

57.0.1 小亨(享)

57.0.2 利有攸往

57.0.3 利見大人

(OK to conduct)

- Qin Heng "small offering; favorable for having somewhere to go; favorable for seeing the great folk (= nobility)."

57.1.1 進退
57.1.2 利武人之貞

57.1

- Qin Heng: "If a military person ^{encounters an enemy on this line} ~~has something to do with~~ ^{either} ~~whether~~ to advance or to retreat is favorable."

57.2.1 哭在牀下 57.2.3
57.2.2 用史巫給若
57.2.3 吉无咎

- 哭在牀下 (has an ossim in 57.6): cf. she 154/5 十月蟋蟀入我牀下, Odes p 88 ^{in the tenth month, the cricket is under our bed}

57/2 goetting concludes "if you see a ghost etc in your houses & crouch under the bed in fright then use diviners and sorcerers to smear with blood (血) for (祭) of sacrificial animal, then it will be auspicious and there will be no evil."

- 哭 GSR 433a *swan > sun(k) xun humble (Yu); yield (Shu) gl. 1242; cf 433h
食哭 *dz'ivan > zhin provide food (zhun); provisions, food (Lunyu); vessels (Li); also
436a *swan > sun 夕食 slight meal of cooked rice (zhun); cooked rice (Shu); rice mixed with water (Li); - shingjia (p 99) on 哭: 哭 xing sheng made up of a semantic element 哭 (a pedestal for placing things on - 哭 is a distortion) and phonetic 哭 (people kneeling in a row) - extended to "lined up, beamed in order", expressing the meaning 'make preparations for (an offering)'; orig. form of 哭; Shuowen (p 99, 520a) 哭 哭也 provide, arrange of 哭 Shuowen id. says platform for making offering of things
- on 史 see "Fu-X bodies" p. 371

- 下 GSR 35a *g'a > xia down, below; 下 xia descend (Shu)
巫 GSR 105a *miwo > wu magician (Lunyu). The Seal has 'wo' and 'wu' doubled.

It 'he' prostrate 'hide' 'crouch'?

- 哭 = goetting Nyhm p 104: 'crouch (哭) extended to 'be humble' (sometimes 'kneel too') as in zhan usage; p. 459 哭 'crouch' (哭); 哭 哭: the couch where a sick person lay; in the zhan there were no beds in rooms and people sat and slept on the floor on mats, but when someone was ill, a bed was set up; 哭 perhaps loan for 哭 (哭 xun)

[GSR 447a (446a) *Xian > xian and *Xien > xian smear with blood in sacrifice (Meng, Lu)]
a kind of smearing, smearing the blood of the sacrificial victim on a person or room or on object to exorcise evil spirits; 哭 like 哭 'it': '(a sick person) crouched beneath the bed (because there were evil spirits (鬼) in the room, the sick person was frightened) and used to use diviners and sorcerers? (史 巫) to smear (血) with blood would make things better, thus it is auspicious there will be no misfortune.'; qijing (see above, top, too): 哭 was orig. a bilabial, in some phonetic series (哭) as 哭 [note Kolgren diff.]

- Legge: ... shows the representative of Sun beneath a couch, and employing diviners and sorcerers in a way bordering on confusion (he explains: they are hidden under a couch or bed - but set is crouching for them)

- 哭 GSR 471h *p'ivan > fen mixed (Meng); confused (Zu); namesake (Yu); perchie (Li); (note (Shu): q.25. 676, 1990. // obviously there's an ossim (哭) (over) p 770)

R.K. perhaps 57.2.2 and 3 should not be joined: 2 "Use divines and wizards." 3: "The thread is in disorder: suspicious, no waf."
cf. use of 𠄎 in 45.1, 63.0 and 𠄎 in 45.1. etc

good!

