

Volume One

THE BOOK OF CHANGES

Yijing, Word By Word

易 周
經 易

**Two Literal English Translations
One Simple, One Complex,
The Chinese Text and a Pinyin Transcription**

**Translation and Commentary by
Bradford Hatcher**

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Table of Contents

Volume One

Introduction

The Seventy-Eight Diagrams (2+4+8+64)	
Preface	1
Notes on this Translation	3
Problems with Academia	16
The Structure of the Diagrams	43
Methods of Divination	45
List of Abbreviations	50
Part One: Translation and Commentary	51
Introductory Notes	52
The Zhouyi and the First Four Wings	57
In Simple, Literal Translation	
With the Rogue River Commentaries	
And Miscellaneous Notes	
Part Two: Xiao Gua, The Fourteen Small Symbols	443
Introduction to Scales	444
Er Yao, The Two Changing Lines	450
Si Xiang, The Four Emblems	454
Ba Gua, The Eight Trigrams	462
Part Three: The History of the Yijing	487
The Zhouyi and Yijing	488
The Nature of the Yijing	503
The Dragon's Journey	514
A Yijing Chronology, by Dynasty	528
Appendix 1: Lessons for the Scholars	539
The Blind Men and the Elephant	540
The Emperor's New Clothes	541
Body Ritual Among the Nacerima	544
The Daoist Farmer	549
Appendix 2: Humor in the Zhouyi	550
Bibliography	559
Index Keys	572-8

Volume Two

Part Four: The Dimensions	1
Introduction	2
Correlative Thought	4
Gua Ming, The Hexagram Names	8
Gua Bian, The Hexagram Changes	12
Gua Xu, The Hexagram Sequences	14
Qian Gua, The Inverse Pairs	16
Pang Tong Gua, The Opposite Pairs	17
Jiao Gua, The Reverse Pairs	18
Hu Gua, The Nuclear Hexagrams	19
Shi Er Di Zhi, The Twelve Earthly Branches	20
Gua Xiang, The Hexagram Image	21
Ban Xiang, The Half-Images	22
San Cai, The Three Powers	24
Yao Wei, The Line Positions	25
Yao De, Line Character	28
The Patterns of the Xian Tian	31
Figures One through Forty	
Part Five: The Matrix, A Translator's Manual	49
Introductory Notes	50
The Zhouyi and the First Four Wings	53
In Matrix Translation	
Footnotes	409
Part Six: Glossary	415
Introduction	416
Words	417
Phrases	463
Characters Not in the Glossary	464
Most Common Words	481
Pronouncing Pinyin Chinese	484
Pinyin to Wade-Giles Conversion	486
Bibliography	487
Index Keys	502-8

The Seventy-Eight Diagram Names

Er Yao, The Two Lines:

O *Rou*, The Flexible; [*Yin*, Shadow] **I** *Gang*, The Firm; [*Yang*, Light]

Si Xiang, The Four Emblems:

W *Shui*, Water; *Tai Yin*, Six **H** *Jin*, Metal; *Shao Yin*, Eight

R *Mu*, Wood; *Shao Yang*, Seven **Y** *Huo*, Fire; *Tai Yang*, Nine

Ba Gua, The Eight Trigrams:

0 *Kun*, Accepting; *Di*, Earth 4 *Zhen*, Arousal; *Lei*, Thunder
1 *Gen*, Stillness; *Shan*, Mountain 5 *Li*, Arising; *Ming*, Brightness
2 *Kan*, Exposure; *Xian*, Canyon 6 *Dui*, Satisfaction; *Zhe*, Lake
3 *Xun*, Adaptation; *Feng*, Wind 7 *Qian*, Creating; *Tian*, Sky

Liu Shi Si Gua, The Sixty-Four Hexagrams:

