

大象

Da Xiang

Commentary

Eight Translations

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君子 Jun-Zi Publications

大象傳 Dà Xiàng Zhuàn
The Big/Large/Great(er) Symbol/Image(s) Commentary/Text

The commentary begins with the following statement:

周易本義大象之始
Zhōu yì běn yì dà xiàng zhī shǐ.

周易本義 yì = righteous(ness), justice; just, right; morality
Zhōu yì běn yì The Zhou-Yi is the root/origin of morality

大象之始 shǐ = beginning, to begin
dà xiàng zhī shǐ The Great Images are its beginning (origin, foundation) or
It begins with the Great Image(s)

象曰: Xiàng yuē = The Image(s) say(s)/state(s), suggests:
Each line begins with xiang yue, which I have omitted so as to avoid the repetition and focus attention on the rest of the statement.

The lines themselves may be divided into two parts:
The first part/clause expresses the image of the hexagram in terms of its component trigrams, the second expresses the behavior of a wise and noble person or ruler, who understands the implications of, and follows the dictates of this natural phenomenon.

The two parts are typically separated with the expression:

君子以

jūn-zǐ yǐ jūn-zǐ = literally the ruler, though understood to be a noble one
a noble/honorable person; a person of integrity, an exemplary person
yǐ = use, take; according to; because of, on account of; in order to, so as to
uses this; because of this, on account of this [aforementioned knowledge/insight],
accordingly; therefore does/behaves/acts [in a certain way]
i.e. 'the jūn-zǐ: uses this, or therefore..., interprets this, takes this to mean; understands this ...
follows this natural pattern and ...

All but 11 (83%) i.e. 53, of the 64 da xiang commentaries use this phrase.

The alternative expressions are:

先王以	xiān wáng yǐ = earlier, former, foremost kings therefore ... first, founding, elder, ancestral	7x (11%) H: 8, 16, 20, 21, 24, 25, & 59
后以	hòu yǐ = empress/queen/ruler therefore ...	2x H: 11 &
44 上以	shàng yǐ = a superior (person) therefore ... (person of high rank, high ranking person)	1x H: 23
大人以	dà rén yǐ = big/great, important/powerful, therefore ... person of authority, authoritative person	1x H: 30

Dà Xiàng Zhuàn – Eight Translations

Key repeated terms/phrases as translated by eight authors/texts:

1.	James Legge	1882 1899	xiang = SYMBOLISM: jun-zi yi = The superior man, in accordance with this, xian wang = ancient kings
2.	Wilhelm/Baynes	1924 1950	xiang = THE IMAGE jun-zi yi = the superior man xian wang = kings of old / antiquity / ancient kings
3.	John Blofeld	1965	xiang = SYMBOL jun-zi yi = The Superior Man xian wang = Ancient Rulers
4.	Titus Yu	1983	xiang = PRIMARY IMAGE: jun-zi yi = the exemplar xian wang = ancient kings
5.	Richard Lynn	1994	xiang = COMMENTARY ON THE IMAGES jun-zi yi = the noble man xian wang = former kings
6.	Richard Rutt	1996 2002	xiang = (GREATER) FIGURES jun-zi yi = a prince thus xian wang = former kings
7.	Alfred Huang	1998	xiang = COMMENTARY ON THE SYMBOL (but in the text he uses ‘image’) jun-zi yi = In correspondence with this, the superior person xian wang = the ancient king
8.	Ritsema & Sabbadini <i>based on</i> Ritsema & Karcher	2005 1994/95	xiang = PATTERNS OF WISDOM jun-zi yi = a jun zi uses xian wang = the earlier kings
9.			
10.			

I have taken the following liberties in my transcriptions:

- Legge: I have converted the hexagram names from the Missionary system to Pinyin.
- W/B: I have ignored the line breaks and the capitalization of the first letter of each new line.
- Blofeld: I have capitalized his translation of the hexagram names when he includes them (he usually omits them). Since he capitalized Superior Man, I capitalized the alternate expressions (e.g. Ancient Rulers)
- Yu: I have converted his Wade-Giles Romanization to Pinyin, capitalized his translations of the hexagram names, and ignored some of his line breaks, using spaces or commas instead.
Titus translates dé as “heart-directed action” 德 (his analysis is *acting with a clear view of one’s heart*)
- Lynn: Wang Bi’s commentary, I have included these when I thought they were informative.
Wang Bi: (226–249) from his work Zhouyi Zhu = Commentary on the Changes of the Zhou
Kong Yingda: (574–648) from his Zhouyi Zhengyi = Correct Meaning of the Changes of the Zhou
- Rutt: translates Dui as Still Water and de as *power* (as opposed to virtue)
- Huang: is a little inconsistent with his capitalization of trigrams some of which I capitalized, but some I left alone. I also left his Wade-Giles spelling of Tao. I ignored his line breaks and his capitalizing of first words.
- Ritsema: translates *hou* in H:11 & 44 as ‘the crown prince’ which I think would be better as a translation for jun-zi which he leaves untranslated. He translates *de* as ‘*actualizing-dao*’.

Dà Xiàng Zhuàn – Eight Translations

1. 天 行 健; 君 子 以 自 疆 不 息。
 Tiān xíng jiàn; jūn zǐ yǐ zì jiāng bù xī.

1.	James Legge	1899	Heaven in its motion, (gives the idea of) strength. The superior man, in accordance with this, nerves himself to ceaseless activity.
2.	Wilhelm/Baynes	1950	The movement of heaven is full of power. Thus the superior man makes himself strong and untiring.
3.	John Blofeld	1965	This hexagram symbolizes the power of the celestial forces in motion, wherewith the Superior Man labors unceasingly to strengthen his own character.
4.	Titus Yu	1983	heaven's way – Constructive the exemplar, through self strengthening, never ceases
5.	Richard Lynn	1994	The action of Heaven is strong and dynamic. In the same manner the noble man never ceases to strengthen himself
6.	Richard Rutt	1996	Heaven proceeds: <i>Jian</i> . A prince thus strives without ceasing.
7.	Alfred Huang	1998	Heaven acts with vitality and persistence. In correspondence with this the superior person keeps himself vital without ceasing.
8.	Ritsema	2005	Heaven moves persistently. A jun zi uses originating strength not to pause.
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疆 jiāng = 疆 = 強 jiàng = qiáng/qiǎng

Tessenow:1027 qiáng/qiǎng = strong; powerful; strive

Schuessler p. 306/07 jiāng = limit, boundary; to delimit territory

Dà Xiàng Zhuàn – Eight Translations

2. 地 勢 坤; 君 子 以 厚 德 載 物。
 Dì shì kūn; jūn zǐ yǐ hòu dé zài wù.

1.	James Legge	1899	The (capacity and sustaining) power of the earth is what is denoted by Kun. The superior man, in accordance with this, with his large virtue supports (men and) things.
2.	Wilhelm/Baynes	1950	The earth's condition is receptive devotion. Thus the superior man who has breadth of character carries the outer world.
3.	John Blofeld	1965	This hexagram symbolizes the passivity of the terrestrial forces. The Superior Man displays the highest virtue by embracing all things.
4.	Titus Yu	1983	earth's mode – Fecundity the exemplar, conveys things with profound heart-directed actions
5.	Richard Lynn	1994	Here is the basic disposition of Earth: this constitutes the image of Kun. {In physical form, Earth is not compliant; it is its basic disposition that is compliant} In the same manner, the noble man with his generous virtue carries everything.
6.	Richard Rutt	1996	Earth is strong: <i>Kun</i> . A prince thus with abundant powers sustains all things.
7.	Alfred Huang	1998	Earth's nature is to expand and respond. In correspondence with this, the superior person enriches her virtue to sustain all beings.
8.	Ritsema	2005	Earth's potency: space. A jun zi uses munificent actualizing-dao to carry the beings.
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載 zài carry; record, register
 45/64 zǎi = a year

Dà Xiàng Zhuàn – Eight Translations

3. 雲 雷, 屯; 君 子 以 經 綸。
 Yún, léi, tún; jūn zǐ yǐ jīng lún.

1.	James Legge	1899	[The trigram representing] clouds and that representing thunder form Zhen. The superior man, in accordance with this, adjusts his measures of government as in sorting the threads of the warp and woof.
2.	Wilhelm/Baynes	1950	Clouds and thunder: The image of Difficulty at the Beginning Thus the superior man brings order out of confusion.
3.	John Blofeld	1965	This hexagram symbolizes lightning spewed forth by the clouds – Difficulty prevails! The Superior Man busies himself setting things in order.
4.	Titus Yu	1983	clouds and thunder – Sprouting the exemplar, sets the warp and weaves
5.	Richard Lynn	1994	Clouds and Thunder: this constitutes the image of Birth Throes. In the same way, the noble man weaves the fabric of government
6.	Richard Rutt	1996	Cloud over Thunder: <i>Zhun</i> . A prince thus maintains order.
7.	Alfred Huang	1998	Clouds and thunder fill up. In correspondence with this, the superior person plans and sets things in order.
8.	Ritsema	2005	Clouds and Thunder: Sprouting. A jun zi uses the canons [classics] to coordinate.
9.			
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Dà Xiàng Zhuàn – Eight Translations

4. 山下出泉，蒙；君子以果行育德。
 Shān xià chū quán, méng; jūn zǐ yǐ guǒ xíng yù dé.

1.	James Legge	1899	[The trigram representing] a mountain, and beneath it that for a spring issuing forth form Meng. The superior man, in accordance with this, strives to be resolute in his conduct and nourishes his virtue.
2.	Wilhelm/Baynes	1950	A spring wells up at the foot of the mountain: The image of youth. Thus the superior man fosters his character by thoroughness in all that he does.
3.	John Blofeld	1965	This hexagram symbolizes a watery hole at the foot of a mountain amidst Uncultivated Growth. The Superior Man by determined good conduct nourishes his virtue.
4.	Titus Yu	1983	below the mountain a spring streams – The Ignorant the exemplar, fruitfully moves fosters heart-directed actions
5.	Richard Lynn	1994	Below the mountain emerges the Spring: this constitutes the image of Juvenile Ignorance. {the spring is something that does not know where to go} In the same way, the noble man makes his actions resolute and nourishes virtue.
6.	Richard Rutt	1996	Water springs under Mountain: <i>Meng</i> . A prince thus fosters his powers by right dealing.
7.	Alfred Huang	1998	A spring flows out of a mountain. The symbol of an unenlightened ignorant. In correspondence with this, the superior person makes every effort to cultivate virtue with resolute deeds.
8.	Ritsema	2005	Below the mountain emerges springwater. Enveloping. A jun zi uses the fruits of movement to nurture actualizing-dao.
9.			
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Yu: *I would rephrase as:* at the foot/base of mountains springs emerge, or from underneath mts springs emerge

Dà Xiàng Zhuàn – Eight Translations

5. 雲 上 於 天， 需； 君 子 以 飲 食 宴 樂。
 Yún shàng yú tiān, xū; jūn zǐ yǐ yǐn shí yàn yuè/lè.

1.	James Legge	1899	[The trigram for] clouds ascending over that for the sky forms Xu. The superior man, in accordance with this, eats and drinks, feasts and enjoys himself (as if there were nothing else to employ him).
2.	Wilhelm/Baynes	1950	Clouds rise up to heaven: The image of Waiting. Thus the superior man eats and drinks, is joyous and of good cheer.
3.	John Blofeld	1965	This hexagram symbolizes clouds rising to the zenith – Inactivity! The Superior Man will pass this time in feasting and enjoyment.
4.	Titus Yu	1983	clouds up in heaven – Impending Relief the exemplar entertains with wine, food and music
5.	Richard Lynn	1994	Clouds rise up to Heaven: this constitutes the image of Waiting. In the same way, the noble man takes this opportunity to enjoy himself in drinking and eating.
6.	Richard Rutt	1996	Cloud rises above Heaven: <i>Xu</i> . A prince thus eats, drinks, feasts and takes pleasure.
7.	Alfred Huang	1998	Clouds ascending in the sky. An image of Needing. In correspondence with this, the superior person eats and drinks, feasting with joy.
8.	Ritsema	2005	Clouds above with-respect-to Heaven. Attending. A jun zi uses drinking and taking-in to repose delightfully
9.			
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yan le = feast(ing) with delight/gusto

Ritsema: translates 於 yú as “with-respect-to”

Dà Xiàng Zhuàn – Eight Translations

6. 天 與 水 違 行，訟；君 子 以 作 事 謀 始。
 Tiān yǔ shuǐ wéi xíng, sòng; jūn zǐ yǐ zuò shì móu shǐ.

1.	James Legge	1899	[The trigram representing] heaven and [that representing] water, moving away from each other, form Song. The superior man, in accordance with this, in the transaction of affairs takes good counsel about his first steps.
2.	Wilhelm/Baynes	1950	Heaven and water go their opposite ways: The image of Conflict. Thus in all his transactions the superior man carefully considers the beginning.
3.	John Blofeld	1965	This hexagram symbolizes sky and water in opposition The Superior Man does not embark upon any affair until he has carefully planned the start.
4.	Titus Yu	1983	heaven and water diverge – Arbitration the exemplar projects events formulates beginnings
5.	Richard Lynn	1994	Heaven and Water operate in contrary ways: this constitutes the image of Contention. In the same way, the noble man in conducting business carefully plans how such things begin.
6.	Richard Rutt	1996	Heaven and Water part company: <i>Song</i> . A prince thus manages matters by first taking counsel.
7.	Alfred Huang	1998	Heaven and Water move in opposite directions. There is Contention. In correspondence with this, the superior person begins to make plans before he takes action.
8.	Ritsema	2005	Heaven associated with Stream: contradicting movements. Arguing. A jun zi uses arousing affairs to plan beginnings.
9.			
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與 yǔ vs. yù

HT:1660 to bring to, to come to, with, to match with, in correspondence with, to relate to, relationship of/with/to; through, by way of; and; be linked to; together with, alongside with, and, both

AS:p.588 yǔ = to be with, join company, associate with, with, and
 yù = to participate

EP:p.50 accompany, be with; give; with; and [as full verb to give is more common than accompany] as coverb: accompanying, with is also common
 yu is common in comparisons. It is used as a coordinating conjunction 'and' between nouns

derivative: yù = participate in; be present at

Ritsema: translates 與 yǔ as 'associate [with]'

Dà Xiàng Zhuàn – Eight Translations

7. 地 中 有 水， 師； 君 子 以 容 民 畜 眾。
 Dì zhōng yǒu shuǐ, shī; jūn zǐ yǐ róng mín xù/chù zhòng.

