

25.0.1 元 壴(享) 利 貞

25.0

25.0.2 其 止 正 有 善

25.0.3 不 利 有 徒 往

(Wenwu 1974.7 Plate I)

of 54

正直正義之類

- see previous MS photo for writer's sign that appears to be no. 25.0.3
正直正義之類 It.
- JE GSR 833; +Tieng > zheng straight(yi); correct, right (she); to connect, regulate; principal, chief; ruler
- Guo Hong: "A grand offering, it is a lucky direction, but if (what is to be done) is not correct, there will be ^{extreme} disaster; for having somewhere to go it is unlucky."
- Shachakirii (p.153) 25.0.2: "The one who is not right will have self-caused poverty."
- R.K.: MS (Wenwu 1974.7 Plate I) reads 元 壴(享) 利 貞 止 有 善 25.0.3 "A grand offering for being with having no further ^(see 25.0.1) a favorable determination. In this attack, there will be a calamity." Unfavorable for having somewhere to go, "25.0.2 其 無 所 在 MS version."
- Rao Zongye ("Zu han Mawozden Yijin xiwen" p. 233) transcribes MS 元 壴, 元 壴 利 貞, 其 止 正 善 (?) (?) 有 徒 往 ", "2-3 graphs shorter than modern text."

25.1.1 元年往

25.1.2 告

25,1

- 卦 GSR 742g *miwang zwing lawless (zua); extravagant (zhuang); foolish (Meng); unde (zua); reckless, false (xi); loon for a t' wt (xi). to is zhushu to
 - Gao Hong: "His going does not derive from proper, devout, or reckless motives" (T 4
丁 111 48 111 61), but rather is the epitome of orthodoxy quite orthodox, thus auspicious."; Beijing this reporter Gaojing: "means what is not appropriate" T 4, so that T 4 means its not should be (T 4 111 48 61)
 - Ku Yi: "a not inappropriate going" hope)
 - Ma Rong wang and Zhang Xun (op. Shun) say in plan of hope the unpredicted
 - Waley says " p. 131 hexagram 25 deals with a scorpio retro - see 25.3 and 25.5
 - Matthew (Review of Waley p. 171): "Right, if he (it?) goes, it is auspicious" (le juste s'il va, c'est facile.) - see 25.3
"youshi" #92
 - Li Jingche ("Shiiker") Tonyuan p 69-70₁) : since Xiong Courn. after 25.3 has "丁 5 兑" in the position usually occupied by a hexagon name, it is possible that this hex. was originally called this longer title, and later shortened for convenience ① If he doesn't propose an interpr. Cf. W-L (ps11) "all things attain the natural state of innocence" gao Hong Sagimon p. 247 557 should be read as 兑 "develop" (兑 象) passes as follows Under heaven thunder rolls, 創作 things develop (i.e. the myriad creatures grow and develop), Wu Wang 'not inappropriate'
 - Kong Yungde Zhengyu: 兑 like 丁 5 兑 unpredicted, it suddenly arrives
 - E. Schäfer, Combined Supplements to Matthews p. 7 兑: "shorn, groundless, unabsentiated; hallucinatory"
 - Showen 兑 (t)
 - Yu Xiangyu (Yijing xingheng 2/365-372) - 4 ancient explanations for 兑: 1) zhuhu (Luozi Bi = Kong Yungde): 'shorn, groundless' (兑 兑); 2) Shi Hen L 2: 'forgetful' (兑 兑); 3) Jiajiayi- 災 'disaster' (兑); 4) Yu Fan: 'lose, dayan die' (兑) Yu argues that 兑 is 'loose for 丁 - forget'; 25.1 is divided 兑, 兑 兑 兑: "unforgettable? Without forgetting? Going is ausp." You has to sense (2) by saying "how could disaster be hoped for?" (25.3) (兑 兑 兑 期望 子) and (25.5) how unanticipated? how could disaster be hoped for?" (25.3) (兑 兑 兑 期望 子) and (25.5) how - R.K. "Hopeless / It is auspicious to go." (over) could an illness be hopeless and already and get better in the end? (兑 兑)

从 Ma Long,
 从 从 for 无 师 following Wang Lin, and Zheng Xun, op. cit., 无 is
 very expect contemplation, hope for ; 无 无 is then ^{unintended} unexpected, uncontemplated
 (present) without anticipation. Cf. 25.3, 5, 6. Both The two graphs
 无 无 appear once together in Shui: 136/1 无有情矣, 而 无望矣
 (des. p. 87 "certainly have love (for you), but no admiration."

qwest ① Perhaps this usage is related to that of the 无 (the graph 无 itself occurs 3 times
 in Yu (9.6, 54.5, 61.4) but always in a context of going). The 无 无 无
 hex 25.1 could be either "unexpectedly tried" or ^{auspicious for going} or
 "No expectations, auspicious for going."

