60.0.1 亨(享)
60.0.2 苦節
60.0.3 不可貞

60/0 etc 節 Gao Heng interp. as restraint, thrift in all cases thus. 60/0,6 苦節 is "to treat economy as bitter, 60/5 to consider it sweet 60/4 be content with it 6/3 "not to be thrifty, so sigh sadly";

- 節 GSR 399e, *tsiet knots or joints of bamboo or other plants (Shu); degree, rank (Shu); regular division (Li); juncture, circumstance (Lunyu); regulate, discriminate (Lunyu); to moderate (Zuo); rule, law (Li); baton, tessera, token of authority (Meng); capital of pillar (Lunyu); loan for *tsiet and *dz'iet crest like (Shi) gl. 511 Cf. 節 GSR 399g *tsiet > zhe comb (Shi) // covel oldest meaning apply here too in? 60/ how about "joint" in body of victim-tested?

- Shchutskii (p. 148) (2-3): "Sorrow is limited, it cannot be steady [long lasting-Tr.]?" — // i.e. taking 苦 as noun-subject and 节 as predicate 'limited'.

- Shi 37/1 has sole case of 節 as "joint" in Shi 旄丘之葛兮, 何诞之節兮, Odes p. 24 "The ko creepers of the backward-sloping hill, how far-stretching are their joints;"

- Gao Heng: 节 : thrift (俭); "Offering, one regards thrift as better (thus to be wasteful with consequent harm to state or individual), then what is divined cannot be undertaken." Qiying: all 节 can be read mean 'thrift' // Gao takes 苦节 then as verb-object

60.0.2:

- W-B: 苦節 is modifier-head noun: "Galling limitation must not be persevered in." some analysis below in 60.4,5 "contented lim." "sweet lim."

- Legge: "... (But) if the regulations (which it prescribes) be severe and difficult, they cannot be permanent."

- Wen Yiduo (Zhouyi p. 25) 節 is 'rate of speed of a carriage' (車行之节度) 苦 as in Zhuangzi, Tianzhou 天道篇: 轮徐則甘而不固, 疾則苦而不入 "In lowering a wheel, if slow it will be slack and not sturdy, if fast it will be under stress and not go in." The gloss on 苦 and 节 in this and a similar line in Huainanzi Muriping 目应篇 says 'slack, slow' (緩) and 'quick' (急) respectively

[although Wen refers only to 60.6 explicitly]

There is sense of 苦 in 60.0 and 60.6, and 甘 in 60.5. Thus: 60.0.2: "Fast speed," while 60.5.1 is "slack (slow) speed"

Cf. 60.4 too — hypothesis: when yarrow stalks were prepared for use in divination, leafy branches had to be stripped off at joints, and were eschewed, and noted whether sweet or bitter, as part of divination procedure

see garland below on yarrow

R.K. 節 is 'node' or 'joint' in a stem of bamboo, or yarrow?, or a victim's body: "Bitter node" Cf 60.5 "Sweet node"; also: 19.1 苦節 "salty" and 19.3 甘節 "sweet"

in Shi 34/1 匏有苦葉, Odes p.20 "The gourds have their bitter leaves," "bitter leaves" are used as a xing element introducing a poem about a lady waiting for her noblemen lover — could 苦(甘)節 have a similar origin here? ; cf 35/2 誰謂荼苦, 其甘如薺 Odes p.22 "who says that the t'u plant is bitter, it is sweet as the shepherd's purse," where bitter and sweet are again symbols of a suffering woman applies to herself

— Wang Li Hanyu shiyao p.573 uses 苦 and 甘 as illustrations of how early the metaphorical, extended senses of these words became current with 苦 referring to hard 'bitter hardship' already in Shi (32 甘瓠苦葉) and 甘 to "sweet, pleasing" words or "pleased heart" in Zuozhuan (3/hao 12 言甘) (Zhuang 9 甘心)

— Li Jingchi "Xuezhe" Tongyan p.157: 甘 throughout Lex is thrift ('conservation') (節約): "Consider conservation bitter

There appears to be a fascination again and again in Yi with the multi-level aspect of meaning. An object, or a word, can have a surface appearance, or meaning, but also a deeper symbolic one. Indeed this deeper one may be connected on a mystical level with the life of the speaker or receiver. This may be true in 60.0 etc too: a real "bitter point" may be an omen of some bitterness to come in life later

cf Li Shizhen Bencao gangmu (j. 15 p. 934-935) says of plants 苦, 甘, 平, 无毒

see more notes under "achillea millefolium"

— Sarah Garland The Complete Book of Herbs and Spices p.24 "young yarrow leaves have a pleasant fresh taste but become peppery with age", eaten raw for vitamins and minerals content; chewed to soothe toothache. dried powdered yarrow leaves used in Europe as a medicinal snuff to 'cleanse the head of tough slimy humours' — again use through as a wound herb — astringent and healing; yarrow tea too

60.0.2 RK: There was an ancient tradition that Shen Nong, the Divine Farmer, had "tasted the hundred plants grasses, water, and soil for sweetness or bitterness" 神农尝百草水土甘苦. (Yuejueshu 越绝书, quoted in Du Shiran, et al Zhongguo kexue jishu shigao, vol. 1, p. 10)