1.	James Legge	1899	[The trigram representing] the earth and in the midst of it that representing water, form Shi. The superior man, in accordance with this, nourishes and educates the people, and collects (from among them) the multitudes (of the hosts).
2.	Wilhelm/Baynes	1950	In the middle of the earth is water: The image of The Army. Thus the superior man increases his masses by generosity toward the people.
3.	John Blofeld	1965	This hexagram symbolizes water surrounded by land. The Superior Man nourishes the people and treats them with leniency.
4.	Titus Yu	1983	under ground stream – A Troop of Warriors the exemplar contains the people cultivates the qi of the multitudes
5.	Richard Lynn	1994	The earth holds water within itself: this constitutes the image of Shi [The Army]. In the same way, the noble man cherishes the common folk and so brings increase to the masses.
6.	Richard Rutt	1996	Water under Earth: <i>Shi</i> . A prince thus is kind to the people and cares for the masses.
7.	Alfred Huang	1998	Water contained under the Earth. An image of Multitude. In correspondence with this, the superior person embraces people and cares for the multitude.
8.	Ritsema	2005	The Earth's center possesses Stream. The Legions. A jun zi uses tolerating the commoners to accumulate crowds.
9.			
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for xu vs. chu see H:9 & 26

Dà Xiàng Zhuàn – Eight Translations

8. 地 上 有 水, 比; 先 王 以
 Dì shàng yǒu shuǐ, bǐ; xiān wáng yǐ
 建 萬 國 親 諸 侯
 jiàn wàn guó, qīn zhū hóu.

1.	James Legge	1899	[The trigram representing] the earth and over it (that representing) water form Bi The ancient kings, in accordance with this, established the various states and maintained an affectionate relation to their princes.
2.	Wilhelm/Baynes	1950	On the earth is water: The image of Holding Together. Thus the kings of antiquity bestowed the different states as fiefs and cultivated friendly relations with the feudal lords.
3.	John Blofeld	1965	This hexagram symbolizes water lying upon the land – Coordination. The Ancient Rulers strengthened the realm by being on affectionate terms with the feudal lords.
4.	Titus Yu	1983	above ground stream – Competing ancient kings edified myriads of countries were close to the chieftains
5.	Richard Lynn	1994	There is water on the earth: this constitutes the image of Bi [Closeness]. In the same way, the former kings established the myriad states and treated the feudal lords with cordiality.
6.	Richard Rutt	1996	Water above Earth: <i>Bi</i> . Former kings thus established fiefdoms and maintained good relations with underlords.
7.	Alfred Huang	1998	On the Earth there is Water flowing together. An image of Union. In correspondence with this, the ancient king established myriad states and kept a close relationship with the lords.
8.	Ritsema	2005	The Earth possesses Stream above. Grouping. The earlier kings used installing a myriad cities to connect the related feudatories.
9.			
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- first occurrence of xian wang yi

Dà Xiàng Zhuàn – Eight Translations

9. 風 行 天 上, 小 畜; 君 子 以 懿 文 德。
 Fēng xíng tiān shàng, xiǎo chù/xù; jūn zǐ yǐ yì wén dé.

1.	James Legge	1899	[The trigram representing] the sky and that representing wind moving above it, form Xiao Guo. The superior man, in accordance with this, adorns the outward manifestation of his virtue.
2.	Wilhelm/Baynes	1950	The wind drives across heaven: The image of The Taming Power of the Small. Thus the superior man refines the outward aspect of his nature.
3.	John Blofeld	1965	This hexagram symbolizes wind blowing across the sky. The Superior Man displays his scholarly accomplishments.
4.	Titus Yu	1983	wind blows in heaven – Small Cultivation of Qi the exemplar refines iconic heart-directed actions
5.	Richard Lynn	1994	Wind moves through the Heavens: this constitutes the image of Xiaoxu [Lesser Domestication]. In the same way, the noble man cultivates his civil virtues.
6.	Richard Rutt	1996	Wind moves over Earth: <i>Xiaochu</i> . A prince thus cultivates his civilizing powers.
7.	Alfred Huang	1998	Wind blows in the sky. An image of accumulating nourishment by the little. In correspondence with this, the superior person polishes and beautifies his cultured qualities.
8.	Ritsema	2005	Wind moves above Heaven. The Small Accumulating. A jun zi uses highlighting the pattern to actualize-dao.
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Wang Bi: Here one finds that he cannot yet exercise his power, and this is why one here can do nothing more than “cultivate his civil virtues”

Dà Xiàng Zhuàn – Eight Translations

10. 上 天 下 澤, 履; 君 子 以 辨 上 下 安 民 志
 Shàng tiān xià zé, lǚ; jūn zǐ yǐ biàn shàng xià, ān mǐn zhì.

1.	James Legge	1899	[The trigram representing] the sky above and below it (that representing the waters of) a marsh, form Lü. The superior man, in accordance with this, discriminates between high and low, and gives settlement to the aims of the people.
2.	Wilhelm/Baynes	1950	Heaven above, the lake below: The image of Treading. Thus the superior man discriminates between high and low, and thereby fortifies the thinking of the people.
3.	John Blofeld	1965	This hexagram symbolizes a body of water lying open to the sky. The Superior Man consults both high and low and thereby steadies the people's will.
4.	Titus Yu	1983	heaven above lake below – Treading the exemplar discerns above from below gives the people's heart's intents a solid footing
5.	Richard Lynn	1994	Above is Heaven, below is Lake: this constitutes the image of Lü [Treading]. In the same way, the noble man distinguishes between high and low and so defines how the common folk shall set their goal.
6.	Richard Rutt	1996	Heaven above, Still Water below: <i>Lü</i> . A prince thus distinguishes high and low, fixing his people's aims.
7.	Alfred Huang	1998	Above is Heaven; below is lake. An image of Fulfillment. In correspondence with this, the superior person discriminates as to duty between high and low, and sets the people's minds at rest.
8.	Ritsema	2005	Heaven above, Pond below. Treading. A jun zi uses differentiating above and below and rectifying the commoner's purpose.
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Dà Xiàng Zhuàn – Eight Translations

11. 天 地 交, 泰; 后 以 財/裁 成 天 地 之 道,
 Tiān dì jiāo tài; hòu yǐ cái/cái chéng tiān dì zhī dào,
 輔 相 天 地 之 宜, 以 左 右 民。
 fǔ xiàng tiān dì zhī yí, yǐ zuǒ yòu mín.

1.	James Legge	1899	[The trigrams for] heaven and earth in communication together form Tai. The (sage) sovereign, in harmony with this, fashions and completes (his regulations) after the courses of heaven and earth, and assists the application of the adaptations furnished by them, — in order to benefit the people.
2.	Wilhelm/Baynes	1950	Heaven and earth unite: the image of Peace. Thus the ruler divides and completes the course of heaven and earth; he furthers and regulates the gifts of heaven and earth, and so aids the people.
3.	John Blofeld	1965	This hexagram symbolizes heaven and earth in communion. It is as though a mighty ruler, by careful regulation of affairs, has brought to fruition the way of heaven and earth. In harmony with the sequence of their motions, he gives help to people on every hand.
4.	Titus Yu	1983	heaven and earth entwine – Intermingling the ruler is resourceful completes the dao of heaven and earth contributes to the interflowing of heaven and earth gives direction to the people
5.	Richard Lynn	1994	Heaven and Earth perfectly interact: this constitutes the image of Peace. In the same way, the ruler, by tailoring, fulfills the Dao of Heaven and Earth and assists Heaven and Earth to stay on the right course; in so doing he assists the people on all sides.
6.	Richard Rutt	1996	Heaven and Earth together: <i>Tai</i> . A lord thus fulfils the dao of heaven and earth, assisting the course of heaven and earth and thereby helping the people.
7.	Alfred Huang	1998	Heaven and Earth are moving together. An image of Advance. In correspondence with this, the ruler gives full play to his ability and wisdom to complete the Tao of Heaven and Earth, and assists their suitable arrangement, to influence people.
8.	Ritsema	2005	Heaven and Earth mingling. Compenetration. The crown prince uses property to accomplish the dao belonging to heaven and earth and braces the reciprocity properly belonging to heaven and earth and uses at left and right the commoners
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才,材,財 cái, according to **Schuessler** = be well endowed; innate ability; material talent; value; (property, livestock, talent)
 Most likely this word derives from zǐ ‘come forth’ (as a child, seedling). For the semantic connection between birth and natural characteristic/endowments compare shēng 生 and xíng 幸姓 ‘what is inborn: one’s inner nature; one’s name’

裁 cái according to **Wenlin** = cut cloth or paper; reduce, decide, sanction; 1. cut; 2. reduce, dismiss; b.f. judge; decide

Dà Xiàng Zhuàn – Eight Translations

12. 天 地 不 交， 否； 君 子 以 儉 德 辟 難，
 Tiān dì bù jiāo, pǐ; jūn zǐ yǐ jiǎn dé pì nán,
 不 可 榮 以 祿。
 bù kě róng yǐ lù.

1.	James Legge	1899	[The trigrams for] heaven and earth not in intercommunication, form Pi. The superior man, in accordance with this, restrains (the manifestation of) his virtue, and avoids the calamities (that threaten him). There is no opportunity of conferring on him the glory of emolument.
2.	Wilhelm/Baynes	1950	Heaven and earth do not unite: The image of Standstill. Thus the superior man falls back upon his inner worth in order to escape the difficulties. He does not permit himself to be honored with revenue.
3.	John Blofeld	1965	This hexagram symbolizes heaven and earth cut off from each other. To conserve is stock of virtue, the Superior Man withdraws into himself and thus escapes from the evil influences around him. He declines all temptations of honor and riches.
4.	Titus Yu	1983	heaven and earth do not entwine – Alienation the exemplar caches heart-directed actions, skirts obstructions should not draw honor from being graced
5.	Richard Lynn	1994	Heaven and Earth do not interact: this constitutes the image of Obstruction. In the same way, the noble man holds back the practice of his virtue and thus avoids disaster. He must not allow himself to be honored with rank and salary.
6.	Richard Rutt	1996	Heaven and Earth do not act together: <i>Pi</i> A prince thus restrains his powers and avoids trouble.
7.	Alfred Huang	1998	Heaven and Earth do not communicate. An image of Hindrance. In correspondence with this, the superior person restrains himself with virtue to avoid calamities. He should not pursue high position and handsome payment.
8.	Ritsema	2005	Heaven and Earth not mingling. Obstruction. A jun zi uses parsimonious actualizing-dao to expel heaviness and not permitting splendor in using benefits.
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bu jiao = [H & E] do not act in concert

難 nán = difficult, grievous, troublesome
 nàn = difficulty, trouble, suffering, hardship; disaster
 b) to rebuke, to contend with

M:4625

Dà Xiàng Zhuàn – Eight Translations

13. 天 與 火, 同 人; 君 子 以 類 族 辨 物。
 Tiān yǔ huǒ, tóng rén; jūn zǐ yǐ lèi zú biàn wù.

1.	James Legge	1899	[The trigrams for] heaven and fire form Tong Ren The superior man, in accordance with this, distinguishes things according to their kinds and classes.
2.	Wilhelm/Baynes	1950	Heaven together with fire: The image of Fellowship with Men. Thus the superior man organizes the clans and makes distinctions between things.
3.	John Blofeld	1965	This hexagram symbolizes heaven (the sun) and fire representing a pair of Lovers The Superior Man treats everything in a manner proper to his kind.
4.	Titus Yu	1983	heaven and fire – Companions the exemplar distinguishes groups of things and people
5.	Richard Lynn	1994	The combination of Heaven and Fire: this constitutes the image of Tongren [Fellowship]. In the same way, the noble man associates with his own kind and makes clear distinctions among things.
6.	Richard Rutt	1996	Heaven and Fire: <i>Tongren</i> . A prince thus distinguishes kinds among people and things.
7.	Alfred Huang	1998	Heaven with Fire. An image of Seeking Harmony. In correspondence with this, the superior person makes classifications of people according to their natures and makes distinctions of things in terms of their categories.
8.	Ritsema	2005	Heaven associated with Fire. Concoring People. A jun zi uses sorting the clans to mark-off the beings.
9.			
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Wang Bi: The noble man and the petty man each in his own way can only be what his fellows are.

Dà Xiàng Zhuàn – Eight Translations

14. 火 在 天 上, 大 有; 君 子 以
 Huǒ zài tiān shàng, dà yǒu; jūn zǐ yǐ
 竭 惡 揚 善, 順 天 休 命。
 jié è/wù yáng shàn shùn tiān xiū mìng.

1.	James Legge	1899	[The trigram for] heaven and [that of] fire above it, form Da You. The superior man, in accordance with this, represses what is evil and gives distinction to what is good, in sympathy with the excellent Heaven conferred (nature).
2.	Wilhelm/Baynes	1950	Fire in heaven above: The image of Possession in Great Measure. Thus the superior man curbs evil and furthers good, and thereby obeys the benevolent will of heaven.
3.	John Blofeld	1965	This hexagram symbolizes fire in the heavens. The Superior Man suppresses those who are evil and upholds the virtuous. Most gladly he accords with heaven and carries out its commands.
4.	Titus Yu	1983	fire in heaven – Great Possession the exemplar enshrouds twisted hearts, winnows out quality, coordinates with heaven, reposes in the direction
5.	Richard Lynn	1994	Fire on top of Heaven: this constitutes the image of Dayou [Great Holdings]. In the same way, the noble man suppresses evil and promulgates good, for he obeys the will of Heaven and so brings out the beauty inherent in life.
6.	Richard Rutt	1996	Fire over Heaven: <i>Dayou</i> . A prince thus suppresses evil and exalts good.
7.	Alfred Huang	1998	Fire is above Heaven. An image of Great Harvest. In correspondence with this, the superior person represses evil and promotes good, carrying out the glorious virtue of Heaven.
8.	Ritsema	2005	Fire located above Heaven. The Great Possessing. A jun zi uses terminating hatred to display improvement and yielding to heaven to relax into fate.
9.			
10.			

惡 è a deformed heart = evil
 wù = hate, loathe; avoid, have aversion to

Dà Xiàng Zhuàn – Eight Translations

15. 地 中 有 山, 謙; 君 子 以
 Dì zhōng yǒu shān, qiān; jūn zǐ yǐ
 裒 多 益 寡, 稱 物 平 施。
 póu duō yì guǎ, chēng wù píng shī.

1.	James Legge	1899	[The trigram for] earth and [that of] a mountain in the midst of it form Qian. The superior man, in accordance with this, diminishes what is excessive (in himself), and increases where there is any defect, bringing about an equality, according to the nature of the case, in his treatment (of himself and others).
2.	Wilhelm/Baynes	1950	Within the earth a mountain: The image of Modesty. Thus the superior man reduces that which is too much, and augments that which is too little. He weighs things and makes them equal.
3.	John Blofeld	1965	This hexagram symbolizes a mountain in the center of the earth. The Superior Man takes from where there is too much in order to augment what is too little. He weighs things and apportions them fairly.
4.	Titus Yu	1983	mountain under the earth – The Emptied the exemplar diminishes the excessive, gives to the deficient, balances things, adjusts to equilibrium
5.	Richard Lynn	1994	In the middle of the Earth there is a Mountain: this constitutes the image of Qian [Modesty]. In the same way, the noble man lessens what is too much and increases what is too little; he weighs the amounts of things and makes their distribution even.
6.	Richard Rutt	1996	Mountain under Earth: <i>Qian</i> . A prince reduces the excessive and augments the deficient.
7.	Alfred Huang	1998	Within the Earth, there is a Mountain. An image of the humble. In correspondence with this, the superior person decreases what is excessive and increases what is scarce. He weighs things and makes them balance.
8.	Ritsema	2005	The Earth's center possesses Mountain. Humbling. A jun zi uses reducing the numerous to augment the few and evaluating the beings to even spreading.
9.			
10.			

