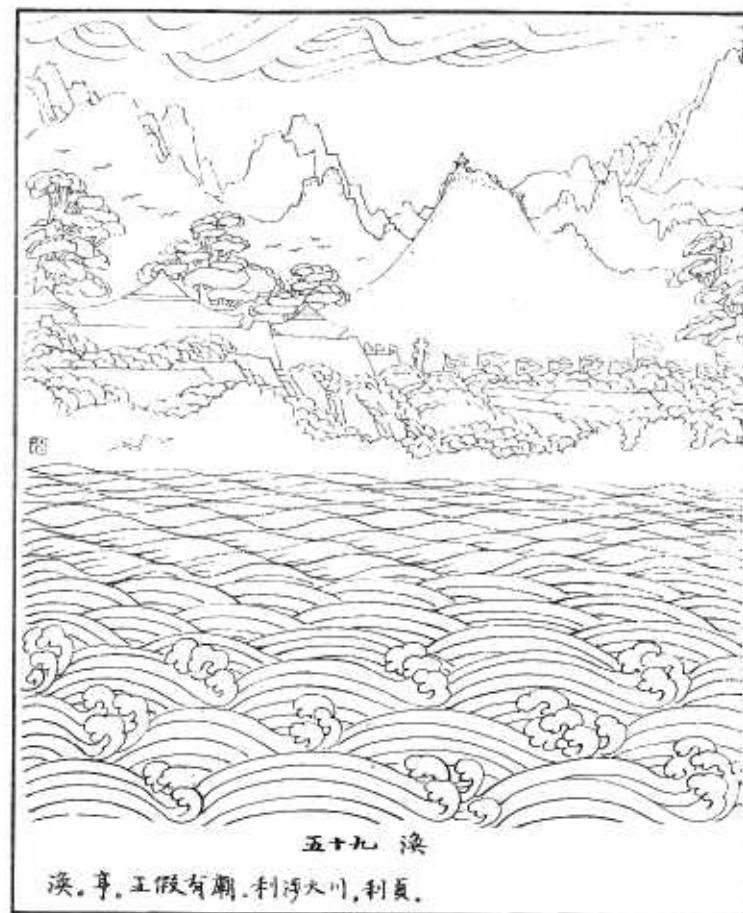
Line Five—yang

The shell of the seeds is coming off. There will be a danger.



Top line—yin

Guide people to cheerfulness.



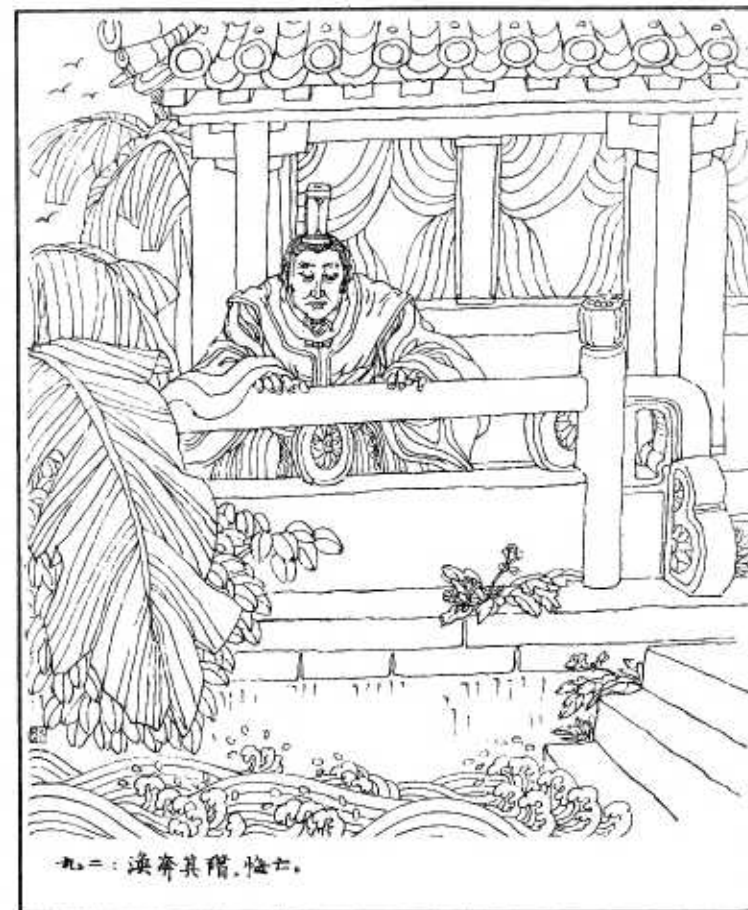
Huan (Diagram 59)

The water flooded everywhere without anything to stop it. The king turned up at the temple himself. It is suitable for crossing a big river and predicting the future.



Bottom line—yin

The horse you are going to ride is strong. This is auspicious.



