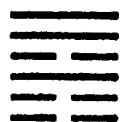


53. Chien | Development
(Gradual Progress)



above SUN THE GENTLE, WIND, WOOD
below KÊN KEEPING STILL, MOUNTAIN

This hexagram is made up of Sun (wood, penetration) above, i.e., without, and Kên (mountain, stillness) below, i.e., within. A tree on a mountain develops slowly according to the law of its being and consequently stands firmly rooted. This gives the idea of a development that proceeds gradually, step by step. The attributes of the trigrams also point to this: within is tranquillity, which guards against precipitate actions, and without is penetration, which makes development and progress possible.

THE JUDGMENT

DEVELOPMENT. The maiden

Is given in marriage.

Good fortune.

Perseverance furthers.

The development of events that leads to a girl's following a man to his home proceeds slowly. The various formalities must be disposed of before the marriage takes place. This principle of gradual development can be applied to other situations as well; it is always applicable where it is a matter of correct relationships of co-operation, as for instance in the appointment of an official. The development must be allowed to take its proper course. Hasty action would not be wise. This is also true, finally, of any effort to exert influence on others, for here too the essential factor is a correct way of development through cultivation of one's own personality. No influence such as that exerted by agitators has a lasting effect.

Within the personality too, development must follow the same course if lasting results are to be achieved. Gentleness that is, adaptable, but at the same time penetrating, is the outer form that should proceed from inner calm.

The very gradualness of the development makes it necessary to have perseverance, for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree:

The image of DEVELOPMENT.

Thus the superior man abides in dignity and virtue,

In order to improve the mores.

The tree on the mountain is visible from afar, and its development influences the landscape of the entire region. It does not shoot up like a swamp plant; its growth proceeds gradually. Thus also the work of influencing people can be only gradual. No sudden influence or awakening is of lasting effect. Progress must be quite gradual, and in order to obtain such progress in public opinion and in the mores of the people, it is necessary for the personality to acquire influence and weight. This comes about through careful and constant work on one's own moral development.

THE LINES

Six at the beginning means:

The wild goose gradually draws near the shore.

The young son is in danger.

There is talk. No blame.

All the individual lines in this hexagram symbolize the gradual flight of the wild goose. The wild goose is the symbol of conjugal fidelity, because it is believed that this bird never takes another mate after the death of the first.

The initial line suggests the first resting place in the flight of water birds from the water to the heights. The shore is reached. The situation is that of a lonely young man who is just starting out to make his way in life. Since no one comes to help him, his first steps are slow and hesitant, and he is surrounded by danger. Naturally he is subjected to much criticism. But these very difficulties keep him from being too hasty, and his progress is successful.

O Six in the second place means:

The wild goose gradually draws near the cliff.

Eating and drinking in peace and concord.

Good fortune.

The cliff is a safe place on shore. The development has gone a step further. The initial insecurity has been overcome, and a safe position in life has been found, giving one enough to live on. This first success, opening up a path to activity, brings a certain joyousness of mood, and one goes to meet the future reassured.

It is said of the wild goose that it calls to its comrades whenever it finds food; this is the symbol of peace and concord in good fortune. A man does not want to keep his good luck for himself only, but is ready to share it with others.

Nine in the third place means:

The wild goose gradually draws near the plateau.

The man goes forth and does not return.

The woman carries a child but does not bring it forth.

Misfortune.

It furthers one to fight off robbers.

The high plateau is dry and unsuitable for the wild goose. If it goes there, it has lost its way and gone too far. This is contrary to the law of development.

It is the same in human life. If we do not let things develop quietly but plunge of our own choice too rashly into a struggle, misfortune results. A man jeopardizes his own life, and his family perishes thereby. However, this is not at all necessary; it is only the result of transgressing the law of natural development. If one does not wilfully provoke a conflict, but confines himself to vigorously maintaining his own position and to warding off unjustified attacks, all goes well.

Six in the fourth place means:

The wild goose gradually draws near the tree.

Perhaps it will find a flat branch.

No blame.

A tree is not a suitable place for a wild goose. But if it is clever, it will find a flat branch on which it can get a footing. A man's life too, in the course of its development, often brings him into inappropriate situations, in which he finds it difficult to hold his own without danger. Then it is important to be sensible and yielding. This enables him to discover a safe place in which life can go on, although he may be surrounded by danger.

O Nine in the fifth place means:

The wild goose gradually draws near the summit.

For three years the woman has no child.

In the end nothing can hinder her.

Good fortune.

The summit is a high place. In a high position one easily becomes isolated. One is misjudged by the very person on whom one is dependent—the woman by her husband, the official by his superior. This is the work of deceitful persons who have wormed their way in. The result is that relationships remain sterile, and nothing is accomplished. But in the course of further development, such misunderstandings are cleared away, and reconciliation is achieved after all.

Nine at the top means:

The wild goose gradually draws near the cloud heights.

Its feathers can be used for the sacred dance.

Good fortune.

Here life comes to its end. A man's work stands completed. The path rises high toward heaven, like the flight of wild geese when they have left the earth far behind. There they fly, keeping to the order of their flight in strict formation. And if their feathers fall, they can serve as ornaments in the sacred dance pantomimes performed in the temples. Thus the life of a man who has perfected himself is a bright light for the people of the earth, who look up to him as an example.

54. Kuei Mei |
The Marrying Maiden

歸妹



above CHÊN THE AROUSING, THUNDER

below TUI THE JOYOUS, LAKE

Above we have Chên, the eldest son, and below, Tui, the youngest daughter. The man leads and the girl follows him in gladness. The picture is that of the entrance of the girl into her husband's house. In all, there are four hexagrams depicting the relationship between husband and wife. Hsien, INFLUENCE (31), describes the attraction that a young couple have for each other; Hêng, DURATION (32), portrays the permanent relationships of marriage; Chien, DEVELOPMENT (53), reflects the protracted, ceremonious procedures attending the arrangement of a proper marriage; finally, Kuei Mei, THE MARRYING MAIDEN, shows a young girl under the guidance of an older man who marries her.¹

THE JUDGMENT

THE MARRYING MAIDEN.

Undertakings bring misfortune.

Nothing that would further.

A girl who is taken into the family, but not as the chief wife, must behave with special caution and reserve. She must not take it upon herself to supplant the mistress of the house, for that would mean disorder and lead to untenable relationships.

The same is true of all voluntary relationships between human beings. While legally regulated relationships evince a fixed connection between duties and rights, relationships based on personal inclination depend in the long run entirely on tactful reserve.

Affection as the essential principle of relatedness is of the greatest importance in all relationships in the world. For the union of heaven and earth is the origin of the whole of nature. Among human beings likewise, spontaneous affection is the all-inclusive principle of union.

THE IMAGE

Thunder over the lake:

The image of THE MARRYING MAIDEN.

Thus the superior man

Understands the transitory

In the light of the eternity of the end.

Thunder stirs the water of the lake, which follows it in shimmering waves. This symbolizes the girl who follows the man of her choice. But every relationship between individuals bears within it the danger that wrong turns may be taken, leading to endless misunderstandings and disagreements. Therefore it is necessary constantly to remain mindful of the end. If we permit ourselves to drift along,

we come together and are parted again as the day may determine. If on the other hand a man fixes his mind on an end that endures, he will succeed in avoiding the reefs that confront the closer relationships of people.

THE LINES

Nine at the beginning means:

The marrying maiden as a concubine.

A lame man who is able to tread.

Undertakings bring good fortune.

The princes of ancient China maintained a fixed order of rank among the court ladies, who were subordinated to the queen as are younger sisters to the eldest. Frequently they came from the family of the queen, who herself led them to her husband.