Wang Bi: ... He provides things as they are needed and so ensures that their distribution never fails to be even. (see note 3 for a discussion of pou, and ChengYi's comments about the mt within the earth)

Dà Xiàng Zhuàn – Eight Translations

16. 雷 出 地 奮, 豫; 先 王 以
 Léi chū dì fèn, yù; xiān wáng yǐ
 作 樂 崇 德, 殷 薦 之 上 帝, 以 配 祖 考。
 zuò yuè/lè chóng dé, yīn jiàn zhī shàng dì, yǐ pèi zǔ kǎo.

1.	James Legge	1899	[The trigrams for] the earth and thunder issuing from it with its crashing noise form Yü. The ancient kings, in accordance with this, composed their music and did honor to virtue, presenting it especially and most grandly to God, when they associated with Him (at the service) their highest ancestor and their father.
2.	Wilhelm/Baynes	1950	Thunder comes resounding out of the earth: The image of Enthusiasm. Thus the ancient kings made music in order to honor merit, and offered it with splendor to the Supreme Deity, inviting their ancestors to be present.
3.	John Blofeld	1965	This hexagram symbolizes thunder over the earth. The Ancient Rulers venerated heaven's gifts with solemn music and they sacrificed abundantly to the Supreme Lord (of Heaven) in order to be worthy of their ancestors.
4.	Titus Yu	1983	thunder roars from the earth – Elephant Dance ancient kings composed music, honored heart-directed actions, reverently made sacrifices to High Divinity, lived up to the ancestors
5.	Richard Lynn	1994	Thunder bursts forth and the Earth shakes: this constitutes the image of Yu [Contentment]. In the same way, the former kings made music in order to ennoble the virtuous and in its splendor offered it up to the Supreme Deity so that they might be deemed worthy of the deceased ancestors.
6.	Richard Rutt	1996	Thunder roars out of the Earth: <i>Yu</i> . Former kings thus made music, honored virtue, solemnly worshipped the Lord on High and revered the ancestors.
7.	Alfred Huang	1998	Thunder comes out of the Earth, rising and stirring: An image of Delight. In correspondence with this, the ancient king composed music to honor virtue and merit; with eagerness, he offered it to God and shared it with his ancestors.
8.	Ritsema	2005	Thunder emerges from the Earth impetuously. Providing. The earlier kings used arousing delight to extol actualizing-dao. To exalting worship belongs the supreme above, using equaling grandfathers and predecessors.
9.			
10.			

lei chu di fen = thunder exits earth resounds/roars

Lynn: N² *Shangdi* or just *di* was the principal Shang deity, appropriated by the Zhou and identified with their Tian/Heaven.

Dà Xiàng Zhuàn – Eight Translations

17. 澤 中 有 雷， 隨； 君 子 以 嚮 晦 入 宴 息。
 Zé zhòng yǒu léi suí; jūn zǐ yǐ xiàng huì rù yàn xī.

1.	James Legge	1899	[The trigram for the waters of] a marsh and [that for] thunder hidden in the midst of it form Sui. The superior man, in accordance with this, when it is getting towards dark, enters (his house) and rests.
2.	Wilhelm/Baynes	1950	Thunder in the middle of the lake: The image of Following. Thus the superior man at nightfall goes indoors for rest and recuperation.
3.	John Blofeld	1965	This hexagram symbolizes thunder rumbling within a swamp. When darkness falls the Superior Man goes within and rests peacefully.
4.	Titus Yu	1983	thunder from within the lake – Following the exemplar faces night enters in to serenity and rest
5.	Richard Lynn	1994	Within the Lake there is Thunder: this constitutes the image of Sui [Following]. In the same way, the noble man when faced with evening goes in to rest and leisure.
6.	Richard Rutt	1996	Still Water with Thunder below: <i>Sui</i> . A prince thus, when evening comes, goes inside to rest and relax.
7.	Alfred Huang	1998	Thunder in the midst of Lake. An image of Following. In correspondence with this, the superior person withdraws for rest when the sun goes down.
8.	Ritsema	2005	The Pond at the center possesses Thunder. Following. A jun zi uses turning to darkness to enter a reposing pause.
9.			
10.			

Huang: notes that zhen/thunder is associated with the east and sunrise, whereas dui/lake indicates west and sunset. Thunder in the lake thus suggests the end of the day, nightfall. But perhaps more importantly the one *follows* the other in an orderly fashion.

Dà Xiàng Zhuàn – Eight Translations

18. 山 下 有 風， 蠱； 君 子 以 振 民 育 德。
 Shān xià yǒu fēng gǔ; jūn zǐ yǐ zhèn mín yù dé.

1.	James Legge	1899	[The trigram for] a mountain, and below it that for wind, form Gu. The superior man, in accordance with this, (addresses himself to) help the people and nourish his own virtue.
2.	Wilhelm/Baynes	1950	The wind blows low on the mountain: The image of Decay. Thus the superior man stirs up the people and strengthens their spirit.
3.	John Blofeld	1965	This hexagram symbolizes wind blowing at the foot of a mountain. The Superior Man , by stimulating people’s hearts, nourishes their virtue.
4.	Titus Yu	1983	wind below the mountain – A Can of Worms the exemplar shakes up the people fosters heart-directed actions
5.	Richard Lynn	1994	Below the Mountain there is Wind: this constitutes the image of Gu [Ills to Be Cured]. In the same way, the noble man stirs the common folk and nourishes their virtue.
6.	Richard Rutt	1996	Mountain with Wind beneath: <i>Gu</i> . A prince thus stimulates the people and fosters power.
7.	Alfred Huang	1998	Wind blows at the foot of the Mountain. An image of Decaying and Repairing. In correspondence with this, the superior person mobilizes people and nurtures their virtue.
8.	Ritsema	2005	The Mountain possesses Wind below. Decay. A jun zi uses rousing the commoners to nurture actualizing-dao.
9.			
10.			

Wang Bi: The hexagram Gu signifies a time when there are problems that await someone capable of dealing with them. Thus the noble man uses such opportunities to bring succor to the common folk and to cultivate their virtue.

Dà Xiàng Zhuàn – Eight Translations

19. 澤 上 有 地, 臨; 君 子 以
 Zé shàng yǒu dì lín; jūn zǐ yǐ
 教 思 無 窮, 容 保 民 無 疆。
 jiāo/jiào sī wú qióng róng bǎo mǐn wú jiāng.

1.	James Legge	1899	[The trigram for] the waters of a marsh and that for the earth above it form Lin. The superior man, in accordance with this, has his purposes of instruction that are inexhaustible, and nourishes and supports the people without limit.
2.	Wilhelm/Baynes	1950	The earth above the lake: The image of Approach. Thus the superior man is inexhaustible in his will to teach and without limits in his tolerance and protection of the people.
3.	John Blofeld	1965	This hexagram symbolizes land rising above a marsh. The Superior Man's teaching and his affection for his juniors are inexhaustible. Nothing hinders him in his care for the people.
4.	Titus Yu	1983	earth holds the lake – On the Threshold the exemplar teaches and provokes thought without exhaustion contains and protects people without boundary
5.	Richard Lynn	1994	Above the Lake there is Earth: this constitutes the image of Lin [Overseeing]. In the same way, the noble man is both inexhaustible in his powers to edify others and feel concern for them and limitless in his practice of magnanimity and protection toward the common folk.
6.	Richard Rutt	1996	Earth over Still Water: <i>Lin</i> . A prince thus teaches and cares without end, generously protects the people without limit.
7.	Alfred Huang	1998	Earth above Lake. An image of Approaching. In correspondence with this, the superior person is willing to teach inexhaustibly and in his tolerance, protect the people without limit.
8.	Ritsema	2005	The Pond possesses Earth above. Nearing. A jun zi uses teaching to ponder without exhausting and tolerating to protect the commoners without delimiting.
9.			
10.			

Wang Bi: The very best aspect associated with the Dao of Overseeing is happy obedience.
 Here one does not rely on military might but instead obtains the trust of others. Thus no one disobeys.

教 jiāo/jiào both seem to have the same meaning of 'to teach or educate'
 思 sī = think, thought, meaning; consider, idea, deliberate
 sāi = bearded

疆 jiāng = 疆 = 強 jiàng = qiáng/qiǎng Tessenow:1027 = strong; powerful; strive
 Schuessler p. 306/07 jiāng = limit, boundary; to delimit territory

Dà Xiàng Zhuàn – Eight Translations

20. 風 行 地 上, 觀; 先 王 以
 Fēng xíng dì shàng guān; xiān wáng yǐ
 省 方 觀 民 設 教。
 xǐng fāng guān mín shè jiāo/jiào.

1.	James Legge	1899	[The trigram representing] the earth and that for wind moving above it, form Guan. The ancient kings, in accordance with this, examined the different regions (of the kingdom), to see the (ways of the) people, and set forth their instructions.
2.	Wilhelm/Baynes	1950	The wind blows over the earth: The image of Contemplation. Thus the kings of old visited the regions of the world, contemplated the people, and gave them instruction.
3.	John Blofeld	1965	This hexagram symbolizes wind blowing across the earth. The Ancient Rulers visited the different regions to keep watch over their people and carefully instruct them.
4.	Titus Yu	1983	wind blows over the earth – Bird’s Eye View ancient kings inspected the regions, had a bird’s eye view of the people, handed down teachings
5.	Richard Lynn	1994	The Wind moves above the Earth: this constitutes the image of Guan [Viewing]. In the same way, the former kings made tours of inspection everywhere and established their teachings in conformity with their Viewing of the people.
6.	Richard Rutt	1996	Wind moves over Earth: <i>Guan</i> . Former kings thus inspected the regions appraised the people and issued instructions.
7.	Alfred Huang	1998	The Wind flows over the Earth. An image of Watching. In correspondence with this, the ancient king examined various regions, to observe the people and set forth instruction.
8.	Ritsema	2005	Wind moves above the Earth. Overseeing. The earlier kings used inspecting on all sides and overseeing the commoners to set-up teaching.
9.			
10.			

省

Wenlin: shěng = province, provincial capitol; to save, economize; omit, leave

xǐng = be introspective

Schuessler: *does not have this character under either sheng or xing*

Tessenow: shěng = xǐng

Tessenow: 1473 xǐng = to examine, inspect; to inquire

Mathews: 5744 shěng = a province

(a) frugal, to diminish; to save, to reduce

(b) xǐng = to examine, to watch; be on the alert

ZWen: 29/19 shěng = examine, reflect on; economize, save; omit, abridge; province

xǐng = be conscious

Dà Xiàng Zhuàn – Eight Translations

21. 雷 電, 噬 嗑; 先 王 以 明 罰 敕 法。
 Léi diàn shì kē/kè; xiān wáng yǐ míng fá chì fǎ.

1.	James Legge	1899	[The trigrams representing] thunder and lightning form Shi Ke. The ancient kings, in accordance with this, framed their penalties with intelligence, and promulgated their laws.
2.	Wilhelm/Baynes	1950	Thunder and lightning: The image of Biting Through. Thus the kings of former times made firm the laws through clearly defined penalties.
3.	John Blofeld	1965	This hexagram symbolizes lightning accompanied by thunder. The Ancient Rulers after making their legal code perfectly clear to all, enforced the laws vigorously.
4.	Titus Yu	1983	thunder and lightning – Teeth Close ancient kings illumined discipline rectified the laws
5.	Richard Lynn	1994	Thunder and Lightning: this constitutes the image of Shihe [Bite Together]. In the same way, the former kings clarified punishments and adjusted laws.
6.	Richard Rutt	1996	Thunder and Lightning: <i>Shike</i> . Former kings thus defined punishments and promulgated laws.
7.	Alfred Huang	1998	Thunder and Lightning. An image of Eradicating. In correspondence with this, the ancient king clarified penalties and strengthened the law.
8.	Ritsema	2005	Thunder and Lightning: Gnawing and Biting The earlier kings used brightness in flogging to enforce the laws.
9.			
10.			

噬 shì means ‘to bite or chew’

嗑 I think kē/kè is the *sound* biting or chewing makes.

Dà Xiàng Zhuàn – Eight Translations

22. 山下有火，賁；君子以
 Shān xià yǒu huǒ bì; jūn zǐ yǐ
 明庶政無敢折獄。
 míng shù zhèng wú gǎn zhé yù.

1.	James Legge	1899	[The trigram representing] a mountain and that for fire under it form Bi. The superior man, in accordance with this, throws a brilliancy around his various processes of government, but does not dare (in a similar way) to decide cases of criminal litigation.
2.	Wilhelm/Baynes	1950	Fire at the foot of the mountain: The image of Grace. Thus does the superior man proceed when clearing up current affairs. But he dare not decide controversial issues in this way.
3.	John Blofeld	1965	This hexagram symbolizes fire at the foot of a mountain. The Superior Man, desiring to ensure the enlightened functioning of the various departments of state, dare not make light decisions regarding legal matters.
4.	Titus Yu	1983	fire below the mountain – Iridescent Composition the exemplar illumines facets of government dares not mishandle confinement
5.	Richard Lynn	1994	Below the Mountain there is Fire: this constitutes the image of Bi [Elegance]. In the same way, the noble man clearly understands all the different aspects of government and so dares not reduce it to a matter of passing criminal judgment.
6.	Richard Rutt	1996	Mountain with Fire beneath: <i>Bi</i> . A prince thus understands administration and does not presume in criminal judgments.
7.	Alfred Huang	1998	Fire shines at the foot of a Mountain. An image of beautiful Adorning. In correspondence with this, the superior person clarifies government affairs, but dares not lightly make court decisions.
8.	Ritsema	2005	The mountain possesses Fire below. Adorning. A jun zi uses brightening the multitude of standards without daring to sever litigations.
9.			
10.			

折 zhé Mathews' provides multiple definitions a-h.
 c. means 'to decide' and specifically lists zhe-yu as 'to decide a lawsuit'.
 zhe-yu also occurs in H:22.
 zhē Wenlin says this tone means 'to turn over'; hence I translated it as 'over-turn'.

Wang Bi: When one finds oneself located in a time of Bi, one should curb others by means of the enlightenment provided by pattern [culture]; one cannot use coercive force of punishment to do this.

Dà Xiàng Zhuàn – Eight Translations

23. 山 附 於 地, 剝; 上 以 厚 下 安 宅。
 Shān fù yú dì bō; shàng yǐ hòu xià ān zhái.