元 无 往 吉
 - Aksentko: "It is a case of making no reckless moves. (Oto shinai mono
 de omo) To go is auspicious." Cf. 25.3, 5, 6 (different)

R.K. Cf. "No false moves!"

RK: MS (Wenwu 1974, 7 Plate 1; quoting Baghur p. 9) writes 无 无 for
 无 无 throughout from the visible evidence of hex. name and 25.1, which reads 无 无
 往 吉 ; 无 : (CSR 761 e *māng > ming oldest (of brothers, etc.) (Shu);
 first of three months) (Li) great (Jiuzi); principal (Shu) qf. 1622 X
 in Shu 2007 there appears the 无 无 无 "the eldest, eldest son"
 (or just Mengzi) There was probably for 无 无 his ambiga 25.1.1
 "expectation meeting her 25.1.1 soup here
 "There will be no first-born, ^{but be} to Shu here
 25.1.2 "25.1.2 auspicious to go."
 On the alternation 无 无 ~ 无 无 suggest an etymology, less
 resolution folk, of 无 of ♀ woman + 无 expectation (无 = 无) =
 "pregnancy". Cf. English "He's expecting" for "she's pregnant."

qwest ② In later literature 无 无 is not unusual: Shiji "Chunshen jin zhong
 春申君传: 世有无 无之福" "In the world there are unexpected/unseen
 blessings" (quoted Morohashi #14368 无 无). (However quoted in Li Jing
 che "jiashi" #92 as 世有无 无之福, 又有毋 无 无之福)

Wen Yide (quoted by Li Jingche, "Jiaoshu #92 — this does not appear in either" *Beigao* or *Putong zazhi* "in the Wen Yide version" edition, and he does not indicate his source) : 元々 is like 无福 'no blessings' (B) He cites specifically 25.0 有福 25.3 无福 25.5 无福 and 25.6 as various misfortunes that result from a lack of blessings or grace, but does not explain 25.1 since it's auspicious determination notation does not fit his belief that a positive or negative symbol should always be auspicious and vice versa, and that 25.1, 1 元々 and 25.1.2 无福 无福 cannot be separated.

Wen links this entry with the common reading of 元々 as 元々 'no expectation, no hope'. He quotes an *Opz. Shao* (136/1) comment on the Huangfu biography of Gu Yung 谷永: "Gu Yung says that ① 元々 means just this (元々 136/1) the greatest disaster in the world is to have no expectations from Heaven, [i.e. blessings.]". Wen believes 元々 was an idiomistic, and cites *Shu* 136/1 (see 25.1 back), which he would interpret as "but having expectations, no hope (foreseen?)". especially Li Jingche (idem.) finds Wen's exegesis most persuasive, with regard to lines 25.3, 25.5, 25.6.

- Li Jingche ("jiaoshu" #92) on 元々 reads as 元々, cites also the gloss of Ma Linchen 马林钦 3 三 136/1 on *Shu* 136/1 (Moshi zhanyuan tangshu), which Ma interprets 元々 here as the exorcistic shamanistic sacrificial rite so known in the phrase 元々 136/1 行 祀 (shengxian) in connection with water on the phrase in Zhouyi "Zhen quan, Si ren 周官释文, it says, this phase, that 元々 is male shaman in spring calls the Mi 3 三 [Exterminator?] in order to expel diseases and pestilence. (男巫春行祭以除疾病). Li suggests that Ma Linchen's interp may apply of 元々 as "Wang exorcism"s exorcistic-sacrifice " may apply also to *Yi*, esp. Cf. 25.3, 25.5

25.2.1 不耕穢 不薦禽
25.2.2 則利有攸往

25.2

- 爻 # GSR 8082 * kēng zéng to plough (she)

also has a review of Keightley Origins.
SAS 43(47) 75-7; 25 to 27
year, newly broken field, left fallow

- 25/2 on 薦 禽 and ancient cropping system see To Lüng-ti Castle p51-2.)

note variant where 禽 is inserted in 不 爻 (she) 禽 is 2nd year field, old soil
for planting (after mowing)

- also note that the sage is alleged to have quoted this line in great treatise
but ended it "X (rather than ䷗ ䷗) ䷗ ䷗" (as Bei jianren "Bei-
shu zhui xi" - "p. 8") Bei refers to this line as an agricultural
metaphor

not in MS? the use of ䷗ here is significant - how does it relate the two segments of the line text?
(given the fact that the first term is an ophousin, or is it? rather just an event

- ䷗ GSR 969c * tsīzī zī 土破土； recently broken field (she); com for *tsīzī?