The meaning is that a girl entering a family with the consent of the wife will not rank outwardly as the equal of the latter but will withdraw modestly into the background. However, if she understands how to fit herself into the pattern of things, her position will be entirely satisfactory, and she will feel sheltered in the love of the husband to whom she bears children.

The same meaning is brought out in the relationships between officials. A man may enjoy the personal friendship of a prince and be taken into his confidence. Outwardly this man must keep tactfully in the background behind the official ministers of state, but, although he is hampered by this status, as if he were lame, he can nevertheless accomplish something through the kindness of his nature.

Nine in the second place means:

A one-eyed man who is able to see.

The perseverance of a solitary man furthers.

Here the situation is that of a girl married to a man who has disappointed her. Man and wife ought to work together like a pair of eyes. Here the girl is left behind in loneliness; the man of her choice either has become unfaithful or has died. But she does not lose the inner light of loyalty. Though the other eye is gone, she maintains her loyalty even in loneliness.

Σ Six in the third place means:

The marrying maiden as a slave.

She marries as a concubine.

A girl who is in a lowly position and finds no husband may, in some circumstances, still win shelter as a concubine. This pictures the situation of a person who longs too much for joys that cannot be obtained in the usual way. He enters upon a situation not altogether compatible with self-esteem. Neither judgment nor warning is added to this line; it merely lays bare the actual situation, so that everyone may draw a lesson from it.

Nine in the fourth place means:

The marrying maiden draws out the allotted time.

A late marriage comes in due course.

The girl is virtuous. She does not wish to throw herself away, and allows the customary time for marriage to slip by. However, there is no harm in this; she is rewarded for her purity and, even though belatedly, finds the husband intended for her.

○ Six in the fifth place means:

The sovereign I gave his daughter in marriage.

The embroidered garments of the princess

Were not as gorgeous

As those of the serving-maid.

The moon that is nearly full

Brings good fortune.

The sovereign I is T'ang the Completer. This ruler decreed that the imperial princesses should be subordinated to their husbands in the same manner as other women (cf. hexagram 11, T'ai (Peace), six in the fifth place). The emperor does not wait for a suitor to woo his daughter but gives her in marriage when he sees fit. Therefore it is in accord with custom for the girl's family to take the initiative here. We see here a girl of aristocratic birth who marries a man of modest circumstances and understands how to adapt herself with grace to the new situation. She is free of all vanity of outer adornment, and forgetting her rank in her marriage, takes a place below that of her husband, just as the moon, before it is quite full, does not directly face the sun.

Σ Six at the top means:

The woman holds the basket, but there are no fruits in it.

The man stabs the sheep, but no blood flows.

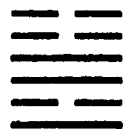
Nothing that acts to further.

At the sacrifice to the ancestors, the woman had to present harvest offerings in a basket, while the man slaughtered the sacrificial animal with his own hand. Here the ritual is only superficially fulfilled; the woman takes an empty basket and the man stabs a sheep slaughtered beforehand—solely to preserve the forms. This impious, irreverent attitude bodes no good for a marriage.

Note

1. In China, monogamy is formally the rule, and every man has but one official wife. This marriage, which is less the concern of the two participants than of their families, is contracted with strict observance of forms. But the husband retains the right also to indulge his more personal inclinations. Indeed, it is the most gracious duty of a good wife to be helpful to him in this respect. In this way the relationship that develops becomes a beautiful and open one, and the girl who enters the family at the husband's wish subordinates herself modestly to the wife as a younger sister. Of course it is a most difficult and delicate matter, requiring tact on the part of all concerned. But under favorable circumstances this represents the solution of a problem for which European culture has failed to find an answer. Needless to say, the ideal set for woman in China is achieved no oftener than is the European ideal.

55. Fêng | Abundance (Fullness)



above CHÊN THE AROUSING, THUNDER

below LI THE CLINGING, FLAME

Chên is movement; Li is flame, whose attribute is clarity. Clarity within, movement without—this produces greatness and abundance. The hexagram pictures a period of advanced civilization. However, the fact that development has reached a peak suggests that this extraordinary condition of abundance cannot be maintained permanently.

THE JUDGMENT

ABUNDANCE has success.

The king attains abundance.

Be not sad.

Be like the sun at midday.

It is not given to every mortal to bring about a time of outstanding greatness and abundance. Only a born ruler of men is able to do it, because his will is directed to what is great. Such a time of abundance is usually brief. Therefore a sage might well feel sad in view of the decline that must follow. But such sadness does not befit him. Only a man who is inwardly free of sorrow and care can lead in a time of abundance. He must be like the sun at midday, illuminating and gladdening everything under heaven.

THE IMAGE

Both thunder and lightning come:

The image of ABUNDANCE.

Thus the superior man decides lawsuits

And carries out punishments.

This hexagram has a certain connection with Shih Ho, BITING THROUGH (21), in which thunder and lightning similarly appear together, but in the reverse order. In BITING THROUGH laws are laid down; here they are applied and enforced. Clarity [Li] within makes it possible to investigate the facts exactly, and shock [Chên] without ensures a strict and precise carrying out of punishments.

THE LINES

Nine at the beginning means:

When a man meets his destined ruler,

They can be together ten days,

And it is not a mistake.

Going meets with recognition.

To bring about a time of abundance, a union of clarity with energetic movement is needed. Two individuals possessed of these two attributes are suited to each other, and even if they spend an entire cycle of time together during the period of abundance, it will not be too long, nor is it a mistake. Therefore one may go forth, in order to make one's influence felt; it will meet with recognition.

Six in the second place means:

The curtain is of such fullness

That the polestars can be seen at noon.

Through going one meets with mistrust and hate.

If one rouses him through truth,

Good fortune comes.

It often happens that plots and party intrigues, which have the darkening effect of an eclipse of the sun, come between a ruler intent on great achievement and the man who could effect great undertakings. Then, instead of the sun, we see the northern stars in the sky. The ruler is overshadowed by a party that has usurped power. If a man at such a time were to try to take energetic measures, he would encounter only mistrust and envy, which would prohibit all movement. The essential thing then is to hold inwardly to the power of truth, which in the end is so strong that it exerts an invisible influence on the ruler, so that all goes well.

Nine in the third place means:

The underbrush is of such abundance

That the small stars can be seen at noon.

He breaks his right arm. No blame.

The image is that of a progressive covering over of the sun. Here the eclipse reaches totality, therefore even the small stars can be seen at noon.

In the sphere of social relationships, this means that the prince is now so eclipsed that even the most insignificant persons can push themselves into the foreground. This makes it impossible for an able man, though he might be the right hand of the ruler, to undertake anything. It is as though his arm were broken, but he is not to blame for being thus hindered in action.

Nine in the fourth place means:

The curtain is of such fullness

That the polestars can be seen at noon.

He meets his ruler, who is of like kind.

Good fortune.

Here the darkness is already decreasing, therefore interrelated elements come together. Here too the complement must be found—the necessary wisdom to complement joy of action. Then everything will

go well. The complementary factor postulated here is the reverse of the one in the first line. In the latter, wisdom is to be complemented by energy, while here energy is complemented by wisdom.

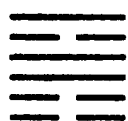
- O Six in the fifth place means:
 Lines are coming,
 Blessing and fame draw near.
 Good fortune.

The ruler is modest and therefore open to the counsel of able men. Thus he is surrounded by men who suggest to him the lines of action. This brings blessing, fame, and good fortune to him and all the people.