1.	James Legge	1899	[The trigrams representing] the earth and (above it) that for a mountain, which adheres to earth, form Bo) Superiors, in accordance with this, seek to strengthen those below them, to secure the peace and stability of their own position.
2.	Wilhelm/Baynes	1950	The mountain rests on the earth: The image of Splitting Apart. Thus those above can ensure their position only by giving generously to those below.
3.	John Blofeld	1965	This hexagram symbolizes a mountain resting upon the earth. The truly great shower generosity upon those under them to enable them to live in peace and comfort.
4.	Titus Yu	1983	mountain adheres to the earth – Fracturing above – profound below – resides serenely
5.	Richard Lynn	1994	The Mountain is attached to the Earth: this constitutes the image of Bo [Peeling]. In the same way, those above make their dwellings secure by treating those below with generosity.
6.	Richard Rutt	1996	Mountain fixed on Earth: <i>Bo</i> . A superior thus by generosity to those below maintains peace where they live.
7.	Alfred Huang	1998	Mountain erodes close to the Earth. An image of decaying and Falling Away. In correspondence with this, that which is above becomes benevolent to those below as if building houses on solid foundations.
8.	Ritsema	2005	Mountain adjoining with-respect-to Earth. Stripping. Above using munificence, below pacifying the situation.
9.			
10.			

Wang Bi: Make their dwellings secure means that people will not lose their places or positions.
 To secure one's dwelling by treating those below with generosity is the Dao by which one controls Peeling.

Dà Xiàng Zhuàn – Eight Translations

24. 雷 在 地 中， 復； 先 王 以
 Léi zài dì zhōng fù; xiān wáng yǐ,
 至 日 閉 關 商 旅 不 行， 后 不 省 方。
 zhì rì bì guān shāng lǚ bù xíng hòu bù shěng/xǐng fāng.

1.	James Legge	1899	[The trigram representing] the earth and that for thunder in the midst of it form Fu. The ancient kings, in accordance with this, on the day of the winter solstice shut the gates of the passes (from one state to another), so that the traveling merchants could not (then) pursue their journeys, nor the princes go on with the inspection of their states.
2.	Wilhelm/Baynes	1950	Thunder within the earth: The image of The Turning Point. Thus the kings of antiquity closed the passes at the time of solstice. Merchants and strangers did not go about, and the ruler did not travel through the provinces.
3.	John Blofeld	1965	This hexagram symbolizes thunder in the bowels of the earth. The Ancient Rulers closed the passes during the solstices and the merchants were unable to travel. Even the rulers abstained from touring their territories at those times.
4.	Titus Yu	1983	thunder from within the earth – Turning Back at solstice ancient kings closed passes, planned trips without setting out rulers didn't inspect the regions
5.	Richard Lynn	1994	Thunder in the Earth: this constitutes the image of Fu [Return]. In the same way, the former kings closed the border passes on the occasion of winter solstice, and neither did merchants and travelers move nor sovereigns go out to inspect domains.
6.	Richard Rutt	1996	Thunder under Earth: <i>Fu</i> . Former kings closed the borders at the winter solstice; merchants and strangers did not travel, lords did not visit their territories.
7.	Alfred Huang	1998	Thunder under Earth. An image of Turning Back. In correspondence with this, the ancient king closed the gates of the passes on winter solstice. Traveling merchants did not travel, not did the king make inspections of his states.
8.	Ritsema	2005	Thunder located in the Earth's center. Return. The earlier kings used culminating sun to bar the passages. Bargaining sojourners used culminating sun not to move. The crown prince used culminating sun not to inspect on all sides.
9.			
10.			

for sheng vs. xing see H:20.

Wang Bi: fang/domains here refers to affairs of state (shi). Return refers to the time of the solstices when the predominant force (yin or yang) begins to become quiescent, thus at winter solstice the yin becomes quiet, and commences its Return. At summer solstice the yang becomes quiet. (my paraphrase)
 For matters/shi to be subject to Return means a disengagement from matters (wu shi).

Dà Xiàng Zhuàn – Eight Translations

25. 天 下 雷 行 物 與, 無 妄;
 Tiān xià léi xíng wù yǔ, wú wàng;
 先 王 以 茂 對 時, 育 萬 物。
 xiān wáng yǐ mào duì shí yù wàn wù.

1.	James Legge	1899	The thunder rolls all under the sky, and to everything there is given (its nature) free from all insincerity. The ancient kings, in accordance with this, (made their regulations) in complete accordance with the seasons, thereby nourishing all things.
2.	Wilhelm/Baynes	1950	Under heaven thunder rolls: All things attain the natural state of Innocence. Thus the kings of old, rich in virtue, and in harmony with the time, fostered and nourished all beings.
3.	John Blofeld	1965	This hexagram symbolizes thunder rolling across the whole earth; from it all things receive their Integrity. The Ancient Rulers gave abundant and timely nourishment to all.
4.	Titus Yu	1983	thunder moves under heaven – things are Not Chaotic ancient kings faced the time with flourish fostered the myriads
5.	Richard Lynn	1994	Thunder going on everywhere under Heaven: this constitutes the image of all things behaving with No Errancy. (Yu usually means ‘with or together with’ here means ‘all, in all cases’) In the same way, the former kings brought about prosperity, for they nurtured things in accord with the seasons.
6.	Richard Rutt	1996	Thunder rolls under Heaven everywhere: <i>Wuwang</i> . Former kings thus prosperously fostered all things in accordance with the seasons.
7.	Alfred Huang	1998	Under Heaven, Thunder rolls. An image of all things accompanied by truthfulness*. In correspondence with this, the ancient king enriches his virtue in harmony with the time and nurtures the myriad beings.
8.	Ritsema	2005	Below Heaven thunder moves. Beings associate Without Entanglement. The earlier kings used the luxuriance suiting the season to nurture the myriad beings.
9.			
10.			

Wang Bi: Mao [lushly growing, lush growth] here means sheng [prosperity]. Once all things no longer dare to behave with errancy, each of the myriad of things can fulfill its nature to perfection.

Huang: translates the hexagram as Without Falsehood. He analyses the character ‘wang’ as ‘a woman walking away’ which indicates ‘falseness’. He also mentions that Si-ma Qian wrote that ‘wu-wang’ meant “not anticipated” and that the words for ‘anticipate’ and ‘unfaithful’ were homonyms. He does not provide the characters. [according to Schuessler 望 wàng means to look toward, look into the distance, hope; it can also mean the full moon; and 罔 wǎng means to deceive; while this wàng 妄 means lawless, rude, reckless]

Huang finishes saying that one should not “live in anticipation”, that this is the meaning of Wu-Wang.

See Lynn p. 297 Note 1. for a more detailed accounting.

Zhu Xi, following earlier commentators says this hexagram might mean ‘No Expectation’ or ‘The Unexpected’.

Kong Yingda: glosses Wuwang as ‘an absence or avoidance of deceitful and false behavior’,
 thus ‘No Pretense/Pretension’ or ‘No Fakery’.

Zhu Xi also says this hexagram is a transformation of H:6 (first & second lines reverse, Kan to Zhen)

Dà Xiàng Zhuàn – Eight Translations

26. 天 在 山 中, 大 畜; 君 子 以
 Tiān zài shān zhōng dà chù/xù; jūn zǐ yǐ,
 多 識 前 言 往 行, 以 畜 其 德。
 duō shí/zhì qián yán wǎng xíng yǐ xù qí dé.

1.	James Legge	1899	[The trigram representing] a mountain, and in the midst of it that (representing) heaven, form Da Chu. The superior man, in accordance with this, stores largely in his memory the words and deeds of former men, to subserve the accumulation of virtue.
2.	Wilhelm/Baynes	1950	Heaven within the mountain: The image of The Taming Power of the Great. Thus the superior man acquaints himself with the many sayings of antiquity and many deeds of the past, in order to strengthen his character thereby.
3.	John Blofeld	1965	This hexagram symbolizes the sky (visible) amidst the mountain (peaks). The Superior Man, acting from his profound knowledge of the words of the wise men of old, nourishes his virtue.
4.	Titus Yu	1983	heaven within the mountain – Great Cultivation of Qi the exemplar comprehends ancient words, ventures forward, cultivates the qi of heart-directed actions
5.	Richard Lynn	1994	Heaven located within the Mountain: this constitutes the image of Great Domestication. In the same way, the noble man acquires much knowledge of things said and done in the past and so domesticates and garners his own virtue.
6.	Richard Rutt	1996	Heaven under Mountain: <i>Dachu</i> . A prince thus remembers what has been said and done, in order to nurture his powers.
7.	Alfred Huang	1998	Heaven between Mountains. An image of Great Accumulation. In correspondence with this, the superior person has a wide learning and memory of the words and deeds of the past, in order to accumulate his virtue.
8.	Ritsema	2005	Heaven located in the Mountain's center. The Great Accumulating. A jun zi uses the numerous recorded preceding words to go and move and uses accumulating one's actualizing-dao.
9.			
10.			

Wang Bi: It is one's capacity to domesticate and garner things in one's bosom that allows one to prevent virtue from becoming dispersed and lost — nothing other than that.

識 shí vs. zhì

Schuessler p. 469 equates zhì₃₄ with shì₃₂ the former means 'to remember', the latter 'to know'

HT & WL both say shi is second tone. HT: 1179 shí = 'to know; to recognize'.

Dà Xiàng Zhuàn – Eight Translations

27. 山下有雷，頤；君子以慎言語，節飲食。
 Shān xià yǒu léi yí; jūn zǐ yǐ shèn yán yǔ jié yǐn shí.

1.	James Legge	1899	[The trigram representing] a mountain and under it that for thunder form Yi. The superior man, in accordance with this, (enjoins) watchfulness over our words, and the temperate regulation of our eating and drinking.
2.	Wilhelm/Baynes	1950	At the foot of the mountain, thunder: The image of Providing Nourishment. Thus the superior man is careful with his words and temperate in eating and drinking.
3.	John Blofeld	1965	This hexagram symbolizes thunder rumbling at the foot of a mountain. The Superior Man is thoughtful in speech and frugal in his eating and drinking.
4.	Titus Yu	1983	thunder below the mountain – The Jaws the exemplar is discreet in words and speech, measured in eating and drinking
5.	Richard Lynn	1994	Thunder going on under the Mountain: this constitutes the image of Nourishment. In the same way, the noble man is careful with his language and practices restraint in his use of food and drink.
6.	Richard Rutt	1996	Mountain with Thunder beneath: <i>Yi</i> . A prince thus is prudent in speaking and talking, moderate in eating and drinking.
7.	Alfred Huang	1998	Thunder beneath Mountain. An image of Nourishing. In correspondence with this, the superior person is careful of his words and moderate in eating and drinking.
8.	Ritsema	2005	The Mountain possesses Thunder below. The Jaws. A jun zi uses considerate words to inform and articulation in drinking and taking-in.
9.			
10.			

Wang Bi: If a noble person is even careful about the way he uses language and eats and drinks, how much more careful and restrained should/would he be about everything else. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

28. 澤 滅 木, 大 過; 君 子 以
 Zé miè mù dà guò; jūn zǐ yǐ
 獨 立 不 懼, 遯 世 無 悶。
 dú lì bù jù, dùn shì wú mēn/mèn.

1.	James Legge	1899	[The trigram representing] trees hidden beneath that for the waters of a marsh forms Da Guo. The superior man, in accordance with this, stands up alone and has no fear, and keeps retired from the world without regret.
2.	Wilhelm/Baynes	1950	The lake rises above the trees: The image of Preponderance of the Great. Thus the superior man, when he stands alone, is unconcerned, and if he has to renounce the world, he is undaunted.
3.	John Blofeld	1965	This hexagram symbolizes a forest submerged in a great body of water. The Superior Man, though standing alone, is free from fear; he feels no discontent in withdrawing from the world.
4.	Titus Yu	1983	lake conceals trees – Flying Way Above the exemplar stands alone and doesn't quail shuns the world without frustrations
5.	Richard Lynn	1994	The Lake submerges the Tree: this constitutes the image of Major Superiority. In the same way, though the noble man may stand alone, he does so without fear, and, if he has to withdraw from the world, he remains free from resentment.
6.	Richard Rutt	1996	Still Water submerges Trees: <i>Daguo</i> . A prince thus stands alone unafraid, withdraws from the world without regret.
7.	Alfred Huang	1998	The lake rises over the tree. An image of Great Exceeding. In correspondence with this, the superior person stands alone without fear and withdraws from the world with no depression.
8.	Ritsema	2005	The Pond submerges Wood. The Great Exceeding. A jun zi uses solitary establishing not to fear and retiring from the age without melancholy.
9.			
10.			

Yu: 懼 jù/quail = heart like a bird = timid, fearful

Wang Bi: This is how Da Guo is constituted, something to which the ordinary cannot attain.

Kong Yingda: ... there are two meanings here 1) refers to the natural world where something rises superior to its ordinary condition as here where a lake submerges the trees and 2) refers to a great person, who by rising above the common run of humanity, manages to salvage difficult situations. (my paraphrase)

悶 mēn vs. mèn mēn = stuffy, covered, sealed up, shut in (doors), tightly closed
 mèn = bored, frustrated; depressed

Dà Xiàng Zhuàn – Eight Translations

29. 水 洊 至, 習 坎; 君 子 以
 Shuǐ jiàn zhì xí kǎn; jūn zǐ yǐ
 常 德 行, 習 教 事
 cháng dé xíng xí jiāo shì.

1.	James Legge	1899	[The representation of] water flowing on continuously forms the repeated Kan. The superior man, in accordance with this, maintains constantly the virtue (of his heart) and (the integrity of) his conduct, and practices the business of instruction.
2.	Wilhelm/Baynes	1950	Water flows on uninterruptedly and reaches its goal: The image of The Abyssal repeated. Thus the superior man walks in lasting virtue and carries on the business of teaching.
3.	John Blofeld	1965	This hexagram symbolizes water flowing on and on and Abyss upon Abyss. The Superior Man acts in accordance with the immutable virtues and spends much of his time instructing others in the conduct of affairs.
4.	Titus Yu	1983	water flows on course – Testing Wings Over the Ravine the exemplar moves in the continuum with heart-directed actions tests wings in teaching
5.	Richard Lynn	1994	Water keeps coming on: this constitutes the image of Constant Sink Hole. In the same way, the noble man consistently practices virtuous conduct and constantly engages in moral transformation.
6.	Richard Rutt	1996	Water flows continuously: <i>Kan</i> . A prince thus constantly exercises his powers and perseveres with his instructions.
7.	Alfred Huang	1998	Water flows on twice over. Darkness is doubled. In correspondence with this, the superior person cultivates and practices virtue constantly and responds through teaching.
8.	Ritsema	2005	Streams reiterated culminate. Repeated Gorge. A jun zi uses constancy in actualizing-dao to move and repetition to teach affairs.
9.			
10.			

