

62.0.1 亨(亨) 利貞

62.0.4 不宜上 宜下

62.0

62.0.2 可小事 不可大事 62.0.5 大吉

62.0.3 飛 烏 遺之音

- 飞鳥遺之音 seems to be connected with preceding 616 輞言登于天 - noteworthy because the latter part here in 62.0 is a hex. text rather than more typical line text

- 遺 occurred above in 62.2 遺失 遺朋失

- Shantokai (p. 153), 62.0.3: "The lingering voice of a flying bird."

62.0.4: "It is not proper to go up, it is proper to go down."

62.0.2: "Little affairs are possible; great affairs are not possible."

- H. Wilhelm (Heaven p. 209) 62.0.3 鳥 "similar to voice of the 274/3 天
鳥高飞, Oder p. 178 "There is a bird flying high", which
strongly ends 'with the words 鳥高飞 translated by Waley Books of Songs,
p. 323 "Only to be cruelly slain, ^{the sound} 鸟 as in Gv. Disaster,
misfortune." cf. 62.1 鳥高飞

62.0.3 - R.K. cf. also the 28/3 鳥 高飞, 下上其音 Oder p. 16 "The
swallows go flying, falling and rising are their voices.

- Gao Henry: 遺 'gave' (予) [read wei?] : "Offering, affordable
duration, ^(This axis is octagonal) the only axis for small matters, and cannot ^{only fit to} great
matters, a flying bird gives even a fine sound; it is not suitable to
fly upward and prevent people from hearing, it is suitable to fly
downward and let people hear. To be achieve suitability is greatly
auspicious," A metaphor for a ruler issuing commands - he should
not just issue them within the government, but also among the
people,

62.0.3:

(鳥高飛音止)

- Yu Fen, ap. Jijie, the bird flies and his sound stops, thus: "the flying
bird's left behind sound."

- Lu Xun, Shihuan, says of 鳥 音 that they never had
as the graphs"

- Wang Bi rephrases 62.0.3 鳥 遺其音, thus understanding 音 as
'its'

- Honda Watanabe: 62.0.3, following Zhu Xi (Yulei, 73, Zhongzhezhong),
~~says~~ "a flying bird leaves behind (wakes) this sound: Not ^{good} to go up,
right to go down." (i.e., the bird's call conveys an ominous message)
cf. W-B: "The flying bird brings the message: It is not well to

strive upward; it is well to remain below." Lijingshi Tongye means "flock of birds", among affairs include military matters and sacrifices; otherwise "small" matters, Li means "leave" fei, up to ^{and down} upper levels (Li Fei, Ti Fei). Criticism (Li = Ji) is OK, but not in big matters. A bird flying past makes an unusual call, and it lingers at one's ear (a bird outsize), unfavorable for upper strata, favorable for lower strata of people.

warning unclear -

- Gao Heng: perhaps there ~~is~~ should be a  'arrow' graph after , which dropped out in transmission: "a flying bird with an arrow, (because it had been shot) ominous" (because it is a metaphor for a mortally wounded traveller.)

- W-B:  translates as if  were  , with  as  "The bird meets with misfortune through flying."

- Leng  = 'to the point of' ? "... suggests (the idea of) a bird flying, (and ascending) till the issue is evil."

- R.K.:  'thereby': "a bird flying bird, by means of which it is ominous", following Wang Fugui (ref. Honda Watan, p.455) 

- Akatenko Kyoshi: "a flying bird bangs (mottsu) less bad luck." (a bird flying by announces bad luck.)

- Yan Xizhe (Yijing xunzheng 2/356-362):  read  as in 23.5, this is at phrase end, indicating completion. "a flying bird [completion]. ominous" Gloss of , making  , is not possible.

- Si jinchi Tongye:  like  'with'; 'being along' ; "a flying bird passes bringing a bad omen."