01 *Qian*, Creating, *Chong Gua* 33 *Dun*, Distancing
02 *Kun*, Accepting, *Chong Gua* 34 *Da Zhuang*, Big and Strong
03 *Zhun (Tun)*, Rallying 35 *Jin*, Expansion
04 *Meng*, Inexperience 36 *Ming Yi*, Brightness Obscured
05 *Xu*, Anticipation 37 *Jia Ren*, Family Members
06 *Song*, Contention 38 *Kui*, Estrangement
07 *Shi*, The Militia 39 *Jian*, Impasse
08 *Bi*, Belonging 40 *Jie*, Release
09 *Xiao Chu*, Raising Small Beasts 41 *Sun*, Decreasing
10 *Lu*, Respectful Conduct 42 *Yi*, Increasing
11 *Tai*, Interplay 43 *Guai*, Decisiveness
12 *Pi*, Separating 44 *Gou*, Dissipation
13 *Tong Ren*, Fellowship With Others 45 *Cui*, Collectedness
14 *Da You*, Big Domain 46 *Sheng*, Advancement
15 *Qian*, Authenticity 47 *Kun*, Exhaustion
16 *Yu*, Readiness 48 *Jing*, The Well
17 *Sui*, Following 49 *Ge*, Seasonal Change
18 *Gu*, Detoxifying 50 *Ding*, The Cauldron
19 *Lin*, Taking Charge 51 *Zhen*, Arousal, *Chong Gua*
20 *Guan*, Perspective 52 *Gen*, Stillness, *Chong Gua*
21 *Shi He*, Biting Through 53 *Jian*, Gradual Progress
22 *Bi*, Adornment 54 *Gui Mei*, Little Sister's Marriage
23 *Bo*, Decomposing 55 *Feng*, Abundance
24 *Fu*, Returning 56 *Lu*, The Wanderer
25 *Wu Wang*, Without Pretense 57 *Xun (Sun)*, Adaptation, *Chong Gua*
26 *Da Chu*, Raising Great Beasts 58 *Dui*, Satisfaction, *Chong Gua*
27 *Yi*, Hungry Mouth 59 *Huan*, Scattering
28 *Da Guo*, Greatness in Excess 60 *Jie*, Boundaries
29 *Kan*, Exposure, *Chong Gua* 61 *Zhong Fu*, The Truth Within
30 *Li*, Arising, *Chong Gua* 62 *Xiao Guo*, Smallness in Excess
31 *Xian*, Reciprocity 63 *Ji Ji*, Already Complete
32 *Heng*, Continuity 64 *Wei Ji*, Not Yet Complete

The Seventy-Eight Diagrams

0	1	2	3	4	5	6	
00, 02	01, 23	02, 08	03, 20	04, 16	05, 35	06, 45	07, 12
08, 15	09, 52	10, 39	11, 53	12, 62	13, 56	14, 31	15, 33
16, 07	17, 04	18, 29	19, 59	20, 40	21, 64	22, 47	23, 06
24, 46	25, 18	26, 48	27, 57	28, 32	29, 50	30, 28	31, 44
32, 24	33, 27	34, 03	35, 42	36, 51	37, 21	38, 17	39, 25
40, 36	41, 22	42, 63	43, 37	44, 55	45, 30	46, 49	47, 13
48, 19	49, 41	50, 60	51, 61	52, 54	53, 38	54, 58	55, 10
56, 11	57, 26	58, 05	59, 09	60, 34	61, 14	62, 43	63, 01

Two different numbering systems are used for the sixty-four larger diagrams. The sequence numbers on the right are the chapter numbers of the book, which most readers will use here. This sequence, called the *Hou Tian*, will require either a key such as this or memory to move from the raw diagram to the number of its chapter. The sequence numbers seen on the left, called the *Xian Tian*, represent the most useful order, sequence and arrangement of the diagrams. These are the diagrams as the binary numbers from zero to sixty-three and no key is needed.

Introduction

The Seventy-Eight Diagrams (2+4+8+64)

Preface

Notes on this Translation

Problems with Academia

The Structure of the Diagrams

Methods of Divination

List of Abbreviations

Preface

Welcome to the world's oldest unsolved Chinese puzzle. By the time you are done here it will still be unsolved. This little Book of Changes, which in its native Chinese will fit onto less than forty pages, has been teasing and tormenting scholars for thousands of years, and translators for centuries. Many more than ten thousand lifetimes have been spent in its study. Over the centuries it has been consulted more often than the Bible, the Koran or the Vedas, and been read more than Shakespeare or Homer. And yet it lays down no law. It founds no religion. It tells no story. So what is this odd, inscrutable little tome all about?

The safest thing to say at the beginning is that the *Yijing* (formerly spelled *I Ching*) began its career as a divination manual at some time during China's Early Zhou dynasty, roughly or nearly three thousand years ago. However, without an understanding of what is, or was, meant by "divination," particularly of what it meant to the book's authors and its intended readers, we do not know the book's purpose. Within this question dwell many competing schools, and this work will attempt to construct yet another. If divination means "predicting the future" then the *Yijing* is nothing more than what the sheep think it is: a fortune telling device. And if divination means simply "uncovering the hidden" then the scope of the *Yijing* can comfortably embrace even depth psychology. We can be fairly certain that the original text, the *Zhouyi* or the Changes of Zhou, was not the text of metaphysical philosophy that it would later be read and "known" as. However, this is not to say it is not a text of moral or ethical philosophy. Complicating things further, the *Zhouyi* represents an attempt to redefine or reinvent divination itself, in accord with or integrally to the Zhou dynasty's "Mandate of Heaven," the new order of that day, so what little we know of the methods which immediately preceded it cannot be considered an entirely reliable foundation.