Six at the top means:
 His house is in a state of abundance.
 He screens off his family.
 He peers through the gate
 And no longer perceives anyone.
 For three years he sees nothing.
 Misfortune.

This describes a man who because of his arrogance and obstinacy attains the opposite of what he strives for. He seeks abundance and splendor for his dwelling. He wishes at all odds to be master in his house, which so alienates his family that in the end he finds himself completely isolated.

56. Lü | The Wanderer



above LI THE CLINGING, FIRE

below KÊN KEEPING STILL, MOUNTAIN

The mountain, Kên, stands still; above it fire, Li, flames up and does not tarry. Therefore the two trigrams do not stay together. Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER. Success through smallness.

Perseverance brings good fortune

To the wanderer.

When a man is a wanderer and stranger, he should not be gruff nor overbearing. He has no large circle of acquaintances, therefore he should not give himself airs. He must be cautious and reserved; in this way he protects himself from evil. If he is obliging toward others, he wins success.

A wanderer has no fixed abode; his home is the road. Therefore he must take care to remain upright and steadfast, so that he sojourns only in the proper places, associating only with good people. Then he has good fortune and can go his way unmolested.

THE IMAGE

Fire on the mountain:

The image of THE WANDERER.

Thus the superior man

Is clear-minded and cautious

In imposing penalties,

And protracts no lawsuits.

When grass on a mountain takes fire, there is bright light. However, the fire does not linger in one place, but travels on to new fuel. It is a phenomenon of short duration. This is what penalties and lawsuits should be like. They should be a quickly passing matter, and must not be dragged out indefinitely. Prisons ought to be places where people are lodged only temporarily, as guests are. They must not become dwelling places.

THE LINES

Six at the beginning means:

If the wanderer busies himself with trivial things,

He draws down misfortune upon himself.

A wanderer should not demean himself or busy himself with inferior things he meets with along the way. The humbler and more defenceless his outward position, the more should he preserve his inner dignity. For a stranger is mistaken if he hopes to find a friendly reception through lending himself to jokes and buffoonery. The result will be only contempt and insulting treatment.

Six in the second place means:

The wanderer comes to an inn.

He has his property with him.

He wins the steadfastness¹ of a young servant.

The wanderer here described is modest and reserved. He does not lose touch with his inner being, hence he finds a resting place. In the outside world he does not lose the liking of other people, hence all persons further him, so that he can acquire property. Moreover, he wins the allegiance of a faithful and trustworthy servant—a thing of inestimable value to a wanderer.

Nine in the third place means:

The wanderer's inn burns down.

He loses the steadfastness of his young servant.

Danger.

A truculent stranger does not know how to behave properly. He meddles in affairs and controversies that do not concern him; thus he loses his resting place. He treats his servant with aloofness and arrogance; thus he loses the man's loyalty. When a stranger in a strange land has no one left on whom he can rely, the situation becomes very dangerous.

Nine in the fourth place means:

The wanderer rests in a shelter.

He obtains his property and an ax.

My heart is not glad.

This describes a wanderer who knows how to limit his desires outwardly, though he is inwardly strong and aspiring. Therefore he finds at least a place of shelter in which he can stay. He also succeeds in acquiring property, but even with this he is not secure. He must be always on guard, ready to defend himself with arms. Hence he is not at ease. He is persistently conscious of being a stranger in a strange land.

O Six in the fifth place means:

He shoots a pheasant.

It drops with the first arrow.

In the end this brings both praise and office.

Travelling statesmen were in the habit of introducing themselves to local princes with the gift of a pheasant. Here the wanderer wants to enter the service of a prince. To this end he shoots a pheasant, killing it at the first shot. Thus he finds friends who praise and recommend him, and in the end the prince accepts him and confers an office upon him.

Circumstances often cause a man to seek a home in foreign parts. If he knows how to meet the situation and how to introduce himself in the right way, he may find a circle of friends and a sphere of activity even in a strange country.

Nine at the top means:

The bird's nest burns up.

The wanderer laughs at first,

Then must needs lament and weep.

Through carelessness he loses his cow.

Misfortune.

The picture of a bird whose nest burns up indicates loss of one's resting place. This misfortune may overtake the bird if it is heedless and imprudent when building its nest. It is the same with a wanderer. If he lets himself go, laughing and jesting, and forgets that he is a wanderer, he will later have cause to weep and lament. For if through carelessness a man loses his cow—i.e. his modesty and adaptability—evil will result.

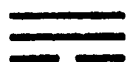
Note

1. [Literally, "perseverance."]

57. Sun | The Gentle
(The Penetrating, Wind)



above SUN THE GENTLE, WIND, WOOD



below SUN THE GENTLE, WIND, WOOD

Sun is one of the eight doubled trigrams. It is the eldest daughter and symbolizes wind or wood; it has for its attribute gentleness, which nonetheless penetrates like the wind or like growing wood with its roots.

The dark principle, in itself rigid and immovable, is dissolved by the penetrating light principle, to which it subordinates itself in gentleness. In nature, it is the wind that disperses the gathered clouds, leaving the sky clear and serene. In human life it is penetrating clarity of judgment that thwarts all dark hidden motives. In the life of the community it is the powerful influence of a great personality that uncovers and breaks up those intrigues which shun the light of day.

THE JUDGMENT

THE GENTLE. Success through what is small.

It furthers one to have somewhere to go.

It furthers one to see the great man.

Penetration produces gradual and inconspicuous effects. It should be effected not by an act of violation but by influence that never lapses. Results of this kind are less striking to the eye than those won by surprise attack, but they are more enduring and more complete. If one would produce such effects, one must have a clearly defined goal, for only when the penetrating influence works always in the same direction can the object be attained. Small strength can achieve its purpose only by subordinating itself to an eminent man who is capable of creating order.

THE IMAGE

Winds following one upon the other:

The image of THE GENTLY PENETRATING.

Thus the superior man

Spreads his commands abroad

And carries out his undertakings.

The penetrating quality of the wind depends upon its ceaselessness. This is what makes it so powerful; time is its instrument. In the same way the ruler's thought should penetrate the soul of the people. This too requires a lasting influence brought about by enlightenment and command. Only when the command has been assimilated by the people is action in accordance with it possible. Action without preparation of the ground only frightens and repels.

- Σ Six at the beginning means:
In advancing and in retreating,
The perseverance of a warrior furthers.

Inborn gentleness is often carried to the point of indecisiveness. One does not feel strong enough to advance resolutely. A thousand doubts crop up; one is, however, not minded to withdraw but drifts indecisively to and fro. In such a situation, a military decisiveness is the proper thing, so that one resolutely does what order demands. Resolute discipline is far better than irresolute license.

- Nine in the second place means:
Penetration under the bed.
Priests and magicians are used in great number.
Good fortune. No blame.

At times one has to deal with hidden enemies, intangible influences that slink into dark corners and from this hiding affect people by suggestion. In instances like this, it is necessary to trace these things back to the most secret recesses, in order to determine the nature of the influences to be dealt with. This is the task of the priests; removing the influences is the task of the magicians. The very anonymity of such plotting requires an especially vigorous and indefatigable effort, but this is well worth while. For when such elusive influences are brought into the light and branded, they lose their power over people.

- Nine in the third place means:
Repeated penetration. Humiliation.

Penetrating reflection must not be pushed too far, lest it cripple the power of decision. After a matter has been thoroughly pondered, it is essential to form a decision and to act. Repeated deliberation brings fresh doubts and scruples, and thereby humiliation, because one shows oneself unable to act.

- Σ Six in the fourth place means:
Remorse vanishes.
During the hunt
Three kinds of game are caught.