- ䷗ GSR 82f * dīo > yú field in the 3rd (2nd?) year of cultivation (she)

- Gao Feng: 破 new ground, open new land to cultivation; 畜 cultivate a ripe field

(\rightarrow ䷗ ䷗). 不 耕 穢 means "不 爻 不 爻 don't plow doesn't
harvest"; 不 薦 禽 means 不 爻 不 禽 "doesn't open new ground,
doesn't cultivate old fields". i.e. not to pursue gains from it, which case one can derive

benefits from going out and engaging in trade or other activities; alt-metaph.

Based on alternate reading Feng 豊, Feng 豊 畜 supported by Wong Bi: "(the
exploiters) doesn't plow, yet harvests, doesn't open new land to cult., yet has fields,
(with wealth and leisure in his family) it is lucky for him to have somewhere to

go; Wong's reading is based on Liji 隆記 (to 12), which quotes up
legge p. 296) "不 爻 穢 不 薦 禽, X" (i.e.; with resp diff. dir. judgment) in support

of argument in favor of working and being rewarded for one's efforts rather than
seeking benefits; Liji quote appears to be based on a diff. text tradition, but reading

text that Wong also makes sense; cf. she Ta ten 10 畜 "不 耕 不 穢, 不 爻
禾 三百 庫 亨?" (returning the exploiters who reap the harvest without working)

(quoting Wong Bi, but interpreted as to Dongguan); combining both the above: "Not a person who

"does not plow and harvests, does not open new land and till old fields, then
it will be lucky to have somewhere to go."

- Morgan (Review of Waley, p. 171): "without tilling he harvests, without
breaking new ground he has a second-year field; it is favorable
where he goes. (sans labour il récolte sans défricher, il
a une belle terre de seconde année; c'est avantageux qu'il
aille.) (see 25.3).

金

Eichhoff "Combined supplements to Matthiæus" p.22 defines as
"fire-field" or "slash and burn" cultivation (= soy, millet, swallen,
etc.)"

4 graphs

RK: MS (Wenwu 1974, 7 plate I) has 不耕種^田 不蓄食^余 □ Possibly
利有攸往 : "... without breaking new ground, there is a surplus.

Favorable for ... - NB R.J. expects to be missing,

- Guo Songyuan (Liu Lan Minzuoguzhi Yiqing ziben" p.233) transcribes "不蓄食^余"

- Xu Weiyong and Tan Changle Shijing zheng fangzidie Zhendu nongye shengchan
he jishu, p. 647-8; or both MSS common to Shi^{詩經} and Cao^{草書} Shishi^{詩史} explaining the terms in etc. as follows: "田 - 穀曰舊田, 二歲曰新田, 三歲曰
畬" thus 畬 is newly 垦 cleared land, "new field" refers to the
following year's field, and 穀, to the 2nd year; Xu and Tan further agree that
畬 is tilling a previous cleared field which has been fallow (空地) rather than 開 (to clear), equivalent to "開" 草萊

- Li Jinchu Tongye 畬 and 穀 are both vabs "to break land", & "to till
'ripe' fields" : "To not till and expect to harvest, to break new land yet expect
to till a rice field, (this is wild thinking 豬頭想)" ; 25.2.2

Unique Qujing sheng 畬 穀 treats as rhetorical question, with R.J. used
like 豈 "Surely it is not favorable (for such a wild thinker) to go somewhere."

- Li Gengxun ("Xe zheng gengzeng zheder jianlun" pp. 46, 50, 56 notes 6, 7): 25.2.1 下田金
reflects refers to a system of leaving land fallow every other year - 畬 is
(in a follow year) 穀 is a cultivated field in a during year under cultivation.

Most of Western Zhou used a "3 field system" (三田制), (following Xu Zhong-
shun analysis drawing iconology with medieval Europe) in which a field
was left fallow only every third year. In this case, the years were arranged 田
(follow field), 畬 (new) cultivated field, and 穀 a second year field.