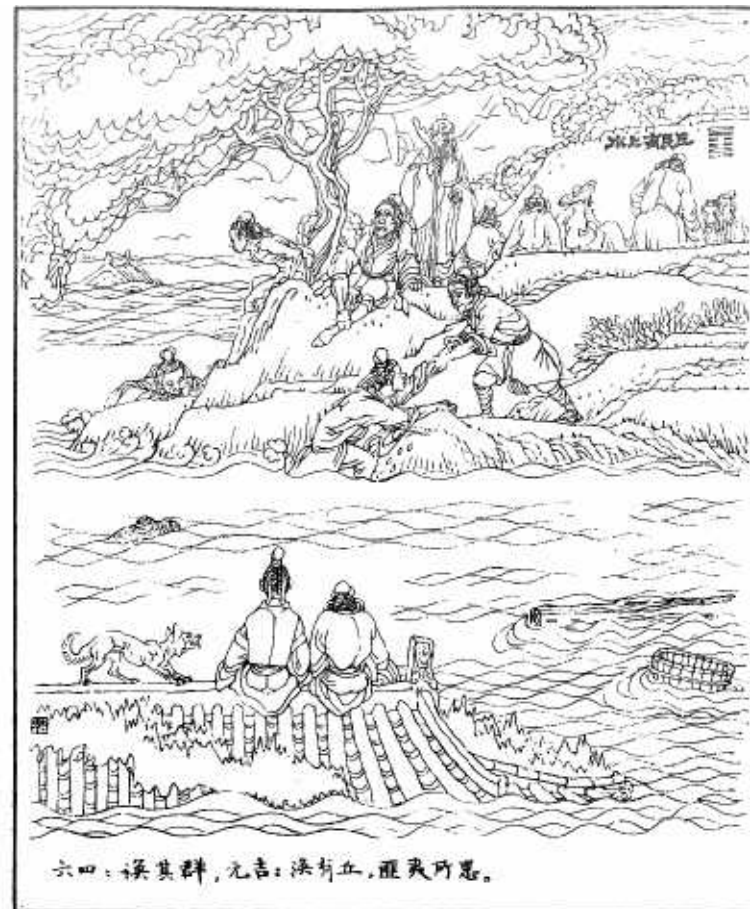
Line Two—yang

The water has flown across your stairs. Your worries are disappearing.



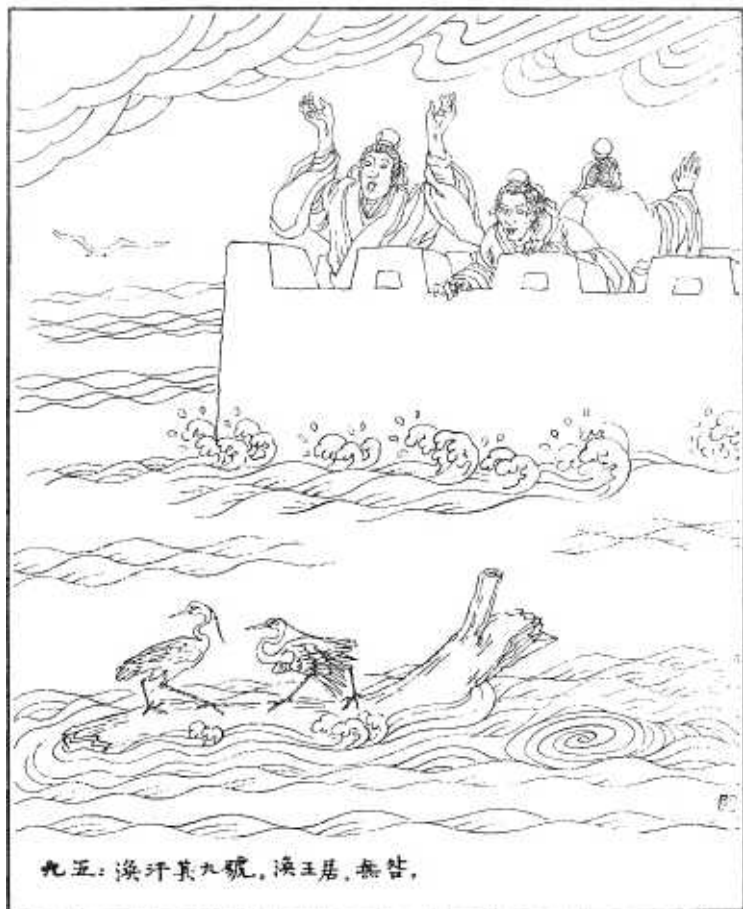
Lint Three—yin

You are caught in the flood, so you are not worried.



Line Four—yin

The flood hit the people. But things were improving from the beginning: there were earth mounds in the flood. I really did not expect this.



Line Five—yang

The flood was boundless and people screamed and shouted. The flood reached the king's residence, but did not cause any serious damage.



Top line—yang

Bleeding, you escaped from the flood-stricken area, but no further danger followed.



Jie (Diagram 60)

Thrift is feasible. If you consider it extremely hard, you will not be able to predict your prospects.



Bottom line—yang

If your actions do not go beyond your house, you will not make any mistakes.



Line Two—yang

However, it will be ominous if you dare not go out of your courtyard.



Line Three—yin

If you do not practice thrift, you will lead a life of sighs and regrets, yet there is no disaster.



Line Four—yin

Be contented with a frugal life, and then everything will be fine.