Wang Bi: when danger goes unrelieved, moral transformation must not be neglected, this is why the text says Only when one constantly practices dealing with Sink Holes can one manage to avoid being brought to grief by perilous situations. This is why the noble person takes Constant Sink Hole as his model, for in doing so he consistently practices virtuous conduct and constant engagement in moral transformation. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

30. 明 兩 作, 離; 大 人 以
Míng liǎng zuò lí; dà rén yǐ
繼 明 照 于 四 方。
jì míng zhào yú sì fāng.

1.	James Legge	1899	[The trigram for] brightness repeated, forms Li. The great man, in accordance with this, cultivates more and more his brilliant (virtue), and diffuses its brightness over the four quarters (of the land).
2.	Wilhelm/Baynes	1950	That which is bright rises twice: The image of Fire. Thus the great man, by perpetuating his brightness, illumines the four quarters of the world.
3.	John Blofeld	1965	This hexagram symbolizes fire rising in two tongues of brilliant flame. The Superior Man, by perpetuating the brilliance (of the ancients), illumines every quarter of the earth.
4.	Titus Yu	1983	light twice rises – Yellow Moth the sage, incessantly bright, diffuses to the four regions
5.	Richard Lynn	1994	The bright ones act as a pair: this constitutes the image of Cohesion. In the same way, the great man continuously casts his brilliance in all four directions.
6.	Richard Rutt	1996	Double Light produces: <i>Li</i> . A great man thus continues spreading light to the four quarters.
7.	Alfred Huang	1998	Brightness is doubled. An image of the brightness of the sun. In correspondence with this, a great person continuously radiates brilliant virtue and deeds all over the world.
8.	Ritsema	2005	Brightness doubled arouses the Radiance. The great in the person uses consecutive brightening to illuminate tending-towards the four sides.
9.			
10.			

Wang Bi: Ji [continue/continuously] here means “without cease”.
When these bright ones cast their light one after the other, the illumination never ceases.

Dà Xiàng Zhuàn – Eight Translations

31. 山 上 有 澤, 咸; 君 子 以 虛 受 人。
 Shān shàng yǒu zé xián; jūn zǐ yǐ xū shòu rén.

1.	James Legge	1899	[The trigram representing] a mountain and above it that for (the waters of) a marsh form Xian. The superior man, in accordance with this, keeps his mind free from preoccupation, and open to receive (the influences of) others.
2.	Wilhelm/Baynes	1950	A lake on the mountain: The image of Influence. Thus the superior man encourages people to approach him by his readiness to receive them.
3.	John Blofeld	1965	This hexagram symbolizes a lake situated upon a mountain. In dealing with men, the Superior Man shows himself to be entirely void (of selfishness).
4.	Titus Yu	1983	lake on the mountain – Stimulation the exemplar is emptied receives people
5.	Richard Lynn	1994	The Lake is above the Mountain: this constitutes the image of Reciprocity. In the same way, the noble man receives others with self-effacement. [xu lit. means emptiness]
6.	Richard Rutt	1996	Mountain with Still Water above: <i>Xian</i> . A prince gives his full attention to men he receives.
7.	Alfred Huang	1998	Lake on Mountain. An image of Mutual Influence. In correspondence with this, the superior person opens his heart and mind to accept people without prejudice.
8.	Ritsema	2005	The Mountain possesses Pond above. Conjunction. A jun zi uses emptiness to acquiesce the people.
9.			
10.			

Wang Bi: when one receives others in a self effacing manner, they will be stimulated and respond. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

32. 雷 風, 恆; 君 子 以 立 不 易 方。
 Léi fēng héng; jūn zǐ yǐ lì bù yì fāng.

1.	James Legge	1899	[The trigram representing] thunder and that for wind form Heng. The superior man, in accordance with this, stands firm, and does not change his method (of operation).
2.	Wilhelm/Baynes	1950	Thunder and wind: The image of Duration. Thus the superior man stands firm and does not change his direction.
3.	John Blofeld	1965	This hexagram symbolizes thunder accompanied by wind. The Superior Man stands so firmly that he cannot be uprooted.
4.	Titus Yu	1983	thunder and wind – Inner Light the exemplar stands without changing direction
5.	Richard Lynn	1994	Thunder together with Wind: this constitutes the image of Perseverance. In the same way, the noble man takes a stand and does not change his direction.
6.	Richard Rutt	1996	Thunder and Wind: <i>Heng</i> . A prince thus stands still without changing direction.
7.	Alfred Huang	1998	The union of Thunder and Wind. An image of Long Lasting. In correspondence with this, the superior person stands firm without changing his aim.
8.	Ritsema	2005	Thunder and Wind. Persevering. A jun zi uses establishing, not versatility on all sides.
9.			
10.			

Wang Bi: the Eldest Yang and the Eldest Yin join forces and work together, this constitutes the Dao of everlasting duration. One succeeds at Perseverance, and thus does not change [course]. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

33. 天 下 有 山, 遁/遯; 君 子 以 遠 小 人,
 Tiān xià yǒu shān dùn/dùn; jūn zǐ yǐ yuǎn xiǎo rén,
 不 惡 而 嚴。
 bù è/wù ér yán.

1.	James Legge	1899	[The trigram representing] the sky and below it that for a mountain form Dun The superior man, in accordance with this, keeps small men at a distance, not by showing that he hates them, but by his own dignified gravity.
2.	Wilhelm/Baynes	1950	Mountain under heaven: The image of Retreat. Thus the superior man keeps the inferior man at a distance, not angrily but with reserve.
3.	John Blofeld	1965	This hexagram symbolizes mountains beneath the sky. The Superior Man, by keeping his distance from men of inferior character, avoids having to display wrath and preserves his dignity.
4.	Titus Yu	1983	mountain under heaven – The Pig the exemplar keeps distant from petty people is stern without a twisted heart
5.	Richard Lynn	1994	Below Heaven there is the Mountain: this constitutes the image of Dun [Withdrawal]. In the same way, the noble man keeps at a distance the petty man, whom he does not overtly despise but from whom he remains aloof.
6.	Richard Rutt	1996	Heaven with Mountain beneath: <i>Dun</i> . A prince thus distances himself from small men, not with hatred, but with dignity.
7.	Alfred Huang	1998	Mountain under Heaven. An image of Retreat. In correspondence with this, the superior person keeps inferior persons at a distance, with dignity but without ill will.
8.	Ritsema	2005	Heaven possesses Mountain below. Retiring. A jun zi uses distancing the small in a person and not hating and-also intimidating.
9.			
10.			

遁 M:6579 & 遯 M:6586 have the same meaning and are used interchangeably. The latter is the original form.

Dà Xiàng Zhuàn – Eight Translations

34. 雷 在 天 上, 大 壯; 君 子 以 非 禮 勿 履。
 Léi zài tiān shàng dà zhuàng; jūn-zǐ yǐ fēi lǐ wù lǚ.

1.	James Legge	1899	[The trigram representing] heaven and above it that for thunder form Da Zhuan. The superior man, in accordance with this, does not take a step which is not according to propriety.
2.	Wilhelm/Baynes	1950	Thunder in heaven above: The image of The Power of the Great. Thus the superior man does not tread upon paths that do not accord with the established order.
3.	John Blofeld	1965	This hexagram symbolizes thunder in the sky. The Superior Man never takes a step involving impropriety.
4.	Titus Yu	1983	thunder in heaven – Great Force the exemplar doesn't tread contrary to propriety
5.	Richard Lynn	1994	Above Heaven there is Thunder: this constitutes the image of Dazhuang [Great Strength]. {this signifies action taken by the hard and strong} In the same way, the noble man will not tread any course that is not commensurate with decorum.
6.	Richard Rutt	1996	Thunder over Heaven: <i>Dazhuang</i> . A prince thus will not speak a word or take a step without propriety.
7.	Alfred Huang	1998	Thunder above Heaven. An image of Great Strength. In correspondence with this, the superior person does not act contrary to courtesy.
8.	Ritsema	2005	Thunder located above Heaven. The Great's Vigor. A jun zi uses no code whatever, nowhere treading.
9.			
10.			

Wang Bi: to be strong but violate decorum would result in misfortune ...

Dà Xiàng Zhuàn – Eight Translations

35. 明 出 地 上, 晉; 君 子 以 自 昭 明 德。
 Míng chū dì shàng jìn; jūn zǐ yǐ zì zhāo míng dé.

1.	James Legge	1899	[The trigram representing] the earth and that for the bright (sun) coming forth above it form Jin. The superior man, in accordance with this, gives himself to make more brilliant his bright virtue.
2.	Wilhelm/Baynes	1950	The sun rises over the earth: The image of Progress. Thus the superior man himself brightens his bright virtue.
3.	John Blofeld	1965	This hexagram symbolizes fire blazing from the earth. The Superior Man reflects in his person the glory of (heaven's) virtue.
4.	Titus Yu	1983	light surfaces from the earth – Rising the exemplar, with enlightenment, illumines heart-directed actions
5.	Richard Lynn	1994	Brightness appears above the Earth: this constitutes the image of Advance. In the same way, the noble man illuminates himself with bright virtue.
6.	Richard Rutt	1996	Light above Earth: <i>Jin</i> . A prince thus himself shines with bright powers.
7.	Alfred Huang	1998	The Light comes forth over the Earth. An image of Proceeding Forward. In correspondence with this, the superior person cultivates his virtues and brightens them by himself.
8.	Ritsema	2005	Brightness emerging above the Earth. Prospering. A jun zi uses originating enlightening to brighten actualizing-dao.
9.			
10.			

Wang Bi: It is through obedience that he adheres to brightness and in so doing realizes the Dao of self-illumination.

Dà Xiàng Zhuàn – Eight Translations

36. 明 入 地 中, 明 夷; 君 子 以 蒞 眾,
 Míng rù dì zhōng míng yí; jūn zǐ yǐ lì zhòng,
 用 晦 而 明。
 yòng huì ér míng.

1.	James Legge	1899	[The trigram representing] earth and that for the bright (sun) entering within it from Ming Yi. The superior man, in accordance with this, conducts his management of men; — he shows his intelligence by keeping it obscured.
2.	Wilhelm/Baynes	1950	The light has sunk into the earth: The image of Darkening of the Light. Thus does the superior man live with the great mass: he veils his light, yet still shines.
3.	John Blofeld	1965	This hexagram symbolizes light hidden within the earth. In governing the people, the Superior Man, though taking care to conceal (his light), nevertheless shines.
4.	Titus Yu	1983	light dips below the horizon – Feigning Bird the exemplar approaches the multitude uses obscurity but remains luminous
5.	Richard Lynn	1994	The Light has gone into the Earth: this constitutes the image of Suppression of the Light. In the same way, the noble man oversees the mass of common folk. It is by keeping it dark that brilliance is had.
6.	Richard Rutt	1996	Light goes under Earth: <i>Mingyi</i> . A prince thus supervises the masses, using the darkness to shine in.
7.	Alfred Huang	1998	Brightness has sunk under the Earth. An image of Brilliance Injured. In correspondence with this, the superior person remains in harmony with the multitude. Covering his brilliance, yet his light is still shining.
8.	Ritsema	2005	Brightness entering the Earth's center. Brightness Hidden. A jun zi uses supervising the crowds availing of darkening and-also brightening.
9.			
10.			

Wang Bi: One who displays brilliance in overseeing the mass of common folk will harm them and make them false.

Dà Xiàng Zhuàn – Eight Translations

37. 風 自 火 出, 家 人; 君 子 以
 Fēng zì huǒ chū jiā rén; jūn zǐ yǐ
 言 有 物, 而 行 有 恆。
 yán yǒu wù ér xíng yǒu héng.

1.	James Legge	1899	[The trigram representing] fire and that for wind coming forth from it, form Jia Ren. The superior man, in accordance with this, orders his words according to (the truth of) things, and his conduct so that it is uniformly consistent.
2.	Wilhelm/Baynes	1950	Wind comes forth from fire: The image of The Family. Thus the superior man has substance in his words and duration in his way of life.
3.	John Blofeld	1965	This hexagram symbolizes wind rising from fire. The Superior Man's speech is full of substance and he behaves with constancy.
4.	Titus Yu	1983	wind rises from the fire – Family Members the exemplar speaks with substance acts with inner light
5.	Richard Lynn	1994	Wind emerges from Fire: this constitutes the image of the Family. In the same way, the noble man ensures that his words have substance and his actions perseverance.
6.	Richard Rutt	1996	Wind comes from Fire: <i>Jiaren</i> . A prince thus sees that his words have substance and his deeds endure.
7.	Alfred Huang	1998	Wind comes forth from the fire. An image of Household. In correspondence with this, the superior person is substantial in his words and consistent in his deeds.
8.	Ritsema	2005	Wind originating from Fire emerging. Household People. A jun zi uses words to possess beings and-also movement to possess perseverance.
9.			
10.			

Wang Bi: It is powerful action that starts from the inside [inner trigram Li] and provide sfor their mutual generation.
Kong Yingda When the fire first emerges, it becomes a powerful action thanks to the wind, but once the fire is burning at full strength, it produces more wind. In the way these phenomena generate each other there is a resemblance to the concept that constitutes a family. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

38. 上 火 下 澤, 睽; 君 子 以 同 而 異。
 Shàng huǒ xià zé kuí; jūn zǐ yǐ tóng ér yì.

1.	James Legge	1899	[The trigram representing] fire above and that for (the waters of) a marsh below, form Kui. The superior man, in accordance with this, where there is a general agreement, yet admits diversity.
2.	Wilhelm/Baynes	1950	Above, fire; below the lake: The image of Opposition. Thus amid all fellowship the superior man retains his individuality.
3.	John Blofeld	1965	This hexagram symbolizes fire above and a marshy lake below. The Superior Man achieves difference through unity.
4.	Titus Yu	1983	fire above lake below – Not Eye to Eye the exemplar, out of unity, discerns variety
5.	Richard Lynn	1994	Above Fire and below Lake: this constitutes the image of Contrariety. In the same way, the noble man differentiates among things while remaining sensitive to their similarities.
6.	Richard Rutt	1996	Fire above, Still Water below: <i>Kui</i> . A prince thus recognizes differences, despite similarities.
7.	Alfred Huang	1998	Fire above, Lake below. An image of Diversity. In correspondence with this, the superior person seeks common ground on major issues while reserving differences for minor ones.
8.	Ritsema	2005	Fire above, Pond below. Polarizing. A jun zi uses concording and-also dividing.
9.			
10.			

Wang Bi: His appreciation of similarities stems from his thorough grasp of the principles of things, and his appreciation of differences emerges in the course of his practical handling of affairs.

Dà Xiàng Zhuàn – Eight Translations

39. 山 上 有 水, 蹇; 君 子 以 反 身 修 德。
 Shān shàng yǒu shuǐ jiǎn; jūn zǐ yǐ fǎn shēn xiū dé.