62.2.1 過其祖遇其妣
62.2.2 不及其君遇其庶
62.2.3 无咎

62.2

- ~~62.2.1 過其祖遇其妣~~ GSR 566n *piār deceased mother (妣)
- 祖 GSR 466' *fūo > zǔ grandfather, ancestor; sacrifice at roadside on start of journey (妣); take a red worm, invite (祭); etc. ---
- 過 - see 28.6
- Qu Yuan ("Chengyu Zhou Wuoyi shi" p.8.) tried explanation is that "deceased father is called 父 or a deceased mother, 祀妣, but here 过 is opposed to 父, which is identical to usage of 女子 女子 and 妇 妇." (行 过 其前) (行 过 父)
- Gao Heng: if 'pass and move in front of' = T B 'move behind someone', 父 grandfather, 女子 grandmother; "when someone pursuing someone else) passes and moves in front of his grandfather, and can meet his grandfather, or moves along behind his ruler, and can meet his chen minister? servant? (it is not wasted effort thus) there will be no misfortune giving alt to grandfather/mother for 父 女子 is 'forefathers and foremothers.' as in Shi 189/2, 189/3, 189/4, Odes p.130 "he resembles and succeeds his forefathers and foremothers." but misfortune, here is grandfather and mother; it's like 38 e 'check, hold back' "Confront and stop" (止 而 止 也). 62.2 describes pursuing a person and while not getting one's target, nonetheless getting being able to confront (confrontation) someone related to the target person, hence the effort was not in vain. However, 过 may be a corruption in text from original 行, which would rhyme with 父, as 行 and 行 rhyme.
- W-B: 62.2.1 describes a sacrifice in the ancestral temple, where the wife of the grandson moves toward his ancestress" (which Wilhelm implies is the grandmother but does not clarify whether she is alive or dead and perhaps ^{represented by a tablet}) "She passes by her ancestor and ^{while not necessarily correct in details} meets her ancestress." // while not necessarily correct in details, it is a plausible hypothesis to place 62.2.1 in the context of an ancestral offering: "To pass by one's ^(the tablet of) male ancestor forefather and confront (the who are passed) one's foreforemother." Perhaps this is likewise to 62.2.2: "is to) not reach to one's ruler and confront his minister" (cf. below) (Bestärke Kujishi) 62.2.1 similar: he pursues: "at the place

of sacrificial rites ^{one passed over}, the spirit of the grandfather, and ^{meets} the spirit of the grandmother - there is no misfortune. It becomes a matter of not meeting ^{the} ruler, but meeting so his minister.

several commentators, including Zhen Xie, and Wang Yanhe (Jingzi shuwen) interpret "pass" (过) and "meet" (遇) in terms of line symbolism, e.g. this 2nd line passes the ^{ancestor} grandfather's 4th line and meets the "ancestors" 5th line (see discussion in Honda Watanabe, p.456)

- 62.2.2 互 W-B terms, "official" Lige: "minister": This is only opposition of 互 with 父 although in 39.2 it was opposed to 王 (王 互 父 互); in 33.3 (富 互 壽 互) and 41.6 (得 互 元 互) it appears to be a personal servant-bondsmen-slave; commentators do not discuss usage here

R.K. with 62.2.1 cf. 55.1 遇 其 配 父 and 55.4 遇 其 父 (= P?) 父

Li Jingche ("Xingzhi" Tanyun pp 160-1) 互 means 'fault' someone for their errors (责备人的过失); 互 means 'treat with courtesy' (礼 互 相 待): "Faults his ancestor and treats courteously his grandmother or mother; not discuss his ruler's merits (王不讨论其 祖母或母后), and treat courteously his minister." (more below)

R.K.: It in JBE Shun hou pp 321-3 (Li Xueling, p 509) 互 or 互: no 过 互 or 互 互 or anything more specific; many followed by 往 来 亡 互 (not dead)

- An Heng, quoting 62.2.1 互 互 互, says 互 means 'mother': "He meets his mother."

<sup>on tablets moved
into position
p. 102</sup> - Wuyue China in Ant. p. 153: In the composite sacrificial ceremony M. describes the impersonators "were arranged in the order of the shrines in the ancestral temple, to right and to left of the Corpse of the First ancestor."

- Maspero China in Antiquity: on the role of ancestral tablets and Corpse ancestor emperors in the sacrifice, pp 148-154; M. bases complete description on this, supplementing with ritual texts. In the 祀廟 sacrifice to all the ancestors of the family of the king and highest nobles, the ancestral tablets were brought out from their resting place in the shrines of the temple, and arranged in a set order. "as they passed all had to give way." (p. 150)
- on Confucius role in general: p. 109, 130-131, 148-158, 163

Ti-jingchi Tongye: in the family a grandfather may be criticized but the grandmother should be praised, in the state, the ruler's errors should be pointed out, but the minister may be praised. 討_不足_不 'not enough' 討_不足_不, here used verbally, 'consider to be inadequate'; as with 討_也 also

- Chen Jincheng ("Zhongguo yan Zhongguo zhixue", p. 305): 討_也 is master 討_也, owner 討_也, as elsewhere, is slave

62.3.1 第 遊 $\frac{1}{2}$ $\frac{62.3.2}{\text{後}} \text{或} \frac{1}{2}$

62.3.2 $\frac{1}{2}$

- $\frac{1}{2}$ GSR 7402 *biwang > fāng embankment, dyke (the); protect against, guard against (阻^止); withstand, bear watch for (the) gl. 322
- $\frac{1}{2}$ GSR 7279 *dī'āng > gāng kill(chungen), injure (the)