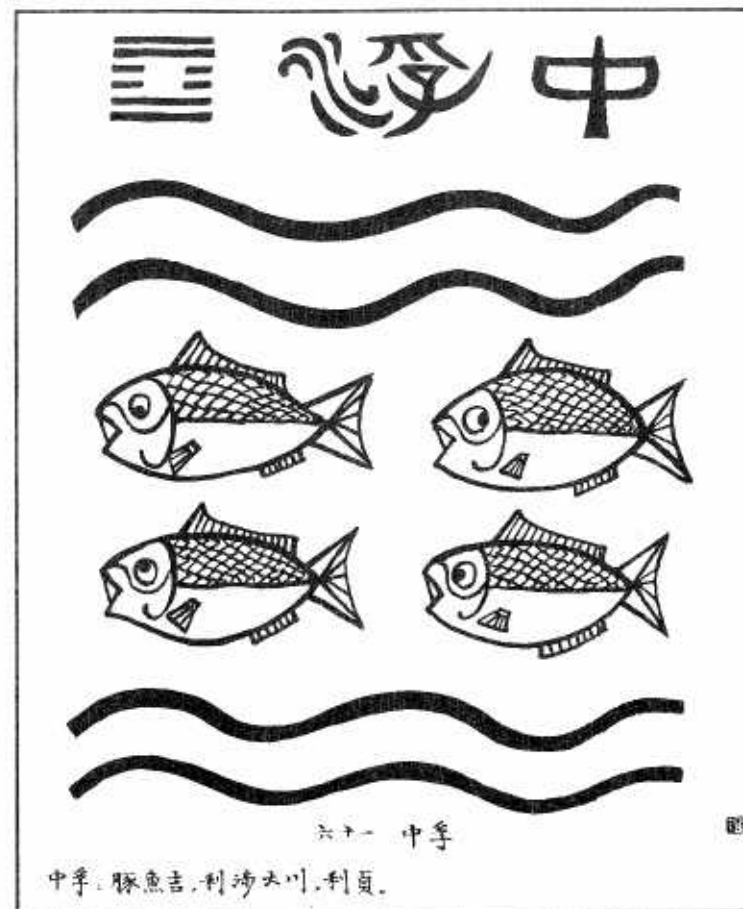
Line Five—yang

It is auspicious to be contented with a frugal life. You will get a due reward if you go on like this.



Top line—yin

If you consider thrift hard, that predicts an ominous future. If you go on like this, how can your worries be gone?



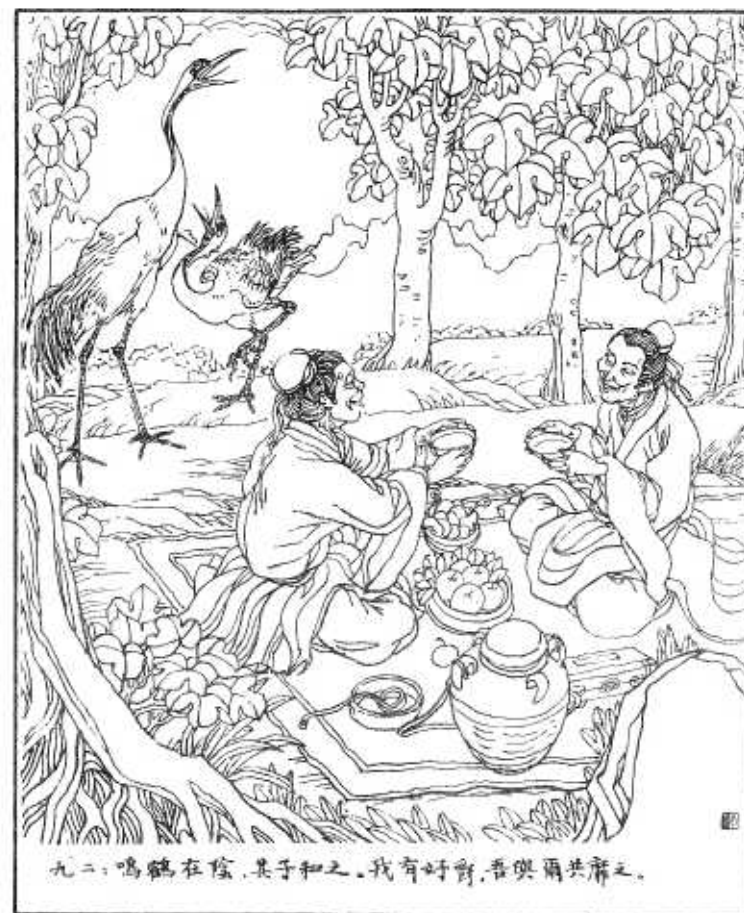
Zhong Fu (Diagram 61)

The floating fat fish are auspicious. They are an auspicious omen for crossing a big river successfully.



Bottom line—yang

You are enjoying auspiciousness. Suddenly a snake appears, which gives you a shock.



Line Two—yang

A crane is singing under the tree shade, and a little crane joins in. I do not want to drink the good wine alone so I have invited you to join me.



Line Three—yin

You have defeated the enemy. Some are beating the drum, some returning from the battleground, some crying, and others singing.



Line Four—yin

The horse has run away under the full moon. You have lost your horse, but no disaster ensues.



Line Five—yang

The war prisoner is tied. Everything is okay.



Top line—yang

The chicken which is to be used as a sacrifice flew into the air. This is an ominous omen.



'Ciao Guo (Diagram 62)

Speeches and actions a little beyond the normal limit. Generally speaking, it is a success and is suitable for predicting the future. However, it is a time to do little business rather than big business. The chirp of the bird which has flown away is heard. It is auspicious to go down rather than go up.



Bottom line—yin

The bird flew away because it sensed a danger was coming.



Line Two—yin

You bypassed your grandfather to meet your grandmother; instead of going to see the monarch, you meet with his minister. There will be no mistakes.



Line Three—yang

You have not done anything wrong, but you should beware of making mistakes. If you give free rein to your temperament, you might get yourself into serious trouble.



Line Four—yang

You have not made any mistakes so far, which you should not appreciate excessively. You must always be watchful because dangers might come at any time. This is not enough to relax—see what the future holds.



