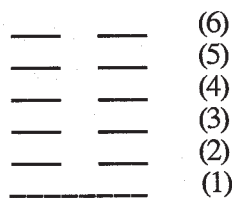


## THE FU 復 HEXAGRAM (24) OF THE *YIJING* (CLASSIC OF CHANGES): SOME TRANSLATIONS OF THE BASIC TEXT



### I. RICHARD KUNST, "THE ORIGINAL *YIJING*" [Kunst, pp. 286-287]

24.0 Treat [亨 *Heng*; translated below as "Success" or "Successful;" also rendered "Prevalence;" Kunst, following modern Chinese scholarship, interprets *Heng* as originally *Xiang* (享), "To enjoy" or "To present a sacrifice"--hence "Treat"]

[Judgment:] In going out and coming in there will be no illness. 出入無疾  
A friend will come without misfortune. 朋來無咎  
He will turn around and go back on his way. 反復其道  
He will come and return in seven days. 七日來復  
Favorable for having somewhere to go. 利有攸往

24.1 Nine [*yang*] in the first place. If he does not return from far away, there will be no harm or trouble. Very auspicious. 初九 不遠復無悔 元吉

24.2 Six [*yin*] in the second place. A happy return. Auspicious. 六二 休復 吉

24.3 Six in the third place. Return along the brink of a river. 六三 頻復  
Threatening, but there will be no misfortune. 厲無咎

24.4 Six in the fourth place. Return alone in the middle of the road. 六四  
中行獨復

24.5 Six in the fifth place. Return from a raid to take captives. No trouble. 六五  
敦復 無悔

24.6 Six in the top place. He will get lost on his return. 上六 迷復  
Ominous. There will be a calamity. 凶 有災眚  
If used to mobilize the army, in the end there will be a great defeat,  
extending to the ruler of the state. 用行師終有大敗以其國君  
Ominous. For ten years they cannot attack. 凶 至于十年不克征

### II. EDWARD SHAUGHNESSY TRANSLATION OF THE MAWANGDUI MANUSCRIPT [FU IS #39 IN THE MWD VERSION]

[Judgment:] Receipt; in exiting and entering there is no illness; when the burying [1] comes there is no trouble; turning around and returning to its way, in seven days it comes in return; beneficial to have someplace to go.

Initial Nine:

Not returning from afar;  
there is no mention [2] of regret;  
prime auspiciousness.

Six in the Second:

Beneficent return;  
[auspicious]. [3]

Six in the Third:

Sequenced [4] return;  
danger; there is trouble.

Six in the Fourth:

In the ranks there is solitary return.

Six in the Fifth:

Thick return;  
there is no regret.

Elevated Six:

Lost return;  
inauspicious.  
There being this inspection, [5] herewith move troops;  
in the end there will be a great defeat,  
together with its state lord;  
inauspicious;  
until the tenth year you cannot make it upright. [6]

Notes:

1. For *peng* 朋, "friend" in the received text, read *peng*, 棚 "to bury" in the Mawangdui version. Jing Fang's text reads *beng* 崩, "to die," which suggests support for the Mawangdui reading.
2. For *qi* 祇, "earth god" (also read as *zhi* 祇, "only") in the received text, read *ti* 提, "to lift;" "to mention" in the Mawangdui version.
3. The character *ji* 吉, "auspicious" is missing in the Mawangdui version.
4. For *pin* 頻, "repeated;" incessant" in the received text, read *bian* 編, "to knit;" "to edit;" "to put in sequence" in the Mawangdui version.
5. For *zai sheng* 災眚, "calamitous imperfection" in the received text, read *zi sheng* 茲省, "this inspection" in the Mawangdui version.
6. For *zheng* 征, "to campaign" in the received text, read *zheng* 正, "upright" in the Mawangdui version.

### III. RICHARD JOHN LYNN'S TRANSLATION BASED ON WANG BI'S COMMENTARY [Lynn, pp. 285-292; cf. Kidder Smith, et al., pp. 240-245]

[Judgment:] *Fu* brings about prevalence. His going out and coming in are done without flaw, so when the friend arrives, he is without blame. The Dao [way] that he goes out and comes back on is such that he returns after seven days. It would be fitting should one set out to do something here.

First *Yang*: This one returns before having gone far, so there will be no regret here, which means fundamental good fortune.

Second *Yin*: This one returns with delightful goodness, so there is good fortune.