60.1.1 不出户庭
60.1.2 无咎

· Ogwo Ming: "If one does not go out of door and courtyard, then there will be no misfortune." Guijing: 60.1.1 like the phrase in modern popular books of tracks "不利出门" "unlucky to go out"

cf 36.4 "于出門庭" "He goes out of door and courtyard."
(NB 36.2 and 59.1 both have horse gelding)

60.2.1 不出門庭 60.2
60.2.2 凶

- Gou Xiang: "If one does not go out of gates and courtyard, it is ominous."
Guyin: like the phrase in modern popular books of oracles 不利在家 "not unlucky to be at home"

60.3.1 不節若則嗟若
60.3.2 无咎

- 不節若則嗟若: cf. 45.3 萃如嗟如
- Gao Heng: 节 as in 60.0 'thrifty', 若 a sentence intonation particle (语气词) 嗟 'sigh' (叹): "If a person is not thrifty, (he will be in dire straits, and in turn) he will sense a sigh, (and in turn regret and reform; so that) there will be no misfortune."; Guqiang: 无咎 contradicts what precedes it, and is possibly a text corruption (see 28.6)

- Li Jingche ("Xuejishi" Tongyuan p.157): paraphrases 60.3.1: if one doesn't understand ~~thrift~~ conservation, he will suffer ~~from stomach~~ the pain of hunger.
Tongyuan: 若 sentence final particle, 嗟 'sigh', If one is not thrifty... (like Gao Heng)
60.3.2: there is a 节 omitted before 无咎: If one knows thrift, there will be no misfortune.

60.4.1 安節
60.4.2 享(享)

- Gao Heng: "(It is proper to) be contented with thrift, (also, if this line is encountered it is OK to make) sacrificial offering."

- Wen Yiduo ("Zhouyi" p.25) 安 pictograph for 宇安 [GSR 1460d *·ân represents the etc.] 'restrain'; 節 rate of speed of a carriage (車行之節度), thus: "Restrain the speed" Cf. 60.0, 5

- Li Jingchi ("Xeizhi" Tongyuan p.157): "If one is contented with conservation, things will go well" (享).

- RK: re 安: In Chinese pharmacopeia (气味) when the taste of a plant is described certain terms frequently appear: 苦, 甘, 平, 酸, 辛, 有毒, 寒, 温, 熱, 涼 etc. (e.g. Li Shizhen Bencao gangmu, j. 14, pp. 895-900, 915-919. If 60.4.1 is parallel with 60.5.1 and 60.6.1, then 安 may also have such a meaning. Since it is not ordinarily used as a taste term itself, it may be a loan for 寒 GSR 1432 *g'ân 'cold'; cf. 安 GSR 1462 *·ân. Note also that the ancient graphs themselves have similar aspects — each depicts a person under 'roof' with the addition of 'man' or 'woman' under a 'roof' with the addition of 'grass' or 'herbs' in the case of 寒. While yanwu (寒) itself is not described as 'cold' (idem. p. j. 15, p. 935), other related herbs (茵陳蒿 p.942, 青蒿 p.944) are called 'cold'. (A) In order for there to be such extensive records of the taste properties of thousands of plants already in works we know about from the late Zhou and Han, there must have been hundreds or thousands of years of experimentation, involving not only tasting itself but also careful record-keeping; along with other lines 60.0, 60.5, 60.6 may show a trace of this activity. We have then: "A 'cold' joint. Offering."

(A) Insert (A): Many of the taste terms are complementary. An herb like lücao (idem. p. 18 p. 1327) 葎草 'scandent hops' (Humulus scandens), is described as 甘, 苦, 寒, 无毒 'sweet, bitter, cold, non-poisonous,' using all three of the taste terms which may be used in hexagram 60 together

Lacuna in MS at this point, can't see 字 節

60.5.1 甘節
60.5.2 吉
60.5.3 往有尚

- 往有尚: see 55.1
- Gao Heng: 甘節: "regard thrift as sweet", 尚 'born' for 賞 'reward' (Bsm 11.2): "If ~~one~~ a person regards thrift as sweet and delights in it, it is auspicious, in going somewhere one will get a reward."

  Hand 節 as in 60.0 (q.v.).
- Wen Yiduo ("Zhouyi" p. 25) ∧ 60.5.1: "Slook (slow) speed (which is safe, thus) auspicious. Cf. 60.6
- R.K. 60.5.1 "Sweet joint node"?
- Li Jingchi ("Yijing" "Tongyun" p. 157) (like Gao Heng)

60.6.1 苦節
60.6.2 貞凶
60.6.3 悔亡

- Qian Hong: "If ~~one~~ person regards thrift as bitter, (he will certainly engage in excesses of luxury and get into dire straits, even to the point of satisfying his appetite with sinful licentiousness), so what is divined is ominous. 悔亡 contradicts 貞凶, and is likely to be a textual corruption (see 28.6).

- Wen Yiduo "Zhouyi" p.25 苦節 as in 60.0, "Fast speed" (which there is the wrong about an accident, (thus) the divination is ominous."

- R.K. 60.6.1 "Bitter node"?