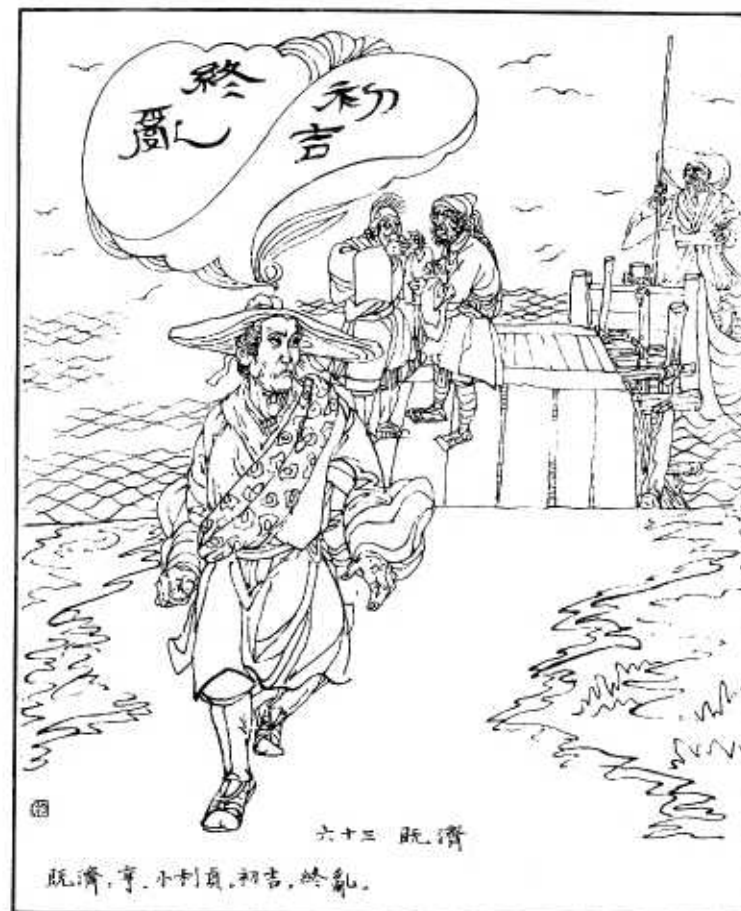
Line Five—yin

Dark clouds have moved over from the west suburb but not brought rain. The general shot down a bird with an arrow attached to a cord. He is going to retrieve the bird from a pit.



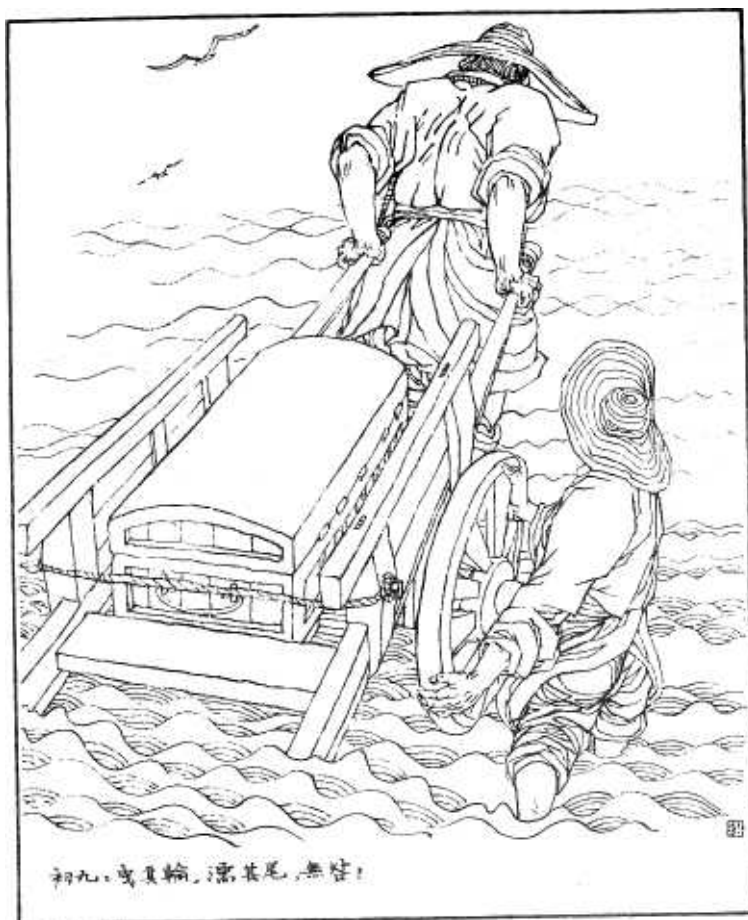
Top line—yin

He has gone to the wrong place and cannot find the bird. The bird, though injured, has flown away. This is an ominous omen—that is disaster.



di Ji (Diagram 63)

To cross a river smoothly is a little suitable for predicting the future. It is auspicious in the beginning, but causes trouble in the end.



Bottom line—yang

When you pull your cart across the river, water wets the tail of your cart. It does not matter.



Line Two *yin*

The woman has lost her jewelry. There is no need to look for it right now, for she will recover it in seven days.