1.	James Legge	1899	[The trigram representing] a mountain, and above it that for water, form Jian. The superior man, in accordance with this, turns round (and examines) himself, and cultivates his virtue.
2.	Wilhelm/Baynes	1950	water on the mountain: The image of Obstruction. Thus the superior man turns his attention to himself and molds his character.
3.	John Blofeld	1965	This hexagram symbolizes water upon a mountain. The Superior Man cultivates virtue by bringing about a revolution within himself.
4.	Titus Yu	1983	water on the mountain – Stumbling Blocks the exemplar introspects cultivates heart-directed actions
5.	Richard Lynn	1994	Atop the Mountain there is Water: this constitutes the image of Adversity. In the same way, the noble man reflects upon himself and cultivates virtue.
6.	Richard Rutt	1996	Mountain with Water above: <i>Jian</i> . A prince thus turns to himself to cultivate his powers.
7.	Alfred Huang	1998	Water on the Mountain. An image of Hardship. In correspondence with this, the superior person is introspective to cultivate his virtue.
8.	Ritsema	2005	The Mountain possesses Stream above. Limping. A jun zi uses reversing individuality to renovate actualizing-dao.
9.			
10.			

Wang Bi: To dispel trouble there is nothing better that one can do than “reflect ...

Dà Xiàng Zhuàn – Eight Translations

40. 雷 雨 作, 解; 君 子 以 赦 過 宥 罪。
 Léi yǔ zuò jiě/xiè; jūn zǐ yǐ shè guò yòu zuì.

1.	James Legge	1899	[The trigram representing] thunder and that for rain, with these phenomena in a state of manifestation, form Jie. The superior man, in accordance with this, forgives errors, and deals gently with crimes.
2.	Wilhelm/Baynes	1950	Thunder and rain set in: The image of Deliverance. Thus the superior man pardons mistakes and forgives misdeeds.
3.	John Blofeld	1965	This hexagram symbolizes thunder and rain bringing Release. The Superior Man tends to forgive wrongs and deals leniently with crimes.
4.	Titus Yu	1983	thunder and rain arise – Cutting Through the exemplar forgives over-flights tolerates dissenting eyes
5.	Richard Lynn	1994	Thunder and Rain perform their roles: this constitutes the image of Release. In the same way, the noble man forgives misdeeds and pardons wrongdoing.
6.	Richard Rutt	1996	Thunder and Rain occur: <i>Jie</i> . A prince thus forgives trespasses and pardons crimes.
7.	Alfred Huang	1998	Rolling Thunder with heavy Rain. An image of Relief. In correspondence with this, the superior person pardons mistakes and deals gently with misdeeds.
8.	Ritsema	2005	Thunder and Rain arousing. Unraveling. A jun zi uses forgiving excess to pardon offenses.
9.			
10.			

AS: jiě = to loosen [Meng]; explain [Zuo]; divide [Guoyu]; cut up (an ox) [Zhuang]
 p.313 xiè = be slack, idle careless [Shijing]
 懈 jiè = lazy, remiss [Xiaojing]

Dà Xiàng Zhuàn – Eight Translations

41. 山下有澤，損；君子以懲忿窒欲。
 Shān xià yǒu zé sǔn; jūn zǐ yǐ chéng fèn zhì yù.

1.	James Legge	1899	[The trigram representing] a mountain and beneath it that for the waters of a marsh, form Sun. The superior man, in accordance with this, restrains his wrath and represses his desires.
2.	Wilhelm/Baynes	1950	At the foot of the mountain, the lake: The image of Decrease. Thus the superior man controls his anger and restrains his instincts.
3.	John Blofeld	1965	This hexagram symbolizes a marshy lake at the foot of a mountain. The Superior Man keeps his anger under control and is moderate in his desires.
4.	Titus Yu	1983	lake below the mountain – Taking Away the exemplar quells anger quenches passions
5.	Richard Lynn	1994	Below the Mountain there is the Lake: this constitutes the image of Diminution. In the same way, the noble man checks his anger and smothers his desire.
6.	Richard Rutt	1996	Mountain with Still Water beneath: <i>Sun</i> . A prince thus checks anger and restrains desires.
7.	Alfred Huang	1998	At the foot of the Mountain, there is a Lake. An image of Decreasing. In correspondence with this, the superior person controls his anger and restrains his desire.
8.	Ritsema	2005	The Mountain possesses Pond below. Diminishing. A jun zi uses curbing anger and blocking appetites.
9.			
10.			

Wang Bi: No greater good comes from being able to diminish something than the good of dealing with anger and desire.

Cheng Yi: ... When the noble man observes the image of Sun, he uses it as a guide to bring Diminution to himself. In the course of cultivating himself, the things that he ought to diminish are, of course, anger and desire.

Dà Xiàng Zhuàn – Eight Translations

42. 風 雷, 益; 君 子 以
 Fēng léi yì; jūn zǐ yǐ
 見 善 則 遷, 有 過 則 改。
 jiàn shàn zé qiān, yǒu guò zé gǎi.

1.	James Legge	1899	[The trigram representing] wind and that for thunder form Yi. The superior man, in accordance with this, when he sees what is good, moves towards it; and when he sees his errors, he turns from them.
2.	Wilhelm/Baynes	1950	Wind and thunder: The image of Increase. Thus the superior man, if he sees good he imitates it; if he has faults, he rids himself of them.
3.	John Blofeld	1965	This hexagram symbolizes wind and thunder. The Superior Man seeing what is good, imitates it; and seeing what is bad, he corrects it.
4.	Titus Yu	1983	wind and thunder – Giving To the exemplar sees quality and migrates to it flies too far then turns around
5.	Richard Lynn	1994	Wind and Thunder: this constitutes the image of Increase. In the same way, the noble man shifts to the good when he sees it and corrects his errors when he has them.
6.	Richard Rutt	1996	Wind and Thunder: Yi. A prince thus sees good and follows it, has faults and corrects them.
7.	Alfred Huang	1998	Wind and Thunder support each other. An image of Increasing. In correspondence with this, the superior person follows the good when he sees it, and corrects his fault when he finds it.
8.	Ritsema	2005	Wind and Thunder. Augmenting. A jun zi uses viewing improvement, by consequence shifting. and possessing excess by consequence amending.
9.			
10.			

見 jiàn = to see, look, watch (use your eyes)
 見 xiàn = to appear, manifest

Dà Xiàng Zhuàn – Eight Translations

43. 澤 上 于 天, 夬; 君 子 以
 Zé shàng yú tiān guài; jūn zǐ yǐ
 施 祿 及 下, 居 德 則 忌。
 shī lù jí xià, jū dé zé jì.

1.	James Legge	1899	[The trigram representing] heaven and that for the waters of a marsh mounting above it form Guai. The superior man, in accordance with this, bestows emolument on those below him, and dislikes allowing his gifts to accumulate (undispensed).
2.	Wilhelm/Baynes	1950	The lake has risen up to heaven: The image of Break-Through. Thus the superior man dispenses riches downward and refrains from resting on his virtue.
3.	John Blofeld	1965	This hexagram symbolizes a marshy lake being drawn (sucked) towards the sky. The Superior Man distributes his emoluments to those below; dwelling in virtue, he renounces them.
4.	Titus Yu	1983	lake in heaven – Incisive the exemplar bestows grace downward censures dwelling on heart-directed actions
5.	Richard Lynn	1994	The Lake has risen higher than the Sky: this constitutes the image of Resolution. In the same way, the noble man dispenses blessings so they reach those below. He dwells in virtue and so clarifies what one should be averse to.
6.	Richard Rutt	1996	Still Water over Heaven: <i>Guai</i> . A prince thus bestows stipends on those below; restraining his powers displeases him.
7.	Alfred Huang	1998	Water of the lake accumulates in Heaven. An image of Eliminating. In correspondence with this, the superior person bestows his wealth upon those below him and considers not his own merits.
8.	Ritsema	2005	Pond above with-respect-to Heaven. Parting. A jun zi uses spreading benefits extending to the below and residing in actualizing-dao, by consequence keeping aloof.
9.			
10.			

Wang Bi: the lake having risen above the sky refers to moisture which then rains down and benefits/blesses all below.
 (my paraphrase)
 忌 ji/averse to = jìn prohibit (Lynn does not provide the character but must be 禁 forbid, prohibit, prevent)

Dà Xiàng Zhuàn – Eight Translations

44. 天 下 有 風， 姤； 后 以 施 命 誥 四 方。
 Tiān xià yǒu fēng gòu; hòu yǐ shī mìng gào sì fāng.

1.	James Legge	1899	[The trigram representing] wind and that for the sky above it form Gou. The sovereign, in accordance with this, delivers his charges, and promulgates his announcements throughout the four quarters (of the kingdom).
2.	Wilhelm/Baynes	1950	Under heaven, wind: The image of Coming to Meet. Thus does the prince act when disseminating his commands and proclaiming them to the four quarters of heaven.
3.	John Blofeld	1965	This hexagram symbolizes wind blowing across the face of the earth. When the Ruler issues commands, he has them proclaimed in every corner of the world.
4.	Titus Yu	1983	wind under heaven – The Matriarch the ruler gives direction speaks to the four regions
5.	Richard Lynn	1994	Below Heaven there is Wind: this constitutes the image of Encounter. In the same way, the sovereign issues his commands and makes known his wishes to the four quarters of the world.
6.	Richard Rutt	1996	Heaven with Wind beneath: <i>Gou</i> . A lord thus issues orders and announces them to the four quarters.
7.	Alfred Huang	1998	Under Heaven there is Wind. An image of Encountering. In correspondence with this, the prince delivers his commands and makes them known to the four quarters of his kingdom.
8.	Ritsema	2005	Heaven possessing Wind below. Coupling. The crown prince uses spreading fate to command the four sides.
9.			
10.			

Dà Xiàng Zhuàn – Eight Translations

45. 澤 上 於 地, 萃; 君 子 以
 Zé shàng yú dì **cui**; jūn zǐ yǐ
 除 戎 器 戒 不 虞
 chú róng qì jiè bù yú.

1.	James Legge	1899	[The trigram representing] earth and that for the waters of a marsh raised above it form Cui. The superior man, in accordance with this, has his weapons of war in good repair, to be prepared against unforeseen contingencies.
2.	Wilhelm/Baynes	1950	Over the earth, the lake: The image of Gathering Together. Thus the superior man renews his weapons in order to meet the unforeseen.
3.	John Blofeld	1965	This hexagram symbolizes a marshy lake rising above the earth. The Superior Man gathers together his weapons in order to provide against the unforeseen.
4.	Titus Yu	1983	lake on the earth – Congregating for the Harvest the exemplar maintains weapons guards against the unexpected
5.	Richard Lynn	1994	The Lake has risen higher than the Earth: this constitutes the image of Gathering. In the same way, the noble man gets his weapons in order, so he may use them to deal with emergencies.
6.	Richard Rutt	1996	Still Water over Earth: <i>Cui</i> . A prince thus arranges his weapons, to guard against emergency.
7.	Alfred Huang	1998	Lake over Earth. An image of Bringing Together. In correspondence with this, the superior person repairs his weapons to guard against unexpected happenings.
8.	Ritsema	2005	Pond above with-respect-to Earth. Clustering. A jun zi uses eliminating weapons for implements and warning, not precautions.
9.			
10.			

Wang Bi: If gathering occurs without defenses in place, the common man will start to have a mind of his own, which is explained by Note 7 as the masses [common good] disintegrating with each person trying to protect himself. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

46. 地 中 生 木, 升;
 Dì zhōng shēng mù shēng;
 君 子 以 順 德, 積 小 以 高 大。
 jūn zǐ yǐ shùn dé jī xiǎo yǐ gāo dà.

1.	James Legge	1899	[The trigram representing] wood and that for earth with the wood growing in the midst of it form Sheng. The superior man, in accordance with this, pays careful attention to his virtue, and accumulates the small developments of it till it is high and great.
2.	Wilhelm/Baynes	1950	Within the earth, wood grows: The image of Pushing Upward. Thus the superior man of devoted character heaps up small things in order to achieve something high and great.
3.	John Blofeld	1965	This hexagram symbolizes trees growing upward from the earth. The Superior Man most willingly accords with virtuous ways; starting from small things, he accumulates a great heap (of merit).
4.	Titus Yu	1983	trees grow within the earth – Ascending the exemplar coordinates heart-directed actions builds the high and great from the small
5.	Richard Lynn	1994	Within the Earth grows the Tree: this constitutes the image of Climbing. In the same way, the noble man lets virtue be his guide and little by little becomes lofty and great.
6.	Richard Rutt	1996	Trees grow from the Earth: <i>Sheng</i> . A prince thus complies with his powers, accumulating the small to grow great and high.
7.	Alfred Huang	1998	Within the Earth, Wood grows. An image of Growing Upward. In correspondence with this, the superior person cultivates his virtue in proper order. He accumulates the small achievements and develops them higher and greater.
8.	Ritsema	2005	The Earth's center generates Wood. Ascending. A jun zi uses yielding to actualizing-dao and amassing the small to use the great high.
9.			
10.			

Dà Xiàng Zhuàn – Eight Translations

47. 澤 無 水, 困; 君 子 以 致 命 遂 志。
 Zé wú shuǐ kùn; jūn zǐ yǐ zhì mìng suì zhì.

1.	James Legge	1899	[The trigram representing] a marsh and (below it that for a defile, which has drained the other dry so that there is) no water in it, form Kun. The superior man, in accordance with this, will sacrifice his life in order to carry out his purpose.
2.	Wilhelm/Baynes	1950	There is no water in the lake: The image of Exhaustion. Thus the superior man stakes his life on following his will.
3.	John Blofeld	1965	This hexagram symbolizes a marsh in which no water (appears). The Superior Man risks his life to carry out his will.
4.	Titus Yu	1983	a lake without water – Circumscribed the exemplar keeps to the direction tracks the heart's intent
5.	Richard Lynn	1994	The Lake has no Water: this constitutes the image of Impasse. In the same way, the noble man would sacrifice his life in pursuit of his goals.
6.	Richard Rutt	1996	Still Water drained by Running Water: <i>Kun</i> . A prince thus gives up his life to follow his aim.
7.	Alfred Huang	1998	Lake without Water. An image of Exhausting. In correspondence with this, the superior person spares no effort in fulfilling his inspiration.
8.	Ritsema	2005	Pond without Stream. Confinement. A jun zi uses involving in fate to release purpose.
9.			
10.			

Wang Bi: The lake has no water comes from the fact that the water is below the lake.
 One who bends his will when he encounters Impasse is a petty man.
 The noble man may certainly find himself in straitened circumstances, but he would never forget the Dao.

Dà Xiàng Zhuàn – Eight Translations

48. 木 上 有 水, 井; 君 子 以 勞 民 勸 相。
 Mù shàng yǒu shuǐ jǐng; jūn zǐ yǐ láo/lào mín quàn xiāng.