- Gao Heng: $\frac{1}{2}$ 'transgression' ($\frac{1}{2}$ $\frac{1}{2}$) ; $\frac{1}{2}$ reads $\frac{1}{2}$ zòng - let alone, allow ($\frac{1}{2}$ $\frac{1}{2}$) ^{see 62.3.2}; $\frac{1}{2}$ 'kill', 'injure' = "(when someone) has not yet committed a transgression (it is proper to) prevent him (in advance); if one lets him alone it will perhaps (lead to) become a transgression, even) killing or injuring himself ^{or being killed}, and this is ominous."

$\frac{1}{2}$ cíng 'follow'?

- Akataku Kyoshi: Without being able to pass by, to be prevented ($\frac{1}{2}$ lost for $\frac{1}{2}$) [GSR 7409. *p'iwang > fāng injure, oppose zuo] (somtagera). Following along behind can mean even being injured. "The ominous there may even be one who follows behind and injures him."

- Wilhelm and Légez both ^{follow zhuxi and Cheng-yi in} taking $\frac{1}{2}$ as adverbial to $\frac{1}{2}$ ^{extremely} $\frac{1}{2}$ back $\frac{1}{2}$ cíng 62.3.1: ^{e.g.} W-B: If one is not extremely careful. But for 62.3.2 $\frac{1}{2}$ Légez treats as cíng in consequence: "and some in consequence finding opportunity to assault and injure him.", and Wilhelm treats ^{cong} "come up from behind": (W-B) "Somebody may come up from behind and strike him." Cf. similar Akataku.

'following thereon.'

62.3.2:

- Honda Wataru: $\frac{1}{2}$ "in addition" (omakeni) as in 17.6: "Following thereon, there may even be an attempt to injure him." He rejects zhuxi's adverbial reading of $\frac{1}{2}$, citing the parallel 62.4 #. $\frac{1}{2}$ $\frac{1}{2}$ where such an interp. is unreasonable.

- Li Jingchi ("Xingzhi" Tongyuan, p. 161) $\frac{1}{2}$ as above 62.2: $\frac{1}{2}$ 'take preventive measures', $\frac{1}{2}$ stands for $\frac{1}{2}$ 'less, careless'; $\frac{1}{2}$ ^{although} does not fault them, ^{but} $\frac{1}{2}$ like Tongyu: $\frac{1}{2}$ 'unless 2.1 therefore, should take preventive measures'; "If one does not prevent the offence of his faults, and unless it may harm him" (^{robust} who harms whom unclear).

- 62.4.1 元咎
62.4.2 未過過失
62.4.3 往屬必凶
62.4.4 勿用永貞

- gao Heng: 這 'transgression' 這 like 這個 'hold back' (cf. 62.2 qixing)
It's 'worn' 水 2 'daring a long-term matter' : "No misfortune, (when someone) has not yet committed a transgression; (it is right/proper) restrain him. When there is danger in going, one must worn the person. But this ~~should~~ ^{cannot} not be applied to the division of long-term matters." (Probably in ^{the} long run one must run some risk, and it is proper to encourage the person.) ; qixing 這 (這) here diff from 62.3 P1 in that ~~只恐~~ ^{只恐} is to nip the transgression in the bud, while ~~只~~ ^只 is to ^{only} restraint at the point of commission. 勿用 enter diff from Zaguan's: 用 = 'take action': "In long-term divis. one must not take action."

- Wilhelm and Keggen take 勿 as 'cautious', as in 11.4 (where gao does too) (cf. 11.4 in 8.5 'worn'), and 63.4 無孚勿用

- Li Junzhe: "Tongzhi" (Tongzhi p.161) 62.4.2 "He does not fault them, and tests them cautiously, but if going there is danger; he must be cautious." Tongzhi: ^{62.4.1} 未 "not wrong" is not as prognostication 不是貞兆吉辛; 往 later; in the future 未後: "If there is no error, do not criticize; but rather praise and encourage. Later there is danger (of error) and one must be on his guard. It is not favorable forever." (不是永遠都好)

62.5.1 密雲不雨自翁西郊

62.5

62.5.2 公弋取彼在穴

- "彼 GSR 25g *pia > bi" that, they (Shei)

- 密... 郑 identical with 9.0 (q.v.)

- t: GSR 918a #disk ? yi to shoot with arrow and string attached (Shei) after Guo Tong, or Jijie

- Guo Heng: t: tie a string to arrow to shoot birds with it; It refers to a bird; 62.5.2 says that a certain duke shot at and struck a bird, the bird fled into a cave, and ~~the~~ a person retrieved the bird from inside the cave. "an ancient story, indicating that inactivity will achieve something."

