

- Spelling: "If one encounters this line in divination, one can ~~count~~ ^{make oneself} ~~as~~ offering, it is a favorable divination."

- 兑 GSR 3242 *d'wād > duì glad (Zhuang); loan for *d'wād > duì and *t'wād > tuì open a passage through (Shu); opening (Lo); loan for 兌 (Xian), gl 800 b. 08 兌, the graph 'business' and 'mouth' (id. with 765 [兌] below), meaning of the top strokes obscure
- Shujing (p 88) on 兌 graph: a huizi; made up of 兌, which is a f. 兌 'joy', and 八 which ^{means} 'expresses the meaning', 'divide': - thus, the graph conveys the sense of a person who pleases the gods by (or while) explaining things (divided into ^{separately} separate parts) (物事を分けて説き...)
The orig. graph for 兌 兌; Gu Hanjun says, read yuè when pictograph for 兌
cf. GSR 3249 *s'iwat > shuò 3248 兌 *d'iwat > yuè
- 和 GSR 8e *g'wā > hé harmonious, harmonious (Shu); peaceful; reconcile; make correct proportions, blend, mix (Zuo); small flute (Zhouli); he luan bells on chariot yoke (Shu) he men comp gate (Zhouli); laudatory tablet at grave (Zuo); *g'wā 兑 hè attune (instruments) (Shu); respond in singing (Shu)

- Gao Heng: 和 'harmonious'; 兑 is pictophon pictograph of 兌 'talk'
"Harmonious talking, resp." Qiyang; Turn comm. Shu comm.
Xu qiu comm. and Shuowen all define 兑 as 説; Shuowen in turn defines 説 as 'release' (釋), and gives alt. def. 'talk' (一日説説)
This is root meaning, with 'speech' element as part of graph, as in Shu 53/3 士之耳兑言, 兑言可説也... idea p. 40 "that a gentleman takes pleasure can still be explained: 'expressed'." The Zhouli gloss 兌 should be taken in meaning shuò 'talk', not yuè 'joyful', all the 兑 in hex. 58 mean 'talk' (説 兌) // Cf. Shu p. 461, where Gao refers to Wang Bi, Yu Fan, Qiyang, et al., who read the Zhouli's 兌 as yuè 'joyful'; Gao says this is correct, the hex. name means plr 'joyful', referring to making others joyful

- W-B: 兑 "Contented joyousness."

- Okutanaka Kiyoshe: 和 a verb; 兑 for 兌 'pleased' (yo ro to bu) "Be pleased in harmony with others."

- Legge: "... shows the pleasure of (universal) harmony"

le Juyeh (Beiyuan, Tongyan p. 219) ^{in Yp.} ~~is~~ ^{is} photograph of 小兒
 'happens, joy' (喜小兒). While Shuowen defines 兒 as 兒, and this
 has sometimes been taken to mean 'talk' ^{nevertheless} ~~since~~ ^{although} Xunkei in the
 song, Shuowen, and Zhu Guangyuan et al. all argued that 兒 was
 equivalent for ~~the~~ ^{the} stored for modern 小兒. [i.e., 兒 in Shuowen was
 "loan" for 小兒, as commonly in ancient texts]. Note that
 兒 in Yp. always is loan for 兒 'take off', 'come off'.
 All the line texts of hex. 58 refer to problems between
 states or tribes. 58.1a says states or tribes should
 live together in "peace (和平) [or harmony (和)] and happiness
 (喜小兒)", i.e. on 'alliance' (同盟).

- Opp Heny: 孚 'trustworthy' (孚), MS has 孚 which is not in the dictionary, but means 'to speak with trustworthiness', '孚' 'talk' as in 58.1. = "Trustworthy talking: suspicious, troubles will go away," qujing on 孚 = 'trustworthy' see 45.2

- W-B "Sincere joyousness."

- R.K.: "The pleasure of a capture."

- Li Jingchi ("Benzhou" Tinyuan pp 219-220) 孚 is 俘 'capture': "Be happy about capturing someone" (以俘人而自悦).

- Qiao Heng: 兌 'talking' as in 58.1: "Coming talking, ominous."
 This refers to unnecessary, unwanted talking, ^{talking out of turn.} The ancients believed that talking too much resulted in failure, thus it is "ominous."

RK: feet - W-B "Coming joyousness"

RK: W-B is very straightforward and has parallel in 051, 有來福 etc. (Ominous)

- Li Jingchi ("Bianqian" Tanqun p. 220): "Come to have good times" (來取悅). Li relates this to ~~see~~ the traditions of aggressive attacks between states, so as to explain the notation 㒼. He cites the traditions of Jie 桀 Tong 湯, Zhou King Wen et al. as examples of the ominous consequences of coming for pleasure. In fact, he seems to treat 來 in a comitative sense: Make someone else come to you for your pleasure.