When a responsible position and accumulated experience lead one to combine innate modesty with energetic action, great success is assured. The three kinds of animals referred to served for offerings to the gods, for feasting guests, and for everyday consumption. When the catch answered all three purposes, the hunt was considered especially successful.

- O Nine in the fifth place means:
Perseverance brings good fortune.
Remorse vanishes.
Nothing that does not further.

No beginning, but an end.

Before the change, three days.

After the change, three days.

Good fortune.

In the situation described in Ku, WORK ON WHAT HAS BEEN SPOILED (18), an entirely new point of departure must be set up, whereas here it is only a question of reforms. The beginning has not been good, but the moment has been reached when a new direction can be taken. Change and improvement are called for. Such steps must be undertaken with steadfastness, that is, with a firm and correct attitude of mind; then they will succeed, and remorse will disappear. But it must be remembered that such improvements require careful consideration. Before a change is made, it must be pondered over again and again. After the change is made, it is necessary to note carefully for some time after how the improvements bear the test of actuality. Such careful work is accompanied by good fortune.

Nine at the top means:

Penetration under the bed.

He loses his property and his ax.

Perseverance brings misfortune.

A man's understanding is sufficiently penetrating. He follows up injurious influences into the most secret corners. But he no longer has the strength to combat them decisively. In this case any attempt to penetrate into the personal domain of darkness would only bring harm.

58. Tui | The Joyous, Lake



above TUI THE JOYOUS, LAKE

below TUI THE JOYOUS, LAKE

This hexagram, like Sun, is one of the eight formed by doubling of a trigram. The trigram Tui denotes the youngest daughter; it is symbolized by the smiling lake, and its attribute is joyousness. Contrary to appearances, it is not the yielding quality of the top line that accounts for joy here. The attribute of the yielding or dark principle is not joy but melancholy. However, joy is indicated by the fact that there are two strong lines within, expressing themselves through the medium of gentleness.

True joy, therefore, rests on firmness and strength within, manifesting itself outwardly as yielding and gentle.

THE JUDGMENT

THE JOYOUS. Success.

Perseverance is favorable.

The joyous mood is infectious and therefore brings success. But joy must be based on steadfastness if it is not to degenerate into uncontrolled mirth. Truth and strength must dwell in the heart, while gentleness reveals itself in social intercourse. In this way one assumes the right attitude toward God and man and achieves something. Under certain conditions, intimidation without gentleness may achieve something momentarily, but not for all time. When, on the other hand, the hearts of men are won by friendliness, they are led to take all hardships upon themselves willingly, and if need be will not shun death itself, so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other:

The image of THE JOYOUS.

Thus the superior man joins with his friends

For discussion and practice.

A lake evaporates upward and thus gradually dries up; but when two lakes are joined they do not dry up so readily, for one replenishes the other. It is the same in the field of knowledge. Knowledge should be a refreshing and vitalizing force. It becomes so only through stimulating intercourse with congenial friends with whom one holds discussion and practices application of the truths of life. In this way learning becomes many-sided and takes on a cheerful lightness, whereas there is always something ponderous and one-sided about the learning of the self-taught.

THE LINES

Nine at the beginning means:

Contented joyousness. Good fortune.

A quiet, wordless, self-contained joy, desiring nothing from without and resting content with everything, remains free of all egotistic likes and dislikes. In this freedom lies good fortune, because it harbors the quiet security of a heart fortified within itself.

○ Nine in the second place means:

Sincere joyousness. Good fortune.

Remorse disappears.

We often find ourselves associating with inferior people in whose company we are tempted by pleasures that are inappropriate for the superior man. To participate in such pleasures would certainly bring remorse, for a superior man can find no real satisfaction in low pleasures. When, recognizing this, a man does not permit his will to swerve, so that he does not find such ways agreeable, not even dubious companions will venture to proffer any base pleasures, because he would not enjoy them. Thus every cause for regret is removed.

Σ Six in the third place means:

Coming joyousness. Misfortune.

True joy must spring from within. But if one is empty within and wholly given over to the world, idle pleasures come streaming in from without. This is what many people welcome as diversion. Those who lack inner stability and therefore need amusement, will always find opportunity of indulgence. They attract external pleasures by the emptiness of their natures. Thus they lose themselves more and more, which of course has bad results.

Nine in the fourth place means:

Joyousness that is weighed is not at peace.

After ridding himself of mistakes a man has joy.

Often a man finds himself weighing the choice between various kinds of pleasures, and so long as he has not decided which kind he will choose, the higher or the lower, he has no inner peace. Only when he clearly recognizes that passion brings suffering, can he make up his mind to turn away from the lower pleasures and to strive for the higher. Once this decision is sealed, he finds true joy and peace, and inner conflict is overcome.

○ Nine in the fifth place means:

Sincerity toward disintegrating influences is dangerous.

Dangerous elements approach even the best of men. If a man permits himself to have anything to do with them, their disintegrating influence acts slowly but surely, and inevitably brings dangers in its train. But if he recognizes the situation and can comprehend the danger, he knows how to protect himself and remains unharmed.

Σ Six at the top means:

Seductive joyousness.

A vain nature invites diverting pleasures and must suffer accordingly (cf. the six in the third place). If a man is unstable within, the pleasures of the world that he does not shun have so powerful an influence that he is swept along by them. Here it is no longer a question of danger, of good fortune or misfortune. He has given up direction of his own life, and what becomes of him depends upon chance and external influences.

59. Huan | Dispersion (Dissolution)



above SUN THE GENTLE, WIND

below K'AN THE ABYSMAL, WATER

Wind blowing over water disperses it, dissolving it into foam and mist. This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to break up and dissolve the blockage.

THE JUDGMENT

DISPERSION. Success.

The king approaches his temple.

It furthers one to cross the great water.

Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45). In the latter, the subject is the bringing together of elements that have been separated, as water collects in lakes upon the earth. Here the subject is the dispersing and dissolving of divisive egotism. DISPERSION shows the way, so to speak, that leads to gathering together. This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men. The common celebration of the great sacrificial feasts and sacred rites, which gave expression simultaneously to the interrelation and social articulation of family and state, was the means employed by the great rulers to unite men. The sacred music and the splendor of the ceremonies aroused a strong tide of emotion that was shared by all hearts in unison, and that awakened a consciousness of the common origin of all creatures. In this way disunity was overcome and rigidity dissolved. A further means to the same end is co-operation in great general undertakings that set a high goal for the will of the people; in the common concentration on this goal, all barriers dissolve, just as, when a boat is crossing a great stream, all hands must unite in a joint task.

But only a man who is himself free of all selfish ulterior considerations, and who perseveres in justice and steadfastness, is capable of so dissolving the hardness of egotism.

THE IMAGE

The wind drives over the water:

The image of DISPERSION.

Thus the kings of old sacrificed to the Lord

And built temples.

In the autumn and winter, water begins to freeze into ice. When the warm breezes of spring come, the rigidity is dissolved, and the elements that have been dispersed in ice floes are reunited. It is the same with the minds of the people. Through hardness and selfishness the heart grows rigid, and this rigidity leads to separation from all others. Egotism and cupidity isolate men. Therefore the hearts of men must be seized by a devout emotion. They must be shaken by a religious awe in face of eternity—stirred with an intuition of the One Creator of all living beings, and united through the strong feeling of fellowship experienced in the ritual of divine worship.

THE LINES

Six at the beginning means:

He brings help with the strength of a horse.

Good fortune.

It is important that disunion should be overcome at the outset, before it has become complete—that the clouds should be dispersed before they have brought storm and rain. At such times when hidden divergences in temper make themselves felt and lead to mutual misunderstandings, we must take quick and vigorous action to dissolve the misunderstanding and mutual distrust.