This 穀 sentence, however, reflects an older system and less efficient "2-field system,"

25.3.1 元 爻 之 火

25.3.2 或 爻 之 牛

25.3.3 行 人 德 色 人 之 火

25.3

- H. Wilhelm (Heser pp. 217) ^{179,} 25.3.3: A wanderer fetches a cow that a citizen had tethered to his fence.
- # GSR 998.2 *ngizing bull, cow, ox (she) "He wanders again w/ the citizen's cows."
- " " GSR 940.2 *ts2g > zai: cf. 24.6 crooked without decent recompence (but rather like 其 'his') This appears to be an ancient story: "Someone (a townsmen 3.1) tied up his ox ^{nowhere} (at a certain place), and left it unattended, and the ox got loose and wandered away where it was subsequently found by a passerby / traveller ^(3.1)) that: 'The traveller's gain was the townsman's loss (disaster); grazing: this " " refers to a fire; $\text{其} \neq \text{其}$ 'is' a deserved disaster" (卷第 179, 25.3.3)? Or disaster with - (A townsmen was not careful and his house burned down, perhaps he it happened that (他 3.1) he had tied his ox ^{up} (outside his house, the ox seeing the fire bolted) and so became) the other traveller's gain, while he was a disaster for the townsmen."
- ^{changes} Waley (Book, p. 131) ¹³² involves a new goat: "The pest wu-wong, / If you tie it to a bell, / The passer-by will get / The village people's pest." Waley thus reads wu-wong as the name of a pest or scutulence (see discussion), which is "tied" to the bell ^{as a new goat} by attaching symbolic objects to the bells. He doesn't seem justify his interp of wu-wong, beyond saying it is the name both of the disease and the spirit which causes it, and that it is probably a feminine spirit (p. 132).
- Moyle (Review of Waley p. 171) is very critical of Waley's reading of the Wu-wong hexagram line texts. Acknowledging that W's interp would be alright if wu-wong ^{were} in fact were the name of a disease, M. argues that without evidence to support this, it is shoddy philology to think up a new definition for wu-wong solely to justify a new interpretation of their passage, and one, moreover, which is founded by a grammatical misreading of 25.3.3 (M., perhaps misrepresenting W's understanding of the text, accuses him of ignoring the parallel between the phrases ending with the hexagram ䷗ ^其 'gain' and ䷖ (here) 'loss' 'perde'), and trying to turn " " as direct object of ䷗, which it certainly is in W's translation). M. defends the interp. of $\text{元} \neq$ ^{meaning} 'right' (le juste), which he attributes to the

To man" and "living", although there is no explicit mention of this or after them or very commenting. His translation (see 25.1, 2, and 5); "the ^{départ} ~~de~~ of the right : the cow which he has tied up, is taken by the passerby, is lost for the people of the village" (la perte du juste : le bœuf qu'il a attaché, est pris par les passants, est perdu pour les gens du village)

- H.R.K., while ^{somewhat} most of Maspero's criticism of W is accurate, it is hard to see that his translation of the difficult phrases, like 而是 $\frac{1}{2}$ 往 $\frac{1}{2}$ (25.1), 而 $\frac{1}{2}$ 有 $\frac{1}{2}$ (25.3) and 而 $\frac{1}{2}$ 有 $\frac{1}{2}$ (25.5) are any improvement over Waley's. The fact is ^{contextual} there is almost no information in the text to help us interpret wuwong. It appears again in 25.6, and there, as in 25.1, is best dealt with as an independent phrase, since it is followed by the recurring pattern 而是 $\frac{1}{2}$, as 而 $\frac{1}{2}$ in follows in 25.1. Wong does not occur independently in the Yi, and wuwong is confined to these 4 cases. ^{one} The one phrase which does give a ^{more} clue, 25.3.2 而 $\frac{1}{2}$ 有 $\frac{1}{2}$, Maspero ignores the fundamental difference in grammar between his and W's translation; 有 for M. is a ^{a more or less} ^{adverbial} particle, connecting $\frac{1}{2}$ with the head noun subject $\frac{1}{2}$, while for W, it is ^{an adverbial} ^(or adverb-like) particle "it", referring back to the past wuwong. From a strictly syntactic point of view, Waley is in my opinion closer here in harmony here with the use of 有 in the grammatical system of the Yi, and Early Old Chinese in general.

Regarding the W's apparently radical proposal to see in wuwong a name, one ~~only~~ only wishes he had at least presented what evidence he had, but perhaps he had in mind the many biglobic, often crystalline, names which appear in ^{later} lists of post and spirits and pestilences such as in guoyue Shangshizi, Doujingshu 犬京書, or the Houtianzi Lizizhi 后天子之記.