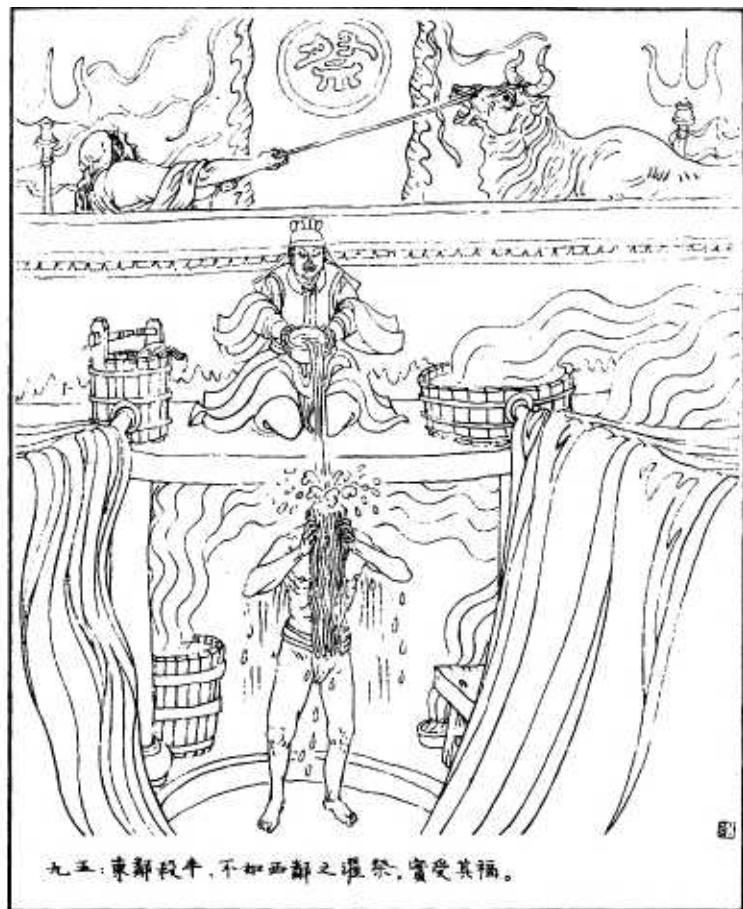
Line Three—yang

Emperor Gaozong of the Yin Dynasty launched an expedition on the Kingdom of Guifang. He could not defeat the enemy until the third year. The soldiers were so exhausted that they could not be used for other military campaigns.



Line Four—yin

You should be careful when you go across the river because if you get your clothes wet they will be damaged.



Line Five—yang

Your eastern neighbor kills a bull for the sacrifice-offering ceremony; your western neighbor takes a shower before the ceremony. The latter will get more benefits.



Top line—yin

You wet your head when you cross the river. That is really dangerous.



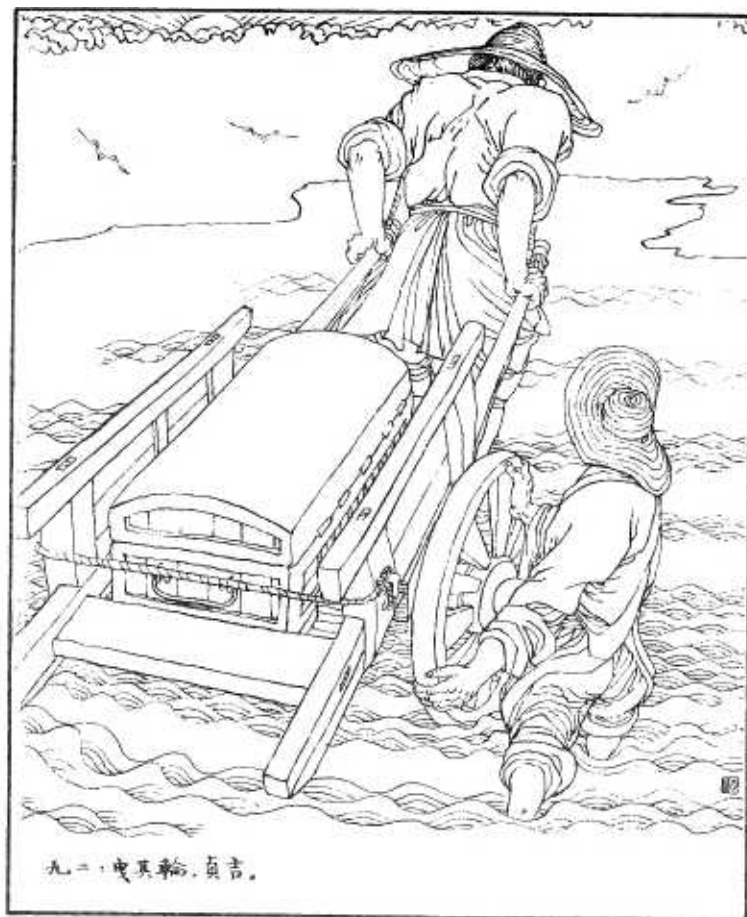
Wei Ji (Diagram 64)

You cannot cross the river. Things go well. The little fox is almost across the river, his tail soaked. This could not be considered favorable.



Bottom line—yin

The tail is soaked wet. What a nuisance.



Line Two—yang

Pulling your cart across a shallow stream. The prospects are auspicious.



Line Three—yin

It is dangerous to attack the enemy beyond the river. It is better to go across the river to the other bank before the attack.



Line Four—yang

The future you predicted is auspicious and worries are gone. Led your strong force on an expedition to the Kingdom of Guifang. You will get what you want in the great Kingdom of Yin three years later.



Line Five—yin

The future you predicted is auspicious and trouble-free. A gentleman's glory lies in capturing enemies. It is auspicious.



Top line—yang

It is not a mistake to drink beside your captives. But if you are drunk, the captives will escape.

Notes to The *Illustrated Book of Changes* by Mu Youzhi

1. Page 9

Top left: King Wen's Eight Trigrams Chart, also known as Houttan's Eight Trigrams Chart.

2. Page 44

Center (notice on tree): the king's army issued the order "Do not encroach, even to the slightest degree, on the interests of the people." "these characters are written in the ancient seal script.

3. Page 47

lop left: Eight Trigrams Chart.

lop right: "Our troops are stationed on the left in the *shen* position. The invading enemy will surely enter through *shangmen*. We will then move to the position of *shengmen*."

4. Page 52

Top center: "An important rule for a militarist: when officers and soldiers have the same goals, the army will be Victorians. When heaven and earth *are* in harmony, everything is all right. When the king and his people are in harmony, their goals will be the same. When heaven and earth are not in harmony, nothing will be right. When the king and his people are not in harmony, the state will collapse."