Σ Nine in the second place means:

At the dissolution

He hurries to that which supports him.

Remorse disappears.

When an individual discovers within himself the beginnings of alienation from others, of misanthropy and ill humor, he must set about dissolving these obstructions. He must rouse himself inwardly, hasten to that which supports him. Such support is never found in hatred, but always in a moderate and just judgment of men, linked with good will. If he regains this unobstructed outlook on humanity, while at the same time all saturnine ill humor is dissolved, all occasion for remorse disappears.

Six in the third place means:

He dissolves his self. No remorse.

Under certain circumstances, a man's work may become so difficult that he can no longer think of himself. He must set aside all personal desires and disperse whatever the self gathers about it to serve as a barrier against others. Only on the basis of a great renunciation can he obtain the strength for great achievements. By setting his goal in a great task outside himself, he can attain this standpoint.

Σ Six in the fourth place means:

He dissolves his bond with his group.¹

Supreme good fortune.

Dispersion leads in turn to accumulation.

This is something that ordinary men do not think of.

When we are working at a task that affects the general welfare, we must leave all private friendships out of account. Only by rising above party interests can we achieve something decisive. He who has the courage thus to forego what is near wins what is afar. But in order to comprehend this standpoint, one must have a wide view of the interrelationships of life, such as only unusual men attain.

O Nine in the fifth place means:

His loud cries are as dissolving as sweat.

Dissolution! A king abides without blame.

In times of general dispersion and separation, a great idea provides a focal point for the organization of recovery. Just as an illness reaches its crisis in a dissolving sweat, so a great and stimulating idea is a true salvation in times of general deadlock. It gives the people a rallying point—a man in a ruling position who can dispel misunderstandings.

Nine at the top means:

He dissolves his blood.

Departing, keeping at a distance, going out,

Is without blame.

The idea of the dissolving of a man's blood means the dispersion of that which might lead to bloodshed and wounds, i.e., avoidance of danger. But here the thought is not that a man avoids difficulties for himself alone, but rather that he rescues his kin —helps them to get away before danger comes, or to keep at a distance from an existing danger, or to find a way out of a danger that is already upon them. In this way he does what is right.

Note

1. [Literally, in the German, "He dissolves himself from his group"].

60. Chieh | Limitation



above K'AN THE ABYSMAL, WATER

below TUI THE JOYOUS, LAKE

A lake occupies a limited space. When more water comes into it, it overflows. Therefore limits must be set for the water. The image shows water below and water above, with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk. In relation to ordinary life it means the thrift that sets fixed limits upon expenditures. In relation to the moral sphere it means the fixed limits that the superior man sets upon his actions—the limits of loyalty and disinterestedness.

THE JUDGMENT

LIMITATION. Success.

Galling limitation must not be persevered in.

Limitations are troublesome, but they are effective. If we live economically in normal times, we are prepared for times of want. To be sparing saves us from humiliation. Limitations are also indispensable in the regulation of world conditions. In nature there are fixed limits for summer and winter, day and night, and these limits give the year its meaning. In the same way, economy, by setting fixed limits upon expenditures, acts to preserve property and prevent injury to the people.

But in limitation we must observe due measure. If a man should seek to impose galling limitations upon his own nature, it would be injurious. And if he should go too far in imposing limitations on others, they would rebel. Therefore it is necessary to set limits even upon limitation.

Water over lake: the image of LIMITATION.

Thus the superior man

Creates number and measure,

And examines the nature of virtue and correct conduct.

A lake is something limited. Water is inexhaustible. A lake can contain only a definite amount of the infinite quantity of water; this is its peculiarity. In human life too the individual achieves significance through discrimination and the setting of limits. Therefore what concerns us here is the problem of clearly defining these discriminations, which are, so to speak, the backbone of morality. Unlimited possibilities are not suited to man; if they existed, his life would only dissolve in the boundless. To become strong, a man's life needs the limitations ordained by duty and voluntarily accepted. The individual attains significance as a free spirit only by surrounding himself with these limitations and by determining for himself what his duty is.

THE LINES

Nine at the beginning means:

Not going out of the door and the courtyard

Is without blame.

Often a man who would like to undertake something finds himself confronted by insurmountable limitations. Then he must know where to stop. If he rightly understands this and does not go beyond the limits set for him, he accumulates an energy that enables him, when the proper time comes, to act with great force. Discretion is of prime importance in preparing the way for momentous things.

Concerning this, Confucius says:

Where disorder develops, words are the first steps. If the prince is not discreet, he loses his servant. If the servant is not discreet, he loses his life. If germinating things are not handled with discretion, the perfecting of them is impeded. Therefore the superior man is careful to maintain silence and does not go forth.

Nine in the second place means:

Not going out of the gate and the courtyard

Brings misfortune.

When the time for action has come, the moment must be quickly seized. Just as water first collects in a lake without flowing out, yet is certain to find an outlet when the lake is full, so it is in the life of man. It is a good thing to hesitate so long as the time for action has not come, but no longer. Once the obstacles to action have been removed, anxious hesitation is a mistake that is bound to bring disaster, because one misses one's opportunity.

Six in the third place means:

He who knows no limitation

Will have cause to lament.

No blame.

If an individual is bent only on pleasures and enjoyment, it is easy for him to lose his sense of the limits that are necessary. If he gives himself over to extravagance, he will have to suffer the consequences, with accompanying regret. He must not seek to lay the blame on others. Only when we realize that our mistakes are of our own making will such disagreeable experiences free us of errors.

Six in the fourth place means:

Contented limitation. Success.

Every limitation has its value, but a limitation that requires persistent effort entails a cost of too much energy. When, however, the limitation is a natural one (as for example, the limitation by which water flows only downhill), it necessarily leads to success, for then it means a saving of energy. The energy that otherwise would be consumed in a vain struggle with the object, is applied wholly to the benefit of the matter in hand, and success is assured.

O Nine in the fifth place means:

Sweet limitation brings good fortune.

Going brings esteem.

The limitation must be carried out in the right way if it is to be effective. If we seek to impose restrictions on others only, while evading them ourselves, these restrictions will always be resented and will provoke resistance. If, however, a man in a leading position applies the limitation first to himself, demanding little from those associated with him, and with modest means manages to achieve something, good fortune is the result. Where such an example occurs, it meets with emulation, so that whatever is undertaken must succeed.

Six at the top means:

Galling limitation.

Perseverance brings misfortune.

Remorse disappears.

If one is too severe in setting up restrictions, people will not endure them. The more consistent such severity, the worse it is, for in the long run a reaction is unavoidable. In the same way, the tormented body will rebel against excessive asceticism. On the other hand, although ruthless severity is not to be applied persistently and systematically, there may be times when it is the only means of safeguarding against guilt and remorse. In such situations ruthlessness toward oneself is the only means of saving one's soul, which otherwise would succumb to irresoluteness and temptation.

61. Chung Fu | Inner Truth



above SUN THE GENTLE, WIND

below TUI THE JOYOUS, LAKE

The wind blows over the lake and stirs the surface of the water. Thus visible effects of the invisible manifest themselves. The hexagram consists of firm lines above and below, while it is open in the center. This indicates a heart free of prejudices and therefore open to truth. On the other hand, each of the two trigrams has a firm line in the middle; this indicates the force of inner truth in the influences they represent.

The attributes of the two trigrams are: above, gentleness, forbearance toward inferiors; below, joyousness in obeying superiors. Such conditions create the basis of a mutual confidence that makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling. It suggests the idea of brooding. An egg is hollow. The light-giving power must work to quicken it from outside, but there must be a germ of life within, if life is to be awakened. Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great water.