- Waley ("Book" p.126) 57.2.1-2 "The contexts of 𠄎 through^{out} 57 demand a noun not a verb, as in usual gloss of 𠄎 as 'to obey'; thus: "If there is a sun under the bed, you must have plentiful recourse to records and wizards," sun somewhat of creature whose appearance is ominous? Cf. shu 154 (recourse) where the cricket's creeping under the bed is a sign that it is time to shut up the house for the winter.

- Karlgren (glosses Documenta #12+2) on 𠄎 in shu, yaodien phrase 𠄎 𠄎 𠄎 Documenta "I shall (withdraw from, yield=) cede my high position," where 𠄎 op. Ma long is loan for 𠄎 *SW 𠄎 𠄎 𠄎 *SW 𠄎 𠄎 𠄎 'cede, etc.'. He also discusses some other cases of 𠄎 in yi shu but not in lex. 57.2, 3, and 6; but he does not effect a just the gloss of shu yaodien etc., 𠄎 means 'enter' (入) 'penetrate'.

- was 𠄎 = 'penetration' following gloss 𠄎 of shu yaodien, and shu yaodien "Penetration under the bed. Priests and magicians are used in great number."

- shu yaodien also quotes Guangya def of 𠄎 'complaint'; 𠄎; quotes Guangya 𠄎 'innumerable', and gives alt. glosses 𠄎 'joyful' and 𠄎 'ample'.

- Abetanku Kingaku (Ekikeyō p.115) 𠄎 "loan" for 𠄎 'make offering (to gods) (senseru); 𠄎 is the altar ~~or~~ platform used in making the offering; 𠄎 𠄎 saceresses (miko); 𠄎 𠄎 'complicated, confused' (wazurawashii): "Make offering beneath the altar. Saceresses are used in a complex array."

similar to 𠄎 𠄎 𠄎

Zhong tao Zhong sixiang yanjin p. 30-31: "(a person sees a monster and) crouches under the bed (in fright); he then invites divines and saceresses to come and exercise the beneficial influence."

see R.K. on 57.3 for comment on looking under the bed

57.3.1 頻 𦵏
57.3.2 𦵏

- 𦵏 = see 24.3
- Gao Heng: 𦵏 ^{wrinkle} knit the eyebrows 皺眉 (as in 24.3); 𦵏 'difficult': "Wrinkle the brow and crouch (not daring to go out or engage in any activity), with difficulty ahead."
- Li Jingchi ("Jiushi" #210): 𦵏 here may be scribal error under influence of lex. name — Shimen text gives 𦵏 𦵏; Hou Xuying stone classics text has 𦵏 for 𦵏, which in turn is also written 𦵏 and 𦵏. cf. 24.3 𦵏 復.
- W-B "Reputed penetration"
- Oketankō Kiyoshi (Ekikyō p. 105) Frequently (shikiri) make offering.
- 𦵏 Yu Fan sp. Jiji, says = 𦵏 ^[6SR 146h *at>e] root of the nose; Wang Bi says means knit brow in displeasure 𦵏 𦵏 不 樂

57.2 Annex: { see RK: 73.1 for speculation ^{on} a link between 𦵏 𦵏 ^{1) 23.1} earlier understood as "strike the bed";
 2) the Chuci "tisonwen" story of the strong overlord Hui who apparently escaped harm when his attackers hit the bed; 3) the Chuci just several lines earlier than this one (but not immediately related hexagram), 56.6.3 ^{tho} [Hui?] lost his cattle in 'i.' if there were turns out to be such a link, we have here ^{57.2.1} another allusion to Hui: "He ~~had~~ crouched under the bed."