5. Page 53

Top left: Chen Gong, the county magistrate, caught the fugitive Cao Cao. Not only did he release Cao, he resigned and went with Cao. But on the way, after he saw what Cao Cao said and did, he felt that their goals were different, and finally decided to part with Cao Cao. Story from the Three Kingdoms period (220-280)

6. Page 58

Top right: Written in a style of writing found on bones and shells by Li Yan at Chaosiju of Beijing, China, in the year of Xinwei (1991)

7. Page 78

Top: Haut Xin endured humiliation and did not lose the big to gain the little. In the end, he achieved a great cause. He endured the humiliation to wait for the moment of change to come. [A story from the late period of Qin (221-206 B.C.)]

8. Page 86

Top: The hollowed characters say: "Shaulin Temple" (a famous Buddhist temple in Henan Province, China.)

9. Page 87

lop center: "If you use only those who are close to you, people of integrity and ability will not come. This is inauspicious.

10. Page 93

Middle: "Stir up trouble which will beget more trouble.

When will there be an end to all this?

Hurt others and others will hurt you,

When will this stop?

To forget enmity is better than making enemies,

Everyone should think of the future."

Inscription by Tang Bohn, also known as Liuru Jushi, a scholar of the Ming Dynasty (1368-1644)-

11. Page 96

Left: Kong Ming suppressed enemy attacks from five directions while he sat composedly in his residence, lac feels calm although he has heard the sound of the war drum. [A story from the Three Kingdoms period (220-280)]

12. Page 101

Center (scroll): Modesty will reap benefits and complacency will bring trouble."

13. Page 103

Top center: Confucius often learnt from others.

Dirt regularly accumulated will become a hill,

Because he prized modesty

He met no difficulty wherever he went.

14. Page 1(14

Top center: "A rabbit does not eat the grass near its own hole."

15. Page 105

Bottom: As a monarch, Liu Bei condescended to make three calls to a man of integrity and ability (referring to Zhuge Liang). Since Liu Bei was modest and respected people of ability, Zhuge Liang presented him strategies on how to conquer other states to unify CChina. Liu Bei found a person to help him accomplish a great task. Zhuge Liang, who was appointed as Liu Bei's prime minister, fought for the prosperity of the State of Shu to the last moment of his life.

[A story from the Three Kingdoms period (220-280)]

16. Page 106

Right center: Zhao Zilong took three silk pouches when he left,

His military adviser's wise counsel was written and included,

All counsels proved successful when he applied them in times of emergency,

After that, he convinced his military advisor had the ability to predict.

[A story from the Three Kingdoms period (220-280)]

17. Page 108

Right center: Kong Ming composedly defended a city with no troops,

As calm as a rock he played a musical instrument peacefully,

Before long the noise faded in front of the city gate,

The enemy commander withdrew his troops out of suspicion.

[A story from the Three Kingdoms period (220-280)]

18. Page 113

Center (sign): "The first place in the highest imperial examination."

19. Page 117

Top: The order on the scroll reads: "Those who truly surrender and pledge allegiance will be pardoned."

20. Page 118

Top right: ZI-tang Fei was smart when he attacked Xichuan,

He did not kill the captured hut used them for his own ends.

He was praised by Kong Ming.

[A story from the Three Kingdoms period (220-280)]

21. Page 120

Top: The Heavenly Stems chart showing the sequence of years.

22. Page 121

Top center: "Remember that lessons in the past guide future work. Effective medicines taste bitter, but they cure diseases. Well-intentioned advice may be harsh, but it will help you."

23. Page 122

Top left: "Effective medicines taste bitter, but they cure the diseases. Well-intentioned

advice may be harsh. but it will help you.

24. Page 125

Top right: "The memorial tablet of a late emperor."

25. Page 126

Top: "I, the officer, like to sleep. I, the officer, like to sleep. I do not lie on a carpet, nor do I cover myself with quilt. A stone is my pillow, alpine rushy are my rant cope, spread on the ground as a mat.... I think of Zhang Liang of the Han Dynasty when I am happy.

I think of Fan Li of the Spring and Autumn period when I am bored. Never mention

Cao Mengde and Liu Bei of the Three Kingdoms period to me. They are people who only

fight for publicity. How can you compare them to me: on top of the green mountains

and amidst the clouds, my brows smooth and my waistband untied, I'll have a good sleep,

not caring about when the moon goes up in the east or when the sun goes down in the

west."

Chen Tuan, Song Dynasty (960-1279)

26. Page 127

Middle: "[here will be bad luck in August."

27. Page 131

Top: "If you work at it hard enough, you can grind an iron rod into a needle."

28. Page 132

Bottom right: Alone, Kong Ming went to Jiangdong, at a critical moment, he used wisdom to turn the situation.

[A story from the Three Kingdoms period (220-280)]

29. Page 133

Top right: With deep sincerity, Liu Bei made three calls at Kong Ming's house at Wolonggang to request that he work for him. Finally he got what he wanted. Kong Ming's strategies helped him establish a great empire.

[A story from the Three Kingdoms period (220-280)]

30. Page 137

Center: "Plead on Behalf of the People."

31. Page 139

Top right: Bao Zhen, a high official of the Song Dynasty (960-1279), traveled incognito around the country to find out how the common people lived. His name, analogous to uprightness, was on the lips of people for generations.

32. Page 140

Bottom right: Observe others' good points and take what you need. This is the base for the order of King Wuling (?-295B.C.) of the State of Zhao in the Warring States period (475-221 B.C.) to make their clothing just as the Hu people did theirs.