Perseverance furthers.

Pigs and fishes are the least intelligent of all animals and therefore the most difficult to influence. The force of inner truth must grow great indeed before its influence can extend to such creatures. In dealing with persons as intractable and as difficult to influence as a pig or a fish, the whole secret of success depends on finding the right way of approach. One must first rid oneself of all prejudice and, so to speak, let the psyche of the other person act on one without restraint. Then one will establish contact with him, understand and gain power over him. When a door has thus been opened, the force of one's personality will influence him. If in this way one finds no obstacles insurmountable, one can undertake even the most dangerous things, such as crossing the great water, and succeed.

But it is important to understand upon what the force of inner truth depends. This force is not identical with simple intimacy or a secret bond. Close ties may exist also among thieves; it is true that such a bond acts as a force but, since it is not invincible, it does not bring good fortune. All association on the basis of common interests holds only up to a certain point. Where the community of interest ceases, the holding together ceases also, and the closest friendship often changes into hate. Only when the bond is based on what is right, on steadfastness, will it remain so firm that it triumphs over everything.

Wind over lake: the image of INNER TRUTH.

Thus the superior man discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it. Thus the superior man, when obliged to judge the mistakes of men, tries to penetrate their minds with understanding, in order to gain a sympathetic appreciation of the circumstances. In ancient China, the entire administration of justice was guided by this principle. A deep understanding that knows how to pardon was considered the highest form of justice. This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness. For it sprang not from weakness but from a superior clarity.

THE LINES

Nine at the beginning means:

Being prepared brings good fortune.

If there are secret designs, it is disquieting.

The force of inner truth depends chiefly on inner stability and preparedness. From this state of mind springs the correct attitude toward the outer world. But if a man should try to cultivate secret relationships of a special sort, it would deprive him of his inner independence. The more reliance he places on the support of others, the more uneasy and anxious he will become as to whether these secret ties are really tenable. In this way inner peace and the force of inner truth are lost.

Nine in the second place means:

A crane calling in the shade.

Its young answers it.

I have a good goblet.

I will share it with you.

This refers to the involuntary influence of a man's inner being upon persons of kindred spirit. The crane need not show itself on a high hill. It may be quite hidden when it sounds its call; yet its young will hear its note, will recognize it and give answer. Where there is a joyous mood, there a comrade will appear to share a glass of wine.

This is the echo awakened in men through spiritual attraction. Whenever a feeling is voiced with truth and frankness, whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted. At first it acts on those who are inwardly receptive. But the circle grows larger and larger. The root of all influence lies in one's own inner being: given true and vigorous expression in word and deed, its effect is great. The effect is but the reflection of something that emanates from one's own heart. Any deliberate intention of an effect would only destroy the possibility of producing it.

Confucius says about this line:

The superior man abides in his room. If his words are well spoken, he meets with assent at a distance of more than a thousand miles. How much more then from near by! If the superior man abides in his room and his words are not well spoken, he meets with contradiction at a distance of

more than a thousand miles. How much more then from near by! Words go forth from one's own person and exert their influence on men. Deeds are born close at hand and become visible far away. Words and deeds are the hinge and bowspring of the superior man. As hinge and bowspring move, they bring honor or disgrace. Through words and deeds the superior man moves heaven and earth. Must one not, then, be cautious?

Σ Six in the third place means:

He finds a comrade.

Now he beats the drum, now he stops.

Now he sobs, now he sings.

Here the source of a man's strength lies not in himself but in his relation to other people. No matter how close to them he may be, if his center of gravity depends on them, he is inevitably tossed to and fro between joy and sorrow. Rejoicing to high heaven, then sad unto death—this is the fate of those who depend upon an inner accord with other persons whom they love. Here we have only the statement of the law that this is so. Whether this condition is felt to be an affliction or the supreme happiness of love, is left to the subjective verdict of the person concerned.

Σ Six in the fourth place means:

The moon nearly at the full.

The team horse goes astray.

No blame.

To intensify the power of inner truth, a man must always turn to his superior, from whom he can receive enlightenment as the moon receives light from the sun. However, this requires a certain humility, line that of the moon when it is not yet quite full. At the moment when the moon becomes full and stands directly opposite the sun, it begins to wane. Just as on the one hand we must be humble and reverent when face to face with the source of enlightenment, so likewise must we on the other renounce factionalism among men. Only by pursuing one's course like a horse that goes straight ahead without looking sidewise at its mate, can one retain the inner freedom that helps one onward.

O Nine in the fifth place means:

He possesses truth, which links together.

No blame.

This describes the ruler who holds all elements together by the power of his personality. Only when the strength of his character is so ample that he can influence all who are subject to him, is he as he needs to be. The power of suggestion must emanate from the ruler. It will firmly knit together and unite all his adherents. Without this central force, all external unity is only deception and breaks down at the decisive moment.

Nine at the top means:

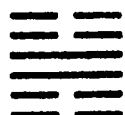
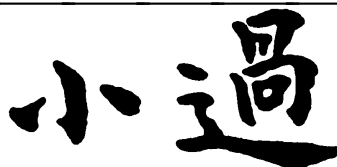
Cockcrow penetrating to heaven.

Perseverance brings misfortune.

The cock is dependable. It crows at dawn. But it cannot itself fly to heaven. It just crows. A man may count on mere words to awaken faith. This may succeed now and then, but if persisted in, it will have bad consequences.

62. Hsiao Kuo |

Preponderance of the Small



above CHÊN THE AROUSING, THUNDER

below KÊN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28), the strong lines preponderate and are within, inclosed between weak lines at the top and bottom, the present hexagram has weak lines preponderating, though here again they are on the outside, the strong lines being within. This indeed is the basis of the exceptional situation indicated by the hexagram. When strong lines are outside, we have the hexagram I, PROVIDING NOURISHMENT (27), or Chung Fu, INNER TRUTH (61); neither represents an exceptional state. When strong elements within preponderate, they necessarily enforce their will. This creates struggle and exceptional conditions in general. But in the present hexagram it is the weak element that perforce must mediate with the outside world. If a man occupies a position of authority for which he is by nature really inadequate, extraordinary prudence is necessary.

THE JUDGMENT

PREPONDERANCE OF THE SMALL. Success.

Perseverance furthers.

Small things may be done; great things should not be done.

The flying bird brings the message:

It is not well to strive upward,

It is well to remain below.

Great good fortune.

Exceptional modesty and conscientiousness are sure to be rewarded with success; however, if a man is not to throw himself away, it is important that they should not become empty form and subservience, but be combined always with a correct dignity in personal behavior. We must understand the demands of the time in order to find the necessary offset for its deficiencies and damages. In any event we must not count on great success, since the requisite strength is lacking. In this lies the importance of the message that one should not strive after lofty things but hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird. In Ta Kuo, PREPONDERANCE OF THE GREAT (28), the four strong, heavy lines within, supported only by two weak lines without, give the image of a sagging ridgepole. Here the supporting weak lines are both

outside and preponderant; this gives the image of a soaring bird. But a bird should not try to surpass itself and fly into the sun; it should descend to the earth, where its nest is. In this way it gives the message conveyed by the hexagram.

THE IMAGE

Thunder on the mountain:

The image of PREPONDERANCE OF THE SMALL.

Thus in his conduct the superior man gives preponderance to reverence.

In bereavement he gives preponderance to grief.

In his expenditures he gives preponderance to thrift.