Third *Yin*: This one returns with urgency, so although there is danger, there will be no blame.

Fourth *Yin*: It is by travelling a middle course that this one alone returns.

Fifth *Yin*: This one returns with simple honest, so there will be no regret.

Top *Yin*: This one returns in confusion, which means misfortune. As it would involve utter disaster, if one were to set an army on the march here, it would in the end result in a great defeat, and in terms of what it would do to the sovereign of one's state, it would mean misfortune. Even if it were as much as ten years, no attempt at recovery would ever succeed.

#### **IV. JAMES LEGGE'S TRANSLATION BASED ON ZHU XI'S COMMENTARY** (Legge, pp. 107-108)

[Judgment:] Fu indicates that there will be free course and progress (in what it denotes). (The subject of it) finds no one to distress him in his exits and entrances; friends come to him, and no error is committed. He will return and repeat his (proper) course. In seven days comes his return. There will be advantage in whatever direction movement is made.

The first nine, undivided, shows its subject returning (from an error) of no great extent, which would not proceed to anything requiring repentance. There will be great good fortune.

The second six, divided, shows the admirable return (of its subject). There will be good fortune.

The third six, divided, shows one who has made repeated returns. The position is perilous, but there will be no error.

The fourth six, divided, shows its subject moving right in the centre (among those represented by the other divided lines), and yet returning alone (to his proper path).

The fifth six, divided, shows the noble return of its subject. There will be no ground for repentance.

The topmost six, divided, shows the noble return of its subject. There will be evil. There will be calamities and errors. If with his views he put the hosts in motion, the end will be a great defeat, whose issues will extend to the ruler of the state. Even in ten years he will not be able to repair the disaster.

#### **IV. RICHARD WILHELM'S TRANSLATION BASED ON THE ZHOUYI ZHEZHONG** (Wilhelm/Baynes, pp. 97-100; pp. 504-509)

[Judgment:] Return. Success.

Going out and coming in without error.  
Friends come without blame.  
To and fro goes the way.  
On the seventh day comes return.  
It furthers one to have somewhere to go.

Nine at the beginning means:  
Return from a short distance.  
No need for remorse.  
Great good fortune.

Six in the second place means:  
Quiet return. Good fortune.

Six in the third place means:  
Repeated return. Danger. No blame.

Six in the fourth place means:  
Walking in the midst of others,  
One returns alone

Six in the fifth place means:  
Noblehearted return. No remorse.

Six at the top means:  
Missing the return. Misfortune.  
Misfortune from within and without.  
If armies are set marching in this way,  
One will in the end suffer a great defeat,  
Disastrous for the ruler of the country.  
For ten years  
It will not be possible to attack again.

## **V. FU YOUDE'S TRANSLATION OF THE "MODERN CHINESE VERSION BY LIU DAJUN AND LIN ZHONGJUN (Fu, pp. 51-53)**

[Judgment:] Return: Great success. No illness when leaving or returning and no disaster while friends come. [1] Returning to the original way [2] takes the traveller seven days. [3] Hence it is advantageous to go somewhere.

Nine at the bottom line: One returns before going too far. Therefore no serious trouble is brought about. It is auspicious from the beginning.

Six at the second line: Correct mistakes and return to the right way. [4] Good fortune.

Six at the third line: Frequent return indicates danger but not disaster.

Six at the fourth line: Return alone by walking in the middle of the path.

Six at the fifth line: Return when urged. [5] No regret

Six at the top line: Trying to return after going astray. Misfortune but no immediate calamity. To use a marching army to fight will bring a terrible defeat and put the

monarch in such a difficult situation that he will not be able to take military action in the following ten years.

Notes:

1. 朋來無咎 *Peng lai wu jiu*: The basic idea here according to Fu is "friends coming in peace."
2. 反復其道 *Fan fu qi dao*: A return to the right way.
3. Two of several interpretations for 七日來復 (*qi ri lai fu*): (A) The "active force" (*yang*) arises and ends in hexagram Bo (#23) and then it regenerates in Hexagram Fu (#24); or (B) the passive force (*yin*) occurs in hexagram Gou (#44; representing the fifth month) and the active force takes place in hexagram Fu (#24; representing the eleventh month), and during this period of seven months, seven changes occur.
4. 休復 *Xiu fu*: stop and return (to the righteous way). *Xiu* means "stop" or "end" here.
5. 敦復 *Dun fu*: return when pressed. *Dun* means "press" or "urge" here.