- R.K.: 62.5.2 "The Duke shot a bird, ^{using an arrow} with string-attached arrow and fetched it in a cave."

t as in Shei 82/1 t 烏與鴈 Odes p. 55 "shoot wild ducks and geese," or 257/14 to 彼飛鳥, 日亦 t 獵, Odes p. 223 "you are like those flying birds - they are also hit by arrows and caught." I.e., since the objects of t ^{are} flying creatures, we know that ^{it} in 62.5 is a bird

Li Jingche Tongye: 62.5.1 is a drought division 旱占, 62.5.2 is hunting div. A certain noble originally intended to shoot a bird, passed a place, and in a cave caught a wild animal 野兽

62.6.1 范過離尤
62.6.2 飛鷺尤
62.6.3 凶

62.6.4 是謂災眚

62.6

- 離佳 : see 12.4 (30, 2, 3)

- 是 GSR 8662 \Rightarrow diēg > shi this; this is, is (she); (to be thus :) to be right (she); loan for s. 実 really (she) gl. 1569

- 离月 GSR 523d \Rightarrow jiwǎ > wèi 豐, tell, call (she)

- The phrase 是 离月, while occurring just once in the Yi text, appears to have been a common formula used in interpreting signs and omens in general. For example, in Tianwen gixiong 33/3m it appears half a dozen times, e.g. (p. 27) 离月 33/3 雨, is 諸天之立, 色有喪 當野有兵 "suddenly there are clouds and rains; this means Heaven weeps; in a town there will be a loss (= runaway?), in the countryside there will be (arms-) armed conflict"; also, when Yi 20.4 is quoted in the course of a divination in Zhi 3/2, it is preceded by 是 离月: 是 离月 德 22/2 先利用賓于王; cf. in Shu 220/4 是 諸行德. Odes p. 174 "then it is called destroying, "告 occurred previously in 24.6 (q.v.) [the wind of 離 (in) / The (virtue-) Beneficial influence.]

- 離佳 (Yigui 5:6b) on 6.2, 6.2. 離佳 has basic meaning, not as some-own-say, means 逃亡者乎 ??

- Gao Heng: 這 like 離 as in 62.2 qijing, it's 'cause someone to have a transgression'; 離 loan for 罷, here a verb 'use a net to capture a bird': "I do not restrain people from transgressions, on the contrary I cause them to transgress; this is like a free bird flying in the sky which I capture by spreading out a net, the result is ominous. This is called (- no discussion) a catastrophe."; qijing: 罷 as in Shu 216/1 鳥鳥于飛, 畢之罣之, Odes p. 169 "The ducks go flying, we take them with hand-nets and spread-nets." [Korlyen (loan) does not consider this case but deals with the same homopausal word by Ma Xulun on a #911 passage, he rejects it, but on semantic grounds as unnecessary, rather than phonological.] 離 is loan for this 罷 in Shu 43/3 魚罣之罣鳥 2.1 罷 2, Odes p. 29 "A fish not they had set; a wild goose fastened in it," and 70/2 罷 罷于罣, Odes p. 47 "the pheasant fastens in the net" // Cf. Korlyen (glosses ... Odes #442), who rather than make these uses in Shu a loan for 罷, or anything, makes it a meaning of 罷 itself "to fasten in"

- W-B: "He passes him by, not meeting him. The flying bird leaves him" (following Cheng Yi and Zhu Xi in reading 罷 as 'leave'. Lege and Akataku are similar on 62.6.2)

- Honda Watanabe : with Kong Yungfa, 禮達 is same as 離 or 罷
be involved in "suffer from" (Rokan). He prefers to punctuate
(e.g., being shot) 飞鳥离之也 "a flying bird is involved in enmeshed in
in the sky) } this misfortune", which is then parallel structure with 62.0
飛鳥離之言
- 62.6.4: 是得 is used in the oral course of a divination recorded in Zuo
Zhuan 22 "既侯使筮之,遇大壯 ䷡(a)之 师 ䷆(b) (20312) 曰
是得 '观国之光,利用宾于王'" There happen troubles...
"Here, "he said "is the deliverance;" — "We behold the light of the
State. This is auspicious for one to be the king's guest."
- Lu Jingshi ("Xingzhi" Tongyue p.161) : it and 罷 as above (cf. 62.2) "Not
to treat ^{them} courteously, and to fault them, (this is like) seeing a bird
flying and trying to net it catch it in a net" Tongye 禮 (use a)
not (to catch) u.f. 通 罷 = 罷