Thunder on the mountain is different from thunder on the plain. In the mountains, thunder seems much nearer; outside the mountains, it is less audible than the thunder of an ordinary storm. Thus the superior man derives an imperative from this image: he must always fix his eyes more closely and more directly on duty than does the ordinary man, even though this might make his behavior seem petty to the outside world. He is exceptionally conscientious in his actions. In bereavement emotion means more to him than ceremoniousness. In all his personal expenditures he is extremely simple and unpretentious. In comparison with the man of the masses, all this makes him stand out as exceptional. But the essential significance of his attitude lies in the fact that in external matters he is on the side of the lowly.

THE LINES

Six at the beginning means:

The bird meets with misfortune through flying.

A bird ought to remain in the nest until it is fledged. If it tries to fly before this, it invites misfortune. Extraordinary measures should be resorted to only when all else fails. At first we ought to put up with traditional ways as long as possible; otherwise we exhaust ourselves and our energy and still achieve nothing.

○ Six in the second place means:

She passes by her ancestor

And meets her ancestress.

He does not reach his prince

And meets the official.

No blame.

Two exceptional situations are instanced here. In the temple of ancestors, where alternation of generations prevails, the grandson stands on the same side as the grandfather. Hence his closest relations are with the grandfather. The present line designates the grandson's wife, who during the sacrifice passes by the ancestor and goes toward the ancestress. This unusual behavior is, however, an expression of her modesty. She ventures rather to approach the ancestress, for she feels related to her by their common sex. Hence here deviation from the rule is not a mistake.

Another image is that of the official who, in compliance with regulation, first seeks an audience with his prince. If he is not successful in this, he does not try to force anything but goes about conscientious fulfillment of his duty, taking his place among the other officials. This extraordinary restraint is likewise not a mistake in exceptional times. (The rule is that every official should first have an audience with the prince by whom he is appointed. Here the appointment is made by the minister.)

Nine in the third place means:

If one is not extremely careful,

Somebody may come up from behind and strike him.

Misfortune.

At certain times extraordinary caution is absolutely necessary. But it is just in such life situations that we find upright and strong personalities who, conscious of being in the right, disdain to hold themselves on guard, because they consider it petty. Instead, they go their way proud and unconcerned. But this self-confidence deludes them. There are dangers lurking for which they are unprepared. Yet such danger is not unavoidable; one can escape it if he understands that the time demands that he pay especial attention to small and insignificant things.

Nine in the fourth place means:

No blame. He meets him without passing by.

Going brings danger. One must be on guard.

Do not act. Be constantly persevering.

Hardness of character is tempered by yielding position,¹ so that no mistakes are made. The situation here calls for extreme caution; one must make no attempt of one's own initiative to reach the desired end. And if one were to go on, endeavoring to force his way to the goal, he would be endangered. Therefore one must be on guard and not act but continue inwardly to persevere.

O Six in the fifth place means:

Dense clouds,

No rain from our western territory.

The prince shoots and hits him who is in the cave.

As a high place is pictured here, the image of a flying bird has become that of flying clouds. But dense as the clouds are, they race across the sky and give no rain. Similarly, in exceptional times there may be a born ruler who is qualified to set the world in order, but who cannot achieve anything or confer blessing on the people because he stands alone and has no helpers. In such times a man must seek out helpers with whose aid he can carry out the task. But these helpers must be modestly sought out in the retirement to which they have withdrawn. It is not their fame nor their great names but their genuine achievements that are important. Through such modesty the right man is found, and the exceptional task is carried out in spite of all difficulties.

Six at the top means:

He passes him by, not meeting him.

The flying bird leaves him.

Misfortune.

This means bad luck and injury.

If one overshoots the goal, one cannot hit it. If a bird will not come to its nest but flies higher and higher, it eventually falls into the hunter's net. He who in times of extraordinary salience of small things does not know how to call a halt, but restlessly seeks to press on and on, draws upon himself misfortune at the hands of gods and men, because he deviates from the order of nature.

Note

1. [See The Character of the Lines, in The Structure of the Hexagrams, in .pdf IChing1].

63. Chi Chi | After Completion

既濟



above K'AN THE ABYSMAL, WATER

below LI THE CLINGING, FIRE

This hexagram is the evolution of T'ai, PEACE (11). The transition from confusion to order is completed, and everything is in its proper place even in particulars. The strong lines are in the strong places, the weak lines in the weak places. This is a very favorable outlook, yet it gives reason for thought. For it is just when perfect equilibrium has been reached that any movement may cause order to revert to disorder. The one strong line that has moved to the top, thus effecting complete order in details, is followed by the other lines, each moving according to its nature, and thus suddenly there arises again the hexagram P'i, STANDSTILL (12).

Hence the present hexagram indicates the conditions of a time of climax, which necessitate the utmost caution.

THE JUDGMENT

AFTER COMPLETION. Success in small matters.

Perseverance furthers.

At the beginning good fortune,

At the end disorder.

The transition from the old to the new time is already accomplished. In principle, everything stands systematized, and it is only in regard to details that success is still to be achieved. In respect to this, however, we must be careful to maintain the right attitude. Everything proceeds as if of its own accord, and this can all too easily tempt us to relax and let things take their course without troubling over details. Such indifference is the root of all evil. Symptoms of decay are bound to be the result. Here

we have the rule indicating the usual course of history. But this rule is not an inescapable law. He who understands it is in position to avoid its effects by dint of unremitting perseverance and caution.

THE IMAGE

Water over fire: the image of the condition

In AFTER COMPLETION.

Thus the superior man

Takes thought of misfortune

And arms himself against it in advance.

When water in a kettle hangs over fire, the two elements stand in relation and thus generate energy (cf. the production of steam). But the resulting tension demands caution. If the water boils over, the fire is extinguished and its energy is lost. If the heat is too great, the water evaporates into the air. These elements here brought into relation and thus generating energy are by nature hostile to each other. Only the most extreme caution can prevent damage. In life too there are junctures when all forces are in balance and work in harmony, so that everything seems to be in the best of order. In such times only the sage recognizes the moments that bode danger and knows how to banish it by means of timely precautions.

THE LINES

Nine at the beginning means:

He brakes his wheels.

He gets his tail in the water.

No blame.

In times following a great transition, everything is pressing forward, striving in the direction of development and progress. But this pressing forward at the beginning is not good; it overshoots the mark and leads with certainty to loss and collapse. Therefore a man of strong character does not allow himself to be infected by the general intoxication but checks his course in time. He may indeed not remain altogether untouched by the disastrous consequences of the general pressure, but he is hit only from behind like a fox that, having crossed the water, at the last minute gets its tail wet. He will not suffer any real harm, because his behavior has been correct.

○ Six in the second place means:

The woman loses the curtain of her carriage.

Do not run after it;

On the seventh day you will get it.

When a woman drove out in her carriage, she had a curtain that hid her from the glances of the curious. It was regarded as a breach of propriety to drive on if this curtain was lost. Applied to public life, this means that a man who wants to achieve something is not receiving that confidence of the authorities which he needs, so to speak, for his personal protection. Especially in times "after

completion" it may happen that those who have come to power grow arrogant and conceited and no longer trouble themselves about fostering new talent.

This as a rule results in office seeking. If a man's superiors withhold their trust from him, he will seek ways and means of getting it and of drawing attention to himself. We are warned against such an unworthy procedure: "Do not seek it." Do not throw yourself away on the world, but wait tranquilly and develop your personal worth by your own efforts. Times change. When the six stages of the hexagram have passed, the new era dawns. That which is a man's own cannot be permanently lost. It comes to him of its own accord. He need only be able to wait.

Nine in the third place means:

The Illustrious Ancestor

Disciplines the Devil's Country.