33. Page 144

Top left: "You went to a good doctor and *your* illness was soon cured. After taking a bitter and hot medicine, your disease was cured."

[The names of two ancient Chinese historical figures are hidden in this antithetical couplet: Huo Qubing (140-117 B.C.), a famous general of the Western Han Dynasty; and Xin Qiji (1140-1207), a great poet of the Southern Song Dynasty.]

34. Page 151

Top: "The sheep of eternal peace and auspiciousness."

35. Page 164

Top: The Eight 'frigrams Chart.

36. Page 170

Top left: This military order reads, "Alcohol is strictly prohibited in the army. Do not encroach on the grass and trees of civilians."

37. Page 182

Bottom (inscription) "The Heavenly way is eternal, prosperous and auspicious."

38. Page 202

Top: "In the *kan* hexagram, the line nine-five and above is the symbol of something sunken and is like a pit not filled. The three lines nine-five, six-four, and six-three combined form the *gen* trigram. It is the symbol of a flat hill top. Neither has big difficulties. The upper part of the *kan* hexagram combined with the *gen* trigram is the *jinn* hexagram. It means auspiciousness and agrees with the meaning of line nine-five: nothing bad."

39. Page 219

Top: The characters written by the government official read, "your rent has been doubled; please submit at once."

40. Page 230

Top left: The words on the pole read, "Business begins. Auspicious."

41. Page 234

Top: The boldface characters on each side of the illustration arc "auspicious sheep." The hollowed character in the middle means "auspicious."

42. Page 242

Left: "He who wins the real support of the people will get the country. He who loses the support of the people will lose the country."

43. Page 244

Right: Kou Zhun (961-1023), a Chinese politician of the Northern Song Dynasty carried his boots on his shoulders. By doing so, he hoped to find a new commander of the army. Although the military situation in the frontier is urgent, worry will disappear.

44. Page 259

Right: Zhao Zilong was very brave. He forced his way into the enemy's encirclement seven times to rescue Liu Bei's son. He has an awesome bearing all his life and is auspicious to the end.

[A story from the Three Kingdoms period (220-280).]

45. Page 260

Top right: When everyone realizes their dream, peace will come to this world.

46. Page 261

Top left: Unexpectedly he did not lose it.

47. Page 262

Bottom left: Encounter your master but do not run into trouble.

48. Page 267.

Top-center: Houtian Eight Trigrams.

Right and left sides: *Jian* means water on mountaintop flows down after passing through many zigzags. The northeast is *gen*, which means mountains and stopping. It is unfavorable to water. Southwest is *kan*, which represents land. It is inevitable that water flows down the mountain no matter how many zigzags.

49. Page 269

Bottom left: Zhao Zilong forced his way in and out of the enemy's encirclements seven times,

Experiencing hardships and risks again and again,

Did he fall into dire straits because of himself?

He is every inch a loyal person.

IA story from the Three Kingdoms period (220-280)

50. Page 274

Top: "Only by traveling southwest can you dispel inauspiciousness."

51. Page 275

Fop: the problem has been solved faultlessly. You can set your mind at ease.

52. Page 289

Top right: Before he put his talent to good use, huge Liang was like a lurking dragon.

No sooner had he left his thatched house than the whole country knew his name.

53. Page 291

Top center (banner):

"People who have made exploits will be awarded."

54. Page 292

Top right and left: Jade tablet in hand, the official told the duke that under the circumstances the capital must be moved.

55. Page 312

Top left: Although there is a little trouble, it is OK to proceed.

56. Page 313

Top center: The big hollowed character means "auspicious."

57. Page 314

Top right and left: No fetters, no obstacle,

If you have long-term plans, don't worry.

Gather in one house,

Everyone is in his place.

58. Page 315

Top right: The senior Sima and his son fell into Kong Ming's fire ambush. They thought they were going to die and began to cry together. Fortunately a sudden downpour extinguished the fire.

IA story from the Three Kingdoms period (220-280).

59. Page 316

Center: "Going on an expedition to the south is auspicious."

60. Page 317

Top right: He established prestige the first time he commanded a battle,

All the generals truly admired him and this ushered in a period of auspiciousness.

(A story from the Three Kingdoms period (220-280).)

61. Page 318

Top right: The big hollowed character on the banner means "sacrifice."

62. Page 319

Bottom left: If you climb higher you can see farther.

63. Page 321

Top center: "Win first place three times in a row."

64. Page 322

Top left: *Kun* is dark. Watch every step as you climb up the stairs.

65. Page 323

Top right: King Wen of Zhou (leader of the Zhou at the end of the Shang Dynasty in 11th century B.C. China) deduced the *Book of Changes* when he was in incarceration. Difficult circumstances create sages.

66. Page 332

Top left: You wanted to get something before you damaged the jar. When you got it, you found that there was no place for it.

67. Page 333

Top: "Exploits and morality are immeasurable."

68. Page 335

Top left: Water in the (yes!) cold spring. It is clear, cool and potable.

69. Page 336

Top_ "Exploits and morality are unmeasurable."

70. Page 339

Top: Houtian Li⁸ht Trigrams Chart showing position and time.

71. Page 341

Top right: Shang Yang's reforms made the State of Qin powerful.

IA story from the Spring and Autumn period (770-476 B.C.)

72. Page 344

Right and left: 'lie ding' (an ancient cooking vessel) is an important vessel of the state.

It is the symbol of prosperity and auspiciousness.

73. Page 349

Bottom: the character on the ding means "great auspiciousness."

74. Page 350

Top right and left: The ding is big and gives out light. This signifies great auspiciousness.