See Babu fests, Chapter 4, on "The great Excuse" eff

On NW 大祭 for discussion of a number of these, since numbers he are in fact strikingly close to 而 $\frac{1}{2}$. Consider, for example,

or demons, of pestilence

the demon, named variously 圖象, 困雨, 方良 (Boyle, pp. 103-104, 107-108). From $\text{t} \ddot{\text{i}} \text{m} \ddot{\text{i}} \text{o}$ + miwo-miway (or $\text{t} \ddot{\text{i}} \text{m} \ddot{\text{i}}$ + miwang-miwang, if, as I have suggested elsewhere, $\text{t} \ddot{\text{i}}$ is simply a graphic modification of the older form $\text{t} \ddot{\text{i}} > \text{t}$) to these forms, variously $\text{t} \ddot{\text{i}} \text{m} \ddot{\text{i}} \text{w} \ddot{\text{i}} \text{ng}$ -liang, *piwang-liong, etc. is not a great distance phonetically. But complicating the effort to see semantic connections is the fact that these names may well represent transliterations of words in other, original languages. (Or $\text{t} \ddot{\text{i}}$ a "priestly language"? In Boyle's words, "it is evident that many of the names are not really translatable at all, and that what we have here is a kind of "priest language" concealing the real names of the spirits behind sobriquets intelligible only to the initiated." (p. 86))

part A)

Regarding W.-s. "taiping" ritual, 12.5 其 $\text{t} \ddot{\text{i}}$ 其 $\text{t} \ddot{\text{i}}$ 靈 $\text{t} \ddot{\text{i}}$ 于 $\text{t} \ddot{\text{i}}$ 包 $\text{t} \ddot{\text{i}}$ might lend itself to a similar reading.

The graph $\text{t} \ddot{\text{i}}$ itself may be refer to an exorcistic surface. See Li Jizhou on 25.3 and 25.1.

- H. Wilhelm (Heaven, p. 179) 25.3.3: "The wonderer's gain is the citizens' loss."

- Yn Xingyu (Yijing xinghuo 2/382): 25.3.1 $\text{t} \ddot{\text{i}} = \text{t} \ddot{\text{i}}$. "an unforgettable disaster" (忘 $\text{t} \ddot{\text{i}}$ 可 $\text{t} \ddot{\text{i}}$ 也)

- R.K. 25.3.1 An unexpected disaster . . .

- Akatenka: $\text{t} \ddot{\text{i}}$ look for 無 $\text{t} \ddot{\text{i}}$; $\text{t} \ddot{\text{i}}$ - unexpected " (omoiakene) ". : "an unexpected disaster. Therefore once a tied up cow. It was the a traveller's gain, but a disaster for the townsfolk."

(A) The MS form $\text{t} \ddot{\text{i}} \text{m} \ddot{\text{i}}$ (see 25.1) + miwo-miäng doesn't appear to change much what has just been said about the phonetic difference between $\text{t} \ddot{\text{i}}$ and the pestilence demons, but perhaps its own semantic opacity perhaps encourages the view that $\text{t} \ddot{\text{i}} \text{m} \ddot{\text{i}}$ + miwo-miäng, or who etc., is an unanalyzable bisyllabic word, or at least it was understood that way by 2nd cent. BC readers.

RK: On the analogy of 25.1^{if} MS reads 無^吉子^凶, it would mean
"The disaster of having no first-born."^{might}

-Wen Yiduo^{see 25.1}: 25.3-1 means "a disaster from lack of blessings"

-Li Jingchi ("Jiushu" #92): t^凶 may be the Wang exorcistic sacrifice (see 25.1), and 25.3-1 would mean "a disaster from lack of a Wang exorcism sacrifice".

25.4.1 可貿元咎

25.4

- Goo Heng : what is derived can be carried out, and carried out without any further

25.5.1 元 壽 之 痘
25.5.2 勿 葵 有 喜

25.5

- 痘 and 喜 are paired here, and again in 58.4 介 痘 有 喜; also 41.4 痘 使 人 有 喜
- 痘 GSR 1125p *giok > yue(sic) 耀 medicinal plant (zhewu); medicine (yes); to cure (shu); shao-yue peony (Shu) // sense in yue is also 'cure' as in shu or 'treat'?
 - 喜 GSR 955a *xi:jg > xi joy (ye); rejoice (Shu) graph has 'dawn' and 'mouth'
 - Goo Heng: "an illness without recklessness not caused by reckless behavior, but rather a casual neglect of good habits, perhaps eating or drinking too much, not getting enough sleep, etc."; 37 'take medicine'; TA 喜: in ancient Chinese, referred to recovering from "an illness": "an illness without recklessness causes, however, no need to take medicine; eliminate the cause of the illness, conscience awhile, and it will get better." Goo Heng: 25.5.1: "an illness that one ought to get (得 有 喜)"