1.	James Legge	1899	[The trigram representing] wood and above it that for water form Jing. The superior man, in accordance with this, comforts the people. and stimulates them to mutual helpfulness.
2.	Wilhelm/Baynes	1950	Water over wood: The image of The Well. Thus the superior man encourages the people at their work, and exhorts them to help one another.
3.	John Blofeld	1965	This hexagram symbolizes water over wood. The Superior Man encourages the people with advice and assistance.
4.	Titus Yu	1983	water above wood – The Well the exemplar incites the people rouses cooperation
5.	Richard Lynn	1994	Above Wood there is Water: this constitutes the image of The Well. In the same way, the noble man rewards the common folk for their toil and encourages them to help each other.
6.	Richard Rutt	1996	Trees below, Water above: <i>Jing</i> . A prince thus encourages the people to help one another.
7.	Alfred Huang	1998	Water over Wood. An image of Replenishing. In correspondence with this, the superior person encourages the people at their work and urges them to help one another.
8.	Ritsema	2005	Wood possesses Stream above. The Well. A jun zi uses the toiling commoners to encourage reciprocity.
9.			
10.			

勞 láo M: 3826 = to labor, to toil
 lào M: 3826b = to reward, recompense; encourage

Wang Bi: Xiang [each other] is like zhu [help].
 Wood is the bucket or dipper which raises up the water, which in turn provides nourishment to the people.
 Nourishment is the reward and it is best when it is not exhaustible. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

49. 澤 中 有 火, 革; 君 子 以 治 歷 明 時。
 Zé zhōng yǒu huǒ gé; jūn zǐ yǐ zhì lì míng shí.

1.	James Legge	1899	[The trigram representing the waters of] a marsh and that for fire in the midst of them form Ge. The superior man, in accordance with this, regulates his (astronomical) calculations, and makes clear the seasons and the times.
2.	Wilhelm/Baynes	1950	Fire in the lake: The image of Revolution. Thus the superior man sets the calendar in order and makes the seasons clear.
3.	John Blofeld	1965	This hexagram symbolizes fire rising from a marshy lake. The Superior Man regulates the calendar and thus ensures that men are clear about the times and seasons.
4.	Titus Yu	1983	fire within the lake – Processing the Hide the exemplar introduced the calendar illuminated the time
5.	Richard Lynn	1994	Inside the Lake there is Fire: this constitutes the image of Radical Change. In the same way, the noble man orders the calendar and clarifies the seasons.
6.	Richard Rutt	1996	Fire under Still Water: <i>Ge</i> . A prince thus works out the calendar and announces the seasons.
7.	Alfred Huang	1998	Fire in the midst of the Lake. An image of Abolishing the Old. In correspondence with this, the superior person watches the changes of the planets and sets the calendar in order, making the time of the seasons clear.
8.	Ritsema	2005	The Pond in the center possesses Fire. Skinning. A jun zi uses regulating the calendar to brighten the seasons.
9.			
10.			

Dà Xiàng Zhuàn – Eight Translations

50. 木 上 有 火, 鼎; 君 子 以 正 位 凝 命。
 Mù shàng yǒu huǒ **dǐng**; jūn zǐ yǐ zhèng wèi níng mìng.

1.	James Legge	1899	[The trigram representing] wood and above it that for fire form Ding. The superior man, in accordance with this, keeps his every position correct, and maintains secure the appointment (of Heaven).
2.	Wilhelm/Baynes	1950	Fire over wood: The image of The Caldron. Thus the superior man consolidates his fate by making his position correct.
3.	John Blofeld	1965	This hexagram symbolizes fire upon wood. The Superior Man, taking his stance as righteousness requires, adheres firmly to heaven's decrees.
4.	Titus Yu	1983	fire over wood – Sacrificial Caldron the exemplar attunes the position crystalizes the direction
5.	Richard Lynn	1994	Above Wood, there is Fire: this constitutes the image of the Caldron. In the same way, the noble man rectifies positions and makes his orders firm. [Ning [make firm] refers to an appearance of severity and discipline]
6.	Richard Rutt	1996	Fire over Trees: <i>Ding</i> . A prince thus keeps his stance correct, making his orders hold.
7.	Alfred Huang	1998	Fire over Wood. An image of Establishing the New. In correspondence with this, the superior person rectifies his position and fulfills the will of Heaven.
8.	Ritsema	2005	Wood possesses Fire above. The Vessel. A jun zi uses correcting the position to solidify fate.
9.			
10.			

Wang Bi: Ge means ‘get rid of the old’, Ding means ‘embrace or complete the new’
 ‘Rectify positions’ means clarifying how the noble and the common should have their proper places
 in the social order. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

51. 洊 雷, 震; 君 子 以 恐 懼 修 身 or 省。
 Jiàn léi zhèn; jūn zǐ yǐ kǒng jù xiū shēn or shěng/xǐng.

1.	James Legge	1899	[The trigram representing] thunder being repeated, forms Zhen. The superior man, in accordance with this, is fearful and apprehensive, cultivates (his virtue), and examines (his faults).
2.	Wilhelm/Baynes	1950	Thunder repeated: The image of Shock. Thus the superior man sets his life in order and examines himself.
3.	John Blofeld	1965	This hexagram symbolizes continuous thunder. The Superior Man in fear and trembling seeks to improve himself.
4.	Titus Yu	1983	resounding thunder – Thunder Cracks the exemplar, out of fear and quailing, cultivates and inspects
5.	Richard Lynn	1994	Double Thunder: this constitutes the image of Quake. In the same way, the noble man is beset with fear and so cultivates and examines himself.
6.	Richard Rutt	1996	Thunder reverberates: <i>Zhen</i> . A prince thus is fearful and takes care to examine himself.
7.	Alfred Huang	1998	Thunder is dual. Action is doubled. In correspondence with this, the superior person with fearful mind is cultivating his virtue and examining his fault.
8.	Ritsema	2005	Reiterated Thunder. The Shake. A jun zi uses anxiety and fear to adjust inspections.
9.			
10.			

洊 is incorrectly used for 荐 both are fourth tone.荐

身 vs. 省 shēn vs. shěng/xǐng (xing means to be aware, conscious and introspective) see H:20 & 24.

Legge uses the 2nd character.

Lynn: I would amend to ‘when beset by fear’ rather than ‘is beset by fear’.

Dà Xiàng Zhuàn – Eight Translations

52. 兼 山, 艮; 君 子 以 思 不 出 其 位。
 Jiān shān gèn; jūn zǐ yǐ sī bù chū qí wèi.

1.	James Legge	1899	[The trigram representing] a mountain, one over the other, form Gen. The superior man, in accordance with this, does not go in his thoughts beyond the (duties of the) position in which he is.
2.	Wilhelm/Baynes	1950	Mountains standing close together: The image of Keeping Still. Thus the superior man does not permit his thoughts to go beyond his situation.
3.	John Blofeld	1965	This hexagram symbolizes two mountains conjoined. The Superior Man takes thought in order to avoid having to move from his position.
4.	Titus Yu	1983	a range of mountains – Concentrating the exemplar’s thinking doesn’t drift
5.	Richard Lynn	1994	Mountains linked one to another: this constitutes the image of Restraint. In the same way, the noble man is mindful of how he should not go out of his position
6.	Richard Rutt	1996	Mountains together: <i>Gen</i> . A prince thus does not let his thoughts exceed his station.
7.	Alfred Huang	1998	Mountains, one over the other. An image of Keeping Still. In correspondence with this, whatever the superior person thinks does not go beyond his duties in his position.
8.	Ritsema	2005	Joined Mountains. The Bound. A jun zi uses pondering not to emerge from one’s position.
9.			
10.			

Dà Xiàng Zhuàn – Eight Translations

53. 山 上 有 木, 漸; 君 子 以 居 賢 德, 善 俗。
 Shān shàng yǒu mù jiàn; jūn zǐ yǐ jū xián dé shàn sú.

1.	James Legge	1899	[The trigram representing] a mountain and above it that for a tree form Jian. The superior man, in accordance with this, attains to and maintains his extraordinary virtue, and makes the manners of the people good.
2.	Wilhelm/Baynes	1950	On the mountain, a tree: The image of Development. Thus the superior man abides in dignity and virtue in order to improve the mores.
3.	John Blofeld	1965	This hexagram symbolizes a tree upon a mountain. The Superior Man, abiding in holiness and virtue, inclines the people towards goodness.
4.	Titus Yu	1983	woods on the mountain – Navigating the exemplar lives to esteem heart-directed actions refine customs
5.	Richard Lynn	1994	Above the Mountain, there is the Tree: this constitutes the image of Gradual Advance. In the same way, the noble man finds a place for his worthiness [xian] and virtue [de] to dwell and so manages to improve social mores [su].
6.	Richard Rutt	1996	Trees on Mountain: <i>Jian</i> . A prince thus maintains his worth and powers, improving the customs.
7.	Alfred Huang	1998	On the Mountain there are Trees. It is an image of Developing Gradually. In correspondence with this, the superior person lives a life of virtue and improves the morals and mores of his people.
8.	Ritsema	2005	The Mountain possesses wood above. Infiltrating. A jun zi uses residing in eminent actualizing-dao to improve the customs.
9.			
10.			

Dà Xiàng Zhuàn – Eight Translations

54. 澤 上 有 雷， 歸 妹； 君 子 以 永 終 知 敝。
 Zé shàng yǒu léi guī mèi; jūn zǐ yǐ yǒng zhōng zhī bì.

1.	James Legge	1899	[The trigram representing the waters of] a marsh and over it that for thunder form Gui Mei. The superior man, in accordance with this, having regard to the far-distant end, knows the mischief (that may be done at the beginning).
2.	Wilhelm/Baynes	1950	Thunder over the lake: The image of The Marrying Maiden. Thus the superior man understands the transitory in the light of the eternity at the end.
3.	John Blofeld	1965	This hexagram symbolizes thunder over a pool. The Superior Man knows that, to achieve an enduring end, he must be aware of his mistakes at the beginning.
4.	Titus Yu	1983	thunder over the lake – Young Woman Marries the exemplar knows the fault lines streams on and follows through
5.	Richard Lynn	1994	Above the Lake, there is Thunder: this constitutes the image of Marrying Maiden. In the same way, the noble man recognizes the flaw by following a thing through to a far-distant end.
6.	Richard Rutt	1996	Thunder above Still Water: <i>Guimei</i> . A prince thus for the sake of a distant conclusion will accept the unsatisfactory.
7.	Alfred Huang	1998	Thunder over Lake. An image of Marrying Maiden. In correspondence with this, the superior person persists in everlasting relationship and avoids anything that would hurt the harmony.
8.	Ritsema	2005	The Pond possesses thunder above. Converting Maidenhood. A jun zi uses perpetually completing to know the cracked.
9.			
10.			

知 zhī = know, sense, realize; can have the meaning of 智 zhì = knowledge, wisdom

Blofeld: I would change ‘be’ to ‘become’ aware of his mistakes ...

Lynn: I would change ‘by following’ to ‘in following’

Wang Bi: Gui Mei is the Dao that shows how ends and beginnings are mutually related.

Dà Xiàng Zhuàn – Eight Translations

55. 雷 電 皆 至, 豐; 君 子 以 折 獄 致 刑。
 Léi diàn jiē zhì fēng; jūn zǐ yǐ zhé yù zhì xíng.

1.	James Legge	1899	[The trigrams representing] thunder and lightning combine to form Feng. The superior man, in accordance with this, decides cases of litigation, and apportions punishments with exactness.
2.	Wilhelm/Baynes	1950	Both thunder and lightning come: The image of Abundance. Thus the superior man decides lawsuits and carries out punishments.
3.	John Blofeld	1965	This hexagram symbolizes thunder and lightning occurring simultaneously. The Superior Man decides law suits and inflicts (the necessary) penalties.
4.	Titus Yu	1983	thunder and lightning strike at once – Grain Sacrifice the exemplar handles confinement prescribes discipline
5.	Richard Lynn	1994	Thunder and Lightning arrive together: this constitutes the image of Abundance. In the same way, the noble man decides legal cases and carries out punishments.
6.	Richard Rutt	1996	Thunder and Lightning come together: <i>Feng</i> . A prince thus decides cases of law and carries out punishments.
7.	Alfred Huang	1998	Thunder and Lightning come together. An image of Abundance. In correspondence with this, the superior person decides lawsuits with clarity and carries out punishment with exactness.
8.	Ritsema	2005	Thunder and Lightning altogether culminating. Abounding. A jun zi uses severing litigations involving punishment.
9.			
10.			

折 zhé Mathews' provides multiple definitions a-h.
 c. means 'to decide' and specifically lists zhe-yu as 'to decide a lawsuit'.
 zhe-yu also occurs in H:22.
 zhē Wenlin says this tone means 'to turn over'; hence I translated it as 'over-turn'.

Wang Bi: Such a one acts with civility and enlightenment [wenming]
 and so makes no error as to the reality and principles involved [qingli].

Kong Yingda: In deciding cases at law, one must get at what the true and false circumstances are,
 in carrying out punishments one must be sure to strike a balance between leniency and severity.

Dà Xiàng Zhuàn – Eight Translations

56. 山 上 有 火, 旅; 君 子 以
 Shān shàng yǒu huǒ lǚ; jūn zǐ yǐ
 明 慎 用 刑, 而 不 留 獄。
 míng shèn yòng xíng ér bù liú yù.

1.	James Legge	1899	[The trigram representing] a mountain and above that for fire form Lu. The superior man, in accordance with this, exerts his wisdom and caution in the use of punishments and not allowing litigations to continue.
2.	Wilhelm/Baynes	1950	Fire on the mountain: The image of The Wanderer. Thus the superior man is clear-minded and cautious in imposing penalties, and protracts no lawsuits.
3.	John Blofeld	1965	This hexagram symbolizes fire upon a mountain. The Superior Man employs wise caution in administering punishments and does not suffer the cases (brought to him) to be delayed.
4.	Titus Yu	1983	fire on the mountain – Traveling the exemplar illumines discretion uses discipline doesn't stickle over confinement
5.	Richard Lynn	1994	Above the Mountain, there is Fire: this constitutes the image of the Wanderer. In the same way, the noble man uses punishments with enlightenment and care and does not protract cases at law.
6.	Richard Rutt	1996	Fire on Mountain: <i>Lü</i> . A prince thus gives sentence with wisdom and care and does not prolong legal procedures.
7.	Alfred Huang	1998	Fire on Mountain. An image of Traveling. In correspondence with this, the superior person is prudent and precise in punishment and does not lengthen the period of imprisonment.
8.	Ritsema	2005	The Mountain possesses Fire above. Sojourning. A jun zi uses bright consideration availing of punishment and-also not detaining litigations.
9.			
10.			

Yu: *I would amend to: 'isn't a stickler about imprisonment'*

Wang Bi: He pauses to gain clarity over things, so punishment is the product of careful scrutiny.

Dà Xiàng Zhuàn – Eight Translations

57. 隨 風, 巽; 君 子 以 申 命 行 事。
 Suí fēng xùn; jūn zǐ yǐ shēn mìng xíng shì.