58.4.1 商 兑

58.4.2 未 定

58.4.3 介 疾 有 喜

- for 疾 and 喜 paired, cf. 25.5 *dziat there also 有 喜 refers to getting recovery
- 商 see 58.4a; MS. writes 章 for 商 (Dagblun p.80)
- Waley (in Shang book, p.138) 58.4.3 介 refers to 'brooding' a pertense to keep it from spreading: "If you check the disease, all will be well." (Cf. Waley on 介 in 35.7)

宁 settled (宁定)

- gao Heng: 商 'talk over, discuss' 商量; 兑 as above; 介 "loan" for 疥 MS has 疥 for 介 in 16.2 介于石: "To talk over ^疥 scabies (with someone), they are not get settled. also if this line is encountered a ^疥 scabies disease will have (there will be happiness:) will get better." gajing: Wang Bi says 商 means 商量 'discuss', Shuren same.

- WB: "joyfulness that is weighed is not at peace." after ridding himself of mistakes a man has joy."

- Leize: "... shows its subject deliberating about what to seek pleasure in, and not at rest. He hedges on what would be injurious, but there will be cause for joy."

- R.K. ^{58.4.3:} better than all the above is the straightforward reading 介 "great" as in 35.2 介 福: "In a great illness there will be (joy =) a happy ending - ; 58.4.1 "The pleasure of a renewal." (see 58.4a)

- Li Jingche ("Benzhou" Tongwen pp 220-1), ^{58.4.1-2} 商 is 'talk over' (商 议); "They talk over their about happiness, but are not content (because one person is trying to impose his will on another). 58.4.3 is a separate derivation, it says that for "small illnesses" the oracle is ausp., "there will be joy", that is, a recovery." This line phrase appears under hex 58. because of the synonymy between 兑 (兑) and 喜.

^{ugh!} RK: 58.4.3 介 is common in EOC in sense of 'great' and was used in 35.2 in that (介 福) in that sense. It makes the best sense here: "In a great illness, there will be joy"

("shang zhou jisi" 93)

Chen Mengjiao (古文字中之商周祭祀, p. 93) notes that 商 in bronze inscriptions: 𠄎 and 𠄎 and 𠄎 and 𠄎 - suggests that this is hint at origin of 商 meaning "commerce" and 𠄎 meaning "exchange" (of goods) - since originally trade was in kind, barter, as if it were "mutually bestowing" 互𠄎互𠄎, thus termed 商 (= 𠄎) 𠄎 (𠄎) - he says equation of Shang people = merchant is a case of "望文生义"

商 GSR 7342 *siang > shāng discuss, debate (去); to trade (去); name of a musical note (去); name of place and dynasty (去); endow, give (去) gl. 2100. The graph (6 etc 𠄎) seems to be the primary form for *siang: 'to give' (cf. 725 n. 𠄎), being so used in the B.I., and showing a food vessel (cf. 855), and (mostly) 'a mouth'.

58/1 etc. 剝 孚亨 entry, 剝 as 'talk not pleasure' in all cases

58/5 H.W. Heaven p. 62 text: "Budding devotion to what is in the process of disintegration is dangerous" departing from R.W. "Sincerity toward disintegrating influences is dangerous" (p. 226 W/R) 剝 (孚亨) reads 剝 (孚) = 剝 'punish'; quotes 3 comm. on 剝 Ma (op. Shimen): 'go down'; Shuowen: "come apart, split"; 剝 (孚) : shuowen: "love, remove" - extended to mean nation and family in disintegration: thus punishing amid disintegration is dangerous.

- 剝 (孚亨) : 剝 : prototype for 剝 'capture people and property', 剝 'decline' 剝, 沒落 : 剝 'danger' "In seizing the people's property of another state or city at a time when one is himself in decline there is danger (since the victim is sure to retaliate)." ; 剝 : 剝 = 剝 'punish'; more on 剝 on 23.0 剝, Ma Bang, op. Shimen says 'descend' 剝, Shuowen '剝' 剝, 剝 'put from' = (剝) extended to state or family in decline, when a 剝 administers punishment under such conditions, his ministers and vessels will rebel, small men punished then will be in even greater difficulty, hence "there is danger."

- 剝 (Yijing xing hong 3/222) 剝 lon for 剝 as in 剝 23.1 etc., meaning here 'overturn' : "Here is ^(sincere?) 剝 in overturning," "there is danger."

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- RK 𐎠𐎢𐎡𐎢 is 'flog' as in 23.1 etc. ; 'Actives are at
2 flogyng = sacrifici' " this interp is weak because of the
nominal word preceding 𐎢, rather than a usual verb.

- Qian Hong: 引 'talk,' as above; 引 ('draw out: elicit') : when if someone else leads me to talk I will talk. ; Qiyang summarizes the general meaning of 58.1 "peace and harmonious talk", 58.2 "proper and treat-worthy", 58.3 "talking out of turn", 58.4 without someone to discuss things with, they can't be dealt with, 58.6 talk when you should, ~~and~~ you should not be withdrawn — the lang. of hex 58 is cut, but it deals thoroughly with talking.

- W-B "Seductive joyousness."

引 'happiness';
- Li Jingzhi ("Beiyuan" Tongyan p. 221): 引 lead 'draw out' extended to 'lead' 引导, here "lead ^{them} someone to happiness" (引导之便 喜悦)