75. Page 353

Top right: Zhen is thunder. It has the meaning of coming and going. From :lien to li to dui one passes seven days known as man, chest, si, rru, rrel, shell and you (as the diagram shows).

76. Page 355

Top: This line in Zhen has its counterpart in kan, meaning water. It means thunder reaches the water.

77. Page 356

Left and right: Zhen has the meaning of coming and going. You are busy visiting friends.

You are busy seeing or receiving guests.

Everybody has seen you see your guests off.

You are busy preparing to welcome your guests.

78. Page 357

Top: Your name is well known by people outside, but it is not favorable to go out. Something dangerous will happen in the neighborhood and gossip is fearful.

79. Page 358

Top right: You stopped walking and looked back, yet you could not see the whole; this would be safe.

80. Page 359

Top right: There is nothing to worry about under your feet. It is favorable to travel to a far place.

81. Page 360

Top: The lower part is too weak to support the upper part. This makes you upset.

82. Page 361

Top right: The injury is in the middle but the worry lies in the heart.

83. Page 362

Right: The whole body is in good health and your actions are not rash. No trouble.

84. Page 363

Top left: If you speak discreetly, you will have no regrets. Think before you speak and you will be coherent.

85. Page 364

Top: "Do not see things that do not conform with the etiquette of the State of Zhou. Do not listen to what does not conform with the etiquette of the State of Zhou."

86. Page 390

Top: "This line in hi has its counterpart in dui. Dui is swamp. It also means wealth or gossip."

87. Page 393

Top: Jiang Wei in the Peking opera The Iron Cage Mountain.

Only you understand what Zhuge Liang really thinks,

Your loyalty is no less than the five generals.

Always keep in mind the wishes of Zhuge Liang.

Who sent troops to Qishan Mountain six times,

Continue with the work left by Zhuge Liang and bravely make nine offensives.

Your fate is doomed but your ability is not,

You have a great ambition but your king does not,

It is an eternal regret that you were born in the wrong time,

Your exploits would have surpassed those of Hail Xin

If you were born five hundred years earlier.

(A Story from the Three Kingdoms period)

88. Page 396

Right: The first divination is the most accurate. Divining over and over again in one sitting will not produce accurate results.

89. Page 398

Top: The Heavenly Stems chart.

90. Page 401

Top left: The hollowed character means "longevity."

91. Page 405

Top right: The hollowed characters mean "to be stored as seeds."

92. Page 411

Top right: "There is a hillock in the water."

93. Page 416

Top left: If you sit there and eat and don't produce, in the end, even a mountain of food will be consumed. Stuck in the water. It is unfavorable if you don't get out.

94. Page 418

Top: "Sima Qian (145 B.C.-?), the historian, writer and thinker of the Han Dynasty, said in his Book of Records that Huangdi, the emperor who is believed to be the ancestor of the Chinese nation, called on his people to economize on water, fire and other materials.' Under the rule of this virtuous leader, everything went well. So, thrift should be encouraged in our daily life."

Center: The meaning of the hollowed seal characters: "Things will go well if you are contented with a thrifty life."

95. Page 419

Top: "Use civilian manpower frugally."

96. Page 421

Top: The characters in the illustration are 'thong/i+.'

97. Page 428

Right: Wear winter clothes in late autumn. To go beyond the limit a little does not matter. It will suit days in the future.

98. Page 429

Top right: The bird was alarmed. How could there be no signs of danger.

99. Page 431

Top right: Watching for mistakes will prevent you from running into trouble.

Acting without restraint will meet with a fatal disaster.

The hollowed character is =han, meaning "behead."

100. Page 434

Top left: Making the mistake of not being aware will not bring results and could be

dan 𠄎erous.

1. Pace 435

Top: "Auspicious at the beginning but disturbing in the end."

2. Page 437

Top center: The chart is King Wen's Fight Trigrams Chart showing time and position.

Top right: From the position of li and wit to the position of *kan* and zi is exactly seven days.

3. Page 43f1

Top left: The lower triagram of *jiff* hexagram is a short form for the *ti* hexagram. The fire of *ti* is over. Although the three years of war has died out, the soldiers in the lower ranks are still exhausted after so much suffering.

104. Page 440

Top center: The hollowed character on the banner means "sacrifice."

105. Page 445

Right: "It is not favorable to attack from this side of the river. You should feign a showdown with enemy's front line and furtively cross to the other side of the river. The enemy's front line will not be able to deal with this onslaught and their rear troops will be lax in defence. Things are favorable for us now."

106. Page 446

Top: "In the *weiji* hexagram from the bottom line to the line six-three is *kiln*. All are within *kan* haven't crossed the river.

When it moves to the line nine-four, you will not have the victory of the expedition until three years later. *Li*, the symbol of auspicious light."

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Li Yan was born in Beijing in 1943, the son of Li Kuchan, the late renowned master of traditional Chinese Painting.

Nurtured in a family with a long tradition of learning and graduated from the Central Academy of Fine Arts in Beijing, Li Yan has steeped himself in Chinese culture all his life and is well versed in the literature, history, philosophy and art of his country. *The Illustrated Book of Changes* is the result of his decades-long study of the original *Book of Changes*. A recognized authority on this classic, he has been invited to lecture on it many times both at home and abroad, and was an advisor during the making of the TV documentary *China's Zhouyi*, (another name for the *Yi ling*).

Li Yan, listed in the *International Who's Who 1987-1996* published by Europa Publications Limited, is now a professor at the Central Institute of Arts and Crafts in Beijing, Vice-president of the China *Yi ling* Association, associate research fellow at the China *Yi ling* Institute and member of the Chinese Artists' Association.