- Waley (changes back p. 131) "The disease wu-wong / Needs no medicine for its cure."
- Wespev (Review of Waley, p. 171): "if the right is ill, without treatment he will recover" (si le juste est malade, sans remède il guérira) - see 25.3 above.
- Yu Xingren (Yijing Xingsheng 2/382) 痘 = 疫 as above 25.1, 25.3. "To have an illness and not forget it, constantly being vigilant - don't treat it, there will be a deep joy." (疫有疾而不忘，常存其心)
- R.K. "An unexpected illness: don't treat it and there will be joy."
- Akatako: as in 25.3 "There is an unexpected illness. But not as even without using medicine or doctors, there will be the joy of recovery."

- RK: If MS has 疫 here (cf. 25.0, 1, 3) it might mean "For the body of having no first-form, do not treat it, and there will be a joy" (a strong pregnancy) while 痘 is perhaps unexpected here, the gerontoxenes of the modern idiom 喜, meaning 'get pregnant' (TA 3), cf. Cihui; entry for 喜; Monoshiki # 14332.57 喜, which cites Tangjuntian (is very striking) 通俗篇, a Qing dynasty work.
- Re ^{參見} Cf. "Tianwen" 雜子大在臺灣何宜亥鳥致豈女何喜? (Chuci chapter 3/165)

Hawkes, p.52 "When Chien Ti was in the tower, how did K'ang force her? When the swallow brought his gift, how did the wind bring forth?" Hawkes follows the variant ^{writing} ~~in~~ ^{the} what happens with ~~it~~ while ~~it~~ does not (p. 189). Cf. OBSI use of this graph ~~in~~ in sense of "successful childbirth" (although in the 3 occurrence of ~~in~~ in YP, (17.5, 30.6, 33.5) it does not have this sense).

- Wen Yiduo (3p. Le jingchi "jinshi" #92) : 25.5.1 : "an illness because of lack of blessings" ~~病~~ (元 痘 疾 痘) . Wen explains 25.5.2 quite differently from other comm. : He purports, 痘 疾 痘 痘 (disease or caused illness) "cannot be cured with medicine".
- Li Jingchi ("jinshi" #92) : As in 25.1, 25.3(q.v.) ~~to~~ might refer to the Wong exorcistic sacrifice : "an illness from lack of a Wong exorcistic sacrifice".

25.6.1 无妄行人

25.6

25.6.2 有眚无攸利

- Goo Hung: 無 of 无妄 here is possibly extraneous here, the text having been corrupted under the influence of the previous lines; the text then would read: "Robbers travelling (or behavior?) (凶), then there will be calamity, nothing for which lucky." ; alt.-interp: 無 here like 否 or 否 don't (negative); "Don't travel recklessly ...". * guying: otherwise it doesn't make sense with what follows: 无妄 行 is proper behavior, how could the text say there will be a calamity, etc. . . .

- Yen Xinyuan (Yijing xingleng 2/38a) $\frac{无}{无} \frac{无}{无}$. Dividing 无 妄 (无), 行 有 眇; It cannot be forgotten. Engaging there will be calamity."

- R.K.: Unexpected 无 applies 5 times in Yi but only once in a similar context to this: 51.3 has 罪 行 无 眇, where exactly as here, the a word or phrase identical with hexagram name directly precedes 行 罪/元 眇, and it is unclear how tight the linkage is ^{as in 25.3 as well}. Unexpected in travel there will be calamity, " or ^{No expectations,} Unexpected in travel there will be calamity. "

- akatankar: 无 as in 25.3: "But what not expect anything?" "There must be no expectations. If one goes, there will be calamity. That is nothing favorable."

- R.K.: MS, on analogy of one expects 25.0, and 25.1 would read here 无 妄 "There is (will be?) no first-form. Engaging there will be calamity."

- 25.6.1 - Wen Yiduo (see 25.1) punctuates 无 妄 无, 行 有 眇, 无 understood as 'blessings' (see 25.1) This line says the same as the hex. text 25.0 "No blessings; engaging travel there will be disaster."