57.4.1 悔亡
57.4.2 田獲三品

57.4

- Waley (^{changes} "Book", p. 124) 57.4.2: "If in hunting you catch three different kinds of game..."
- Qian Hong: 田 'hunt'; 品 'kind' 彘中: "Troubles will go away, in hunting one will get three kinds of game." ; Qian Hong: 田 as in Shu Yuzong 田貢 饋貢 惟金三品
- Chen Mengjiao ("Quandai" 工 p. 158): 品 occurs often in WZBI referring variously to 田 (易 [錫] 五 五 品), slaves (易 [匡] 三 品), fields (省北 田 四 品), or indefinite (兄 [田] 六 品), in which case Chen thinks it may also refer to a bestowal of slaves.
- 品 GSR (see 57.5)
- Yu Xinguan (Yijing jingheng 3/226): the ancients often used 品 to count types of people and things gives WZBI exp.: (金, 五, 匡, hunting)

57.5.1 貞吉悔亡无不利

57.5.2 元初有終

57.5.3 先庚三日 後庚三日 吉

- 57.5.3 of 18.0 先甲三日 後甲三日

- 20 CSR 6692 * p'liam > pin sort, kind, class (Shu)

- On Wouli (Strongs, p 35-37) ^{57.5.3} "suspicious for three days before a geng day and three days after a geng day". See discussion at 18.0 for similar phrase

先甲三日 後甲三日. One asks "what is this period of time suspicious for?" and ~~engages into~~ ^{resorts to} ~~latched~~ ^{resort for him,} line-symbolism analysis to obtain an answer: the symbol (象) of Xun (this hexagram 57) is wind. The ancients often use wind as a metaphor for ^{the act of giving a} command (命令之行).

^{The point is that} The Wouli comm. says here Repeated Doubled xun, in order to extend the command.

(重巽以申命); ^{and} the Xun comm. says "The gentleman herewith extends the command and engages in activity" (君子以申命行事). The phrase 先庚... is appended to ^{the} line "Nine in the fifth place", which is the ^{strongest} ~~lowest~~ ^{lowest} power in ^{the} Yi hexagram. Hence this is why it is that the three days before and after the geng day are auspicious days for giving a command (A.E.D.!).

- Qao Heng: 終 in the ancient Chinese lg. a good result was called zhong;

57.5.3 先庚三日 refers to "the third day before a geng day, i.e. a ding day, 後庚三日 refers to the third day after a geng day, i.e. a gou day, (see 18.0): "What is divined is suspicious, troubles will go away, there is nothing unfavorable; (inacting) there will not be a good beginning but there will be a good conclusion result. A ding day and a gou day are auspicious days."

RK: 57.5.2 on 終 as end of ^{silk-} a thread, and the custom of taking omens from silk-reeling, see 2.3

57.6.1 嬰在牀下

57.6.2 喪其資斧

57.6.3 貞凶

- 喪其資斧 of 56.4 得其資斧; 57.6.2 嬰在牀下 of 57.7.1 (ident.)
- quoted in *Jin Guwen* int. KG 1976:1 p.12
- Liuy Xun (= Zhou Yiping) ("Zhouyi shishi suoyin p.157-8) ties this line to the historical events he sees referred to in 56.2 etc. (q.v.): 嬰 is another name for ^{zhen}震, or Wang Hai; 牀下 is a name of a fang-state, a phonetic variation of 观扈, i.e., the You Yi 有易 (the same people referred to in the *Yanwen* 爻問 phrase 擊牀先出): "Xun (Wang Hai) was in Chongxiao (You Yi), he lost his money-oxes..." (see 56.7).
- Au Wank ("Xun," p. 48) 57.6.2 possibly refers to the traveller of hex. 56, since these are adjacent hexagrams, and such hexagrams often have language in common (see Au's remarks on 56.4)

- Qiu Hong: 57.6.1 as in 57.2; 喪斧 as in 56.7.4: "a sick person enters under the bed and loses his (goods-oxes:) money (because a burglar entered the room and the sick person hid in fear...), obtaining this line in divination is ominous."

- W. B. 57.6.7 ^{as in} ~~see~~ 56.4 (q.v.)

- Akatsukun Kuzohi (*Ekiyō*, p.116) "Even if one makes offering beneath the altar, he will lose his wealth (shihō)..."