After three years he conquers it.

Inferior people must not be employed.

"Illustrious Ancestor" is the dynastic title of the Emperor Wu Ting of the Yin dynasty.¹ After putting his realm in order with a strong hand, he waged long colonial wars for the subjection of the Huns who occupied the northern borderland with constant threat of incursions.

The situation described is as follows. After times of completion, when a new power has arisen and everything within the country has been set in order, a period of colonial expansion almost inevitably follows. Then as a rule long-drawn-out struggles must be reckoned with. For this reason, a correct colonial policy is especially important. The territory won at such bitter cost must not be regarded as an almshouse for people who in one way or another have made themselves impossible at home, but who are thought to be quite good enough for the colonies. Such a policy ruins at the outset any chance of success. This holds true in small as well as in large matters, because it is not only rising states that carry on a colonial policy; the urge to expand, with its accompanying dangers, is part and parcel of every ambitious undertaking.

Six in the fourth place means:

The finest clothes turn to rags.

Be careful all day long.

In a time of flowering culture, an occasional convulsion is bound to occur, uncovering a hidden evil within society and at first causing a great sensation. But since the situation is favorable on the whole, such evils can easily be glossed over and concealed from the public. Then everything is forgotten and peace apparently reigns complacently once more. However, to the thoughtful man such occurrences are grave omens that he does not neglect. This is the only way of averting evil consequences.

Nine in the fifth place means:

The neighbor in the east who slaughters an ox

Does not attain as much real happiness

As the neighbor in the west

With his small offering.

Religious attitudes are likewise influenced by the spiritual atmosphere prevailing in times after completion. In divine worship the simple old forms are replaced by an ever more elaborate ritual and an ever greater outward display. But inner seriousness is lacking in this show of magnificence; human caprice takes the place of conscientious obedience to the divine will. However, while man sees what is before his eyes, God looks into the heart. Therefore a simple sacrifice offered with real piety holds a greater blessing than an impressive service without warmth.

Six at the top means:

He gets his head in the water. Danger.

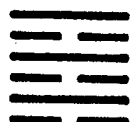
Here in conclusion another warning is added. After crossing a stream, a man's head can get into the water only if he is so imprudent as to turn back. As long as he goes forward and does not look back, he escapes this danger. But there is a fascination in standing still and looking back on a peril overcome. However, such vain self-admiration brings misfortune. It leads only to danger, and unless one finally resolves to go forward without pausing, one falls a victim to this danger.

Note

1. [Wu Ting reigned from 1324 to 1266 B.C.]

64. Wei Chi | Before Completion

未濟



above LI THE CLINGING, FLAME

below K'AN THE ABYSMAL, WATER

This hexagram indicates a time when the transition from disorder to order is not yet completed. The change is indeed prepared for, since all the lines in the upper trigram are in relation to those in the lower.¹ However, they are not yet in their places. While the preceding hexagram offers an analogy to autumn, which forms the transition from summer to winter, this hexagram presents a parallel to spring, which leads out of winter's stagnation into the fruitful time of summer. With this hopeful outlook the Book of Changes comes to its close.

THE JUDGMENT

BEFORE COMPLETION. Success.

But if the little fox, after nearly completing the crossing,

Gets his tail in the water,

There is nothing that would further.

The conditions are difficult. The task is great and full of responsibility. It is nothing less than that of leading the world out of confusion back to order. But it is a task that promises success, because there

is a goal that can unite the forces now tending in different directions. At first, however, one must move warily, like an old fox walking over ice. The caution of a fox walking over ice is proverbial in China. His ears are constantly alert to the cracking of the ice, as he carefully and circumspectly searches out the safest spots. A young fox who as yet has not acquired this caution goes ahead boldly, and it may happen that he falls in and gets his tail wet when he is almost across the water. Then of course his effort has been all in vain. Accordingly, in times "before completion," deliberation and caution are the prerequisites of success.

THE IMAGE

Fire over water:

The image of the condition before transition.

Thus the superior man is careful

In the differentiation of things,

So that each finds its place.

When fire, which by nature flames upward, is above, and water, which flows downward, is below, their effects take opposite directions and remain unrelated. If we wish to achieve an effect, we must first investigate the nature of the forces in question and ascertain their proper place. If we can bring these forces to bear in the right place, they will have the desired effect, and completion will be achieved. But in order to handle external forces properly, we must above all arrive at the correct standpoint ourselves, for only from this vantage can we work correctly.

THE LINES

Six at the beginning means:

He gets his tail in the water.

Humiliating.

In times of disorder there is a temptation to advance oneself as rapidly as possible in order to accomplish something tangible. But this enthusiasm leads only to failure and humiliation if the time for achievement has not yet arrived. In such a time it is wise to spare ourselves the opprobrium of failure by holding back.²

Nine in the second place means:

He brakes his wheels.

Perseverance brings good fortune.

Here again the time to act has not yet come. But the patience needed is not that of idle waiting without thought of the morrow. Kept up indefinitely, this would not lead to any success. Instead, an individual must develop in himself the strength that will enable him to go forward. He must have a vehicle, as it were, to effect the crossing. But he must for the time being use the brakes. Patience in the highest sense means putting brakes on strength. Therefore he must not fall asleep and lose sight of the goal. If he remains strong and steadfast in his resolve, all goes well in the end.

Six in the third place means:

Before completion, attack brings misfortune.

It furthers one to cross the great water.

The time of transition has arrived, but one lacks the strength to complete the transition. If one should attempt to force it, disaster would result, because collapse would then be unavoidable. What is to be done? A new situation must be created; one must engage the energies of able helpers and in this fellowship take the decisive step—cross the great water. Then completion will become possible.

Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

Shock, thus to discipline the Devil's Country.

For three years, great realms are awarded.

Now it is the time of struggle. The transition must be completed. We must make ourselves strong in resolution; this brings good fortune. All misgivings that might arise in such grave times of struggle must be silenced. It is a question of a fierce battle to break and to discipline the Devil's Country, the forces of decadence. But the struggle also has its reward. Now is the time to lay the foundations of power and mastery for the future.

O Six in the fifth place means:

Perseverance brings good fortune.

No remorse.

The light of the superior man is true.

Good fortune.

The victory has been won. The power of steadfastness has not been routed. Everything has gone well. All misgivings have been overcome. Success has justified the deed. The light of a superior personality shines forth anew and makes its influence felt among men who have faith in it and rally around it. The new time has arrived, and with it good fortune. And just as the sun shines forth in redoubled beauty after rain, or as a forest grows more freshly green from charred ruins after a fire, so the new era appears all the more glorious by contrast with the misery of the old.

Nine at the top means:

There is drinking of wine

In genuine confidence. No blame.

But if one wets his head,

He loses it, in truth.

Before completion, at the dawning of the new time, friends foregather in an atmosphere of mutual trust, and the time of waiting is passed in conviviality. Since the new era is hard on the threshold, there is no blame in this. But one must be careful in all this to keep within proper bounds. If in his exuberance a man gets drunk, he forfeits the favorableness of the situation through his intemperance.

NOTE: The hexagram AFTER COMPLETION (63) represents a gradual transition from a time of ascent past a peak of culture to a time of standstill. The hexagram BEFORE COMPLETION (64) represents a transition from chaos to order. This hexagram comes at the end of the Book of Changes. It points to the fact that every end contains a new beginning. Thus it gives hope to men. The Book of Changes is a book of the future.

Notes

1. [See The Character of the Lines, in The Structure of the Hexagrams, in .pdf IChing1].
2. Note how this situation differs from that in the first line of the preceding hexagram.