1.	James Legge	1899	[Two trigrams representing] wind, following each other, form Xun. The superior man, in accordance with this, reiterates his orders, and secures the practice of his affairs.
2.	Wilhelm/Baynes	1950	Winds following one upon the other: The image of Gently Penetrating. Thus the superior man spreads his commands abroad and carries out his undertakings.
3.	John Blofeld	1965	This hexagram symbolizes a favorable wind. The Superior Man performs his allotted tasks in consonance with heaven's (or the sovereign's) will.
4.	Titus Yu	1983	following the wind – A Waft of Air the exemplar gives momentum to directives sets events in motion
5.	Richard Lynn	1994	Wind following Wind: this constitutes the image of Compliance. In the same way, the noble man reiterates commands and has endeavors carried out.
6.	Richard Rutt	1996	Wind after Wind: <i>Xun</i> . A prince thus reasserts his orders and gets works carried out.
7.	Alfred Huang	1998	Following the Wind. An image of Proceeding Humbly. In correspondence with this, the superior person repeats his order and carries out his command.
8.	Ritsema	2005	Following Winds. The Root. A jun zi uses assigning fate to move affairs.
9.			
10.			

Dà Xiàng Zhuàn – Eight Translations

58. 麗澤，兌；君子以朋友講習。
 Lì zé duì; jūn zǐ yǐ péng yǒu jiǎng xí.

1.	James Legge	1899	[Two symbols representing] the waters of a marsh, one over the other, form Dui. The superior man, in accordance with this, (encourages) the conversation of friends and (the stimulus of) their (common) practice.
2.	Wilhelm/Baynes	1950	Lakes resting one on the other: The image of The Joyous. Thus the superior man joins with his friends for discussion and practice.
3.	John Blofeld	1965	This hexagram symbolizes two bodies of water conjoined. The Superior Man joins his friends in discussions and in practicing (the various arts and virtues).
4.	Titus Yu	1983	adjoining lakes – Opening Up the exemplar and friends hold discourse and test their wings
5.	Richard Lynn	1994	Lake clinging to Lake: this constitutes the image of Joy. In the same way, the noble man engages in talk and study with friends.
6.	Richard Rutt	1996	Still Waters are linked: <i>Dui</i> . A prince thus discusses his practice with friends.
7.	Alfred Huang	1998	Lakes clinging to one another. An image of Joyful. In correspondence with this, the superior person makes friends with people, discussing and practicing the Tao of Truth.
8.	Ritsema	2005	Congregating Ponds. The Open. A jun zi uses partnering with friends to explicate repeatedly.
9.			
10.			

Yu: xí ‘testing wings’ is also used in H:29

Wang Bi: Clinging [li] means linked [lian]. No more flourishing application of Joy can be found than this.

Kong Yingda: People who share the same tradition of teaching [tongmen] are called *peng*, and people who share the same goal [tongzhi] are called *you*. There is no greater joy than the joy that such *pengyou* provide one another when they gather to talk about and study the meaning of the Dao.

Dà Xiàng Zhuàn – Eight Translations

59. 風 行 水 上, 渙; 先 王 以 享 于 帝 立 廟。
 Fēng xíng shuǐ shàng huàn; xiān wáng yǐ xiǎng yú dì lì miào.

1.	James Legge	1899	[The trigram representing] water and that for wind moving above the water form Huan. The ancient kings, in accordance with this, presented offerings to God and established the ancestral temple.
2.	Wilhelm/Baynes	1950	The wind drives over the water: The image of Dispersion. Thus the kings of old sacrificed to the Lord and built temples.
3.	John Blofeld	1965	This hexagram symbolizes wind blowing across the face of the waters. The Kings of Old built temples in which to sacrifice to the Supreme Lord (of Heaven)
4.	Titus Yu	1983	wind blows over the water – Diffusing ancient kings offered sacrifice to High Divinity erected temples
5.	Richard Lynn	1994	Wind moves atop the Water: this constitutes the image of Dispersion. In the same way, the former kings made offerings to Di [the Divine Ruler] and established ancestral temples.
6.	Richard Rutt	1996	Wind moves over Water: <i>Huan</i> . Former kings thus offered sacrifices to the Lord on High and built ancestral temples.
7.	Alfred Huang	1998	The Wind moves over the Water. An image of Dispersing. In correspondence with this, the ancient king offers sacrifice to the Lord of Heaven and establishes temples.
8.	Ritsema	2005	Wind moves above Stream. Dispersing. The earlier kings used presenting tending-towards the supreme to establish the temples.
9.			
10.			

Cheng Yi: glossed Huan as *shusan* [relaxed, free of worry]

Dà Xiàng Zhuàn – Eight Translations

60. 澤 上 有 水, 節; 君 子 以
 Zé shàng yǒu shuǐ jié; jūn zǐ yǐ
 制 數 度 議 德 行
 zhì shù dù yì dé xíng.

1.	James Legge	1899	[The trigram representing] a lake, and above it that for water, form Jie. The superior man, in accordance with this, constructs his (methods of) numbering and measurement, and discusses (points of) virtue and conduct.
2.	Wilhelm/Baynes	1950	Water over lake: The image of Limitation. Thus the superior man creates number and measure, and examines the nature of virtue and correct conduct.
3.	John Blofeld	1965	This hexagram symbolizes water (held by a dyke) above a marshy lake. The Superior Man employs a system of regulations in his plans for the (widespread) practice of virtue.
4.	Titus Yu	1983	streams over the lake – Measured the exemplar sets the system of numbering and measuring ponders heart-directed movements
5.	Richard Lynn	1994	Above the Lake, there is Water: this constitutes the image of Control. In the same way, the noble man establishes limits and evaluates moral conduct.
6.	Richard Rutt	1996	Water over Still Water: <i>Jie</i> . A prince thus sets standards of measurement and discusses the exercise of his powers.
7.	Alfred Huang	1998	Water over Lake. An image of Restricting. In correspondence with this, the superior person creates numbers and measures for restriction and discusses a moral code for social conduct.
8.	Ritsema	2005	The Pond possesses Stream above. Articulating. A jun zi uses paring and reckoning the measures and deliberating actualizing-dao in movement.
9.			
10.			

Kong Yingda: Water is in the Lake [vs. H:47 where it is out/under], that is how it gets its Control. Limits [shu-du] refers to the relative amount of personal caliber [zun-bei] that one must have to be eligible for different honors [li-ming], and moral conduct [de-xing] refers to the relative amount of personal talent [ren-cai] that one must have to be worthy of various offices [kan-ren]. The noble man emulates this image and consequently establishes levels of honor with which people are to be treated so that the differences involved are always under proper control; he also evaluates their moral conduct so that the way that they are employed is always appropriate.

Dà Xiàng Zhuàn – Eight Translations

61. 澤 上 有 風, 中 孚; 君 子 以 議 獄 緩 死。
 Zé shàng yǒu fēng zhōng fú; jūn zǐ yǐ yì yù huǎn sǐ.

1.	James Legge	1899	[The trigram representing the waters of] a marsh and that for wind above it form Zhong Fu. The superior man, in accordance with this, deliberates about cases of litigation and delays (the infliction of) death.
2.	Wilhelm/Baynes	1950	Wind over lake: The image of Inner Truth. Thus the superior man discusses criminal cases in order to delay executions.
3.	John Blofeld	1965	This hexagram symbolizes wind blowing over a marshy lake. The Superior Man devotes careful thought to his judgments and is tardy in sentencing people to death.
4.	Titus Yu	1983	wind over the lake – Centering Nurtured Integrity the exemplar ponders confinement stays executions
5.	Richard Lynn	1994	Above the Lake, there is Wind: this constitutes the image of Inner Trust. In the same way, the noble man evaluates criminal punishments and mitigates the death penalty.
6.	Richard Rutt	1996	Wind over Still Water: <i>Zhongfu</i> . A prince thus takes counsel on law cases and defers executions.
7.	Alfred Huang	1998	Wind over Lake. An image of Innermost Sincerity. In correspondence with this, the superior person judges criminal cases carefully and postpones execution.
8.	Ritsema	2005	The Pond possesses Wind above. The Center Conforming. A jun zi uses deliberating litigations to delay death.
9.			
10.			

中 **zhōng**/middle, among, within, between vs. **zhòng**/hit, strike the center.

Blofeld: instead of ‘tardy in’ I propose ‘delays’ sentencing, or is ‘reluctant to’ sentence people to death.

Yu: see (21), 22, 55, 56 as well on this theme

Wang Bi: When trust emerges from within, even one who makes mistakes can find exoneration.

Kong Yingda: In a world governed by Inner Trust, it is certain that no deliberate crime would occur, and any wrongdoing as such would be but the product of error, something that could be forgiven.
Thus the noble man here should evaluate criminal cases that involve such error and mitigate those that ordinarily require the death penalty.

Dà Xiàng Zhuàn – Eight Translations

62. 山 上 有 雷, 小 過; 君 子 以 行 過 乎 恭,
 Shān shàng yǒu léi xiǎo guò; jūn zǐ yǐ xíng guò hū gōng,
 喪 過 乎 哀, 用 過 乎 儉。
 sàng/sāng guò hū āi, yòng guò hū jiǎn.

1.	James Legge	1899	[The trigram representing] hill and that for thunder above it form Xiao Guo. The superior man, in accordance with this, in his conduct exceeds in humility, in mourning exceeds in his sorrow, and in his expenditure exceeds in economy.
2.	Wilhelm/Baynes	1950	Thunder on the mountain: The image of Preponderance of the Small. Thus in his conduct the superior man gives preponderance to reverence. In bereavement gives preponderance to grief. In expenditures gives preponderance to thrift.
3.	John Blofeld	1965	This hexagram symbolizes thunder over the mountains. The Superior Man now acts with too much reverence, experiences too much sorrow from bereavement and is over thrifty in satisfying his needs.
4.	Titus Yu	1983	thunder over the mountain – Flying Just Above the exemplar in actions flies just above respectfulness in loss flies just above mourning in living flies just above austerity
5.	Richard Lynn	1994	Above the Mountain, there is Thunder: this constitutes the image of Minor Superiority. In the same way, the noble man in his actions is superior in reverence, in his bereavement he is superior in grief, and in his expenditures he is superior in temperance.
6.	Richard Rutt	1996	Thunder over Mountain: <i>Xiaoguo</i> . A prince's conduct excels in respect, his mourning excels in grief, his expenditure excels in frugality.
7.	Alfred Huang	1998	Thunder above Mountain. An image of Little Exceeding. In correspondence with this, the superior person weighs the pros and cons of his conduct: Excessive humility is better than excessive arrogance in behavior. Excessive sorrow is better than excessive expense in a funeral. Excessive frugality is better than excessive luxury in spending.
8.	Ritsema	2005	The Mountain possesses Thunder above. The Small Exceeding. A jun zi uses moving in excess to reach courtesy. And losing in excess to reach mourning. And avails of excess to reach parsimony.
9.			
10.			

喪 M: 5429 sàng = to lose, die, destroy
 sāng = to mourn for parents

Kong Yingda: The traditional Chinese view is that thunder originates within the earth. In this hexagram it originates from the mountain therefore it is superior, [but not as superior a H:26 wherein it originates in Heaven, thus Major Superiority]. brackets are my addition
 When a petty man is superior to his duties he tends to be too rash and too extravagant. Thus the noble man serves as a model to correct him.

Dà Xiàng Zhuàn – Eight Translations

63. 水 在 火 上, 既 濟;
 Shuǐ zài huǒ shàng jì jì;
 君 子 以 思 患 而 預 防 之。
 jūn zǐ yǐ sī huàn ér yù fáng zhī.

1.	James Legge	1899	[The trigram representing] fire and that for water above it form Ji Ji. The superior man, in accordance with this, thinks of evil (that may come), and beforehand guards against it.
2.	Wilhelm/Baynes	1950	Water over fire: The image of the condition in After Completion. Thus the superior man takes thought of misfortune and arms himself against it in advance.
3.	John Blofeld	1965	This hexagram symbolizes water above fire. The Superior Man deals with trouble by careful thought and by taking advance precautions.
4.	Titus Yu	1983	water over fire – Having Sailed the River the exemplar considers a pierced heart sentinels
5.	Richard Lynn	1994	Water positioned above Fire: this constitutes the image of Ferrying Complete. In the same way, the noble man ponders the threat of calamity and takes steps beforehand to prevent it.
6.	Richard Rutt	1996	Water over Fire: <i>Jiji</i> . A prince thus thinks of disaster and plans to fend it off.
7.	Alfred Huang	1998	Water over Fire. An image of Already Fulfilled. In correspondence with this, the superior person contemplates the law of waxing and waning and takes preventive measures against possible decline.
8.	Ritsema	2005	Stream located above Fire. Already Fording. A jun zi uses pondering on distress and-also providing for defending-against it.
9.			
10.			

Wang Bi: one who enjoys a time of Ferrying Complete should not forget about the threat of Ferrying Incomplete [H:64], in the same way that one who survives should not forget about the threat of perishing. (my paraphrase)

Dà Xiàng Zhuàn – Eight Translations

64. 火 在 水 上, 未 濟;
 Huǒ zài shuǐ shàng wèi jì;
 君 子 以 慎 辨 物 居 方
 jūn zǐ yǐ shèn biàn wù jū fāng.

1.	James Legge	1899	[The trigram representing] water and that for fire above it form Wei Ji. The superior man, in accordance with this, carefully discriminates among (the qualities of) things, and the (different) positions they (naturally) occupy.
2.	Wilhelm/Baynes	1950	Fire over water: The image of the condition in Before Transition. Thus the superior man is careful in the differentiation of things, so that each finds its place.
3.	John Blofeld	1965	This hexagram symbolizes fire above water. The Superior Man takes care to distinguish things before arranging them in order.
4.	Titus Yu	1983	fire over water – Having Not Sailed the River the exemplar, with discretion, distinguishes things lives in position
5.	Richard Lynn	1994	Fire positioned above Water: this constitutes the image of Ferrying Incomplete. In the same way, the noble man carefully distinguishes among things and situates them in their correct places.
6.	Richard Rutt	1996	Fire over Water: <i>Weiji</i> . A prince thus distinguishes things and puts them in their places.
7.	Alfred Huang	1998	Fire over Water. An image of Not Yet Fulfilled. In correspondence with this, the superior person discriminates carefully the nature of things and keeps each of them in its proper position.
8.	Ritsema	2005	Fire located above Stream. Not-Yet Fording. A jun zi uses considerably marking-off the beings residing on all sides.
9.			
10.			

Wang Bi: ... means that he has each thing find the place that is right for it.

Kong Yingda: When fire is above water it cannot be used to cook.
 The noble man observes a time of Ferrying Incomplete, when the hard and strong and the soft and weak are all out of their proper positions, and using the virtue of caution, carefully distinguishes among all creatures [subjects] and has each one take its/his proper place. This allows them all to make their positions secure. In so doing he achieves ferrying [saves the world].