It is also important to understand that it was drafted at a time when the language, particularly as written, was still forming, moving from mnemonic device to a medium for the transmission of culture to future generations, from having the ability to evoke recollection of things already known to having the ability to convey ideas to someone with no experience of the subject matter. Written language had evolved from nearly four thousand characters at the time of the Shang oracle bones to roughly eight at the time of the founding of the Zhou (estimates here vary widely). We are witnessing written language in a vital and vigorous period of its evolution here. And authors who have the Sovereign's ear, and something much more serious than His feedback, are coining words and introducing new ideas along with them, or using older words and adding newer meanings with the complicity or the agreement of the remainder of a very small and intellectually mobile social circle around the throne. It was also written at one of political history's rare fulcrum points, akin in ways to the "Founding Fathers" period in US history, immediately before the Constitution would become an obstacle to the government it created. In other words, it helped to create one of those oxymoronic "liberal institutions." It was a day well-seized, even if the changes were not as sweeping, deep and lasting as the book's authors might have

liked. They at least got their ideas down in a format that allowed them to send these ideas through or across long expanses of time.

It sounds rather trivially true, but this is the point most often forgotten in the study of this work: the book did not write itself. It was written by a group of human beings. It is a real rarity to find anyone who even tries to find the authors' point of view, though of course such an attempt would have its pitfalls. Not being a fan of Derrida, I consider the search for author intent to be a legitimate exercise. Maybe this is the bottom line: This is a book about what it means to be a human being confronted with choices, especially choices of attitude. And we can also say this: what this book lacks in length, it more than makes up for in breadth and depth. It will expand to fill any room your mind makes for it.

Students of the Book of Changes, the *I Ching*, or the *Yijing* as it is now spelled, will at some time be called upon to believe one or more of the following claims. **All eight of these statements are False:**

1) At roughly 5000 years of age, the *Zhouyi* (the oldest layer of the *Yijing*) is the world's oldest book.

2) The *Yijing* is founded upon a philosophy which describes Change as a product of the interaction of the two universal forces known as Yin and Yang.

3) The original and primary intent of the *Yijing* is to divine the future or to foretell one's destiny. Only centuries later did it become a philosophical treatise and a handbook used to inform ethical behavior.

4) The Ten Wings (which, together with the original text, or the *Zhouyi*, constitute the *Yijing*) are a reliable introduction to the thought processes of the original authors and present the dimensions of thought which explain the origin of the words of the text and its prognostications.

5) Modern academic scholars, armed with a formidable array of tools from such scientific methods as archaeology, etymology and context criticism, are becoming grounded in an unprecedented degree of certainty and are now well on their way to a new and more enlightened understanding of what the original authors were actually writing about.

6) No evidence exists to support the existence of the Ba Gua or Trigrams at the time the original *Zhouyi* was written. These did not come into being until the Spring and Autumn period of the Eastern Zhou, centuries later.

7) The key to understanding the *Yijing* lies in the comprehension of its graphic forms and their geometrical and numerical interrelationships. The words of the text are merely derived from these formal elements.

8) The key to understanding the *Yijing* lies in the comprehension of its words, their meanings, and the social and moral principles which it describes. The graphics are primarily a way of organizing and filing these thoughts.

Notes on this Translation

Speculation

With that said, this book also contains a great deal of conjecture. For more than 2500 years the great bulk of material written in various schools of thought on the *Book of Changes* has been retroactive conjecture, offered as if known as fact, and our modern scholarship is no exception to this. Anyone who claims to be close to certainty in their interpretation is either deluded or else trying to fool you. It is too late for perfect understanding - the time is long past for certainty. And barring an archaeological miracle several orders of magnitude greater than what the twentieth century produced, there has been far too much water gone flowing down the Yangtze to ever get upstream and recover what went on in the minds of the *Zhouyi* authors. We must live with speculation, learn to be honest about it and work to become more effective in this uncertain state. Further, even allowing that errors both seen and unseen have persisted for millenia, we cannot simply toss out the received tradition or the received text and start over. But we can at least attempt to filter out some of the various intrusions of Confucian, Daoist and other doctrines and correct the more conspicuous and egregious errors added to the *Zhouyi* in the Ten Wings and in the Apocrypha.

A number of modern western academic scholars, following the 60 year lead of Chinese academic counterparts, have been developing and peddling a notion that it is possible to build a solid edifice of *Zhouyi* interpretation without recourse to speculation. But in fact they are speculating instead on the viability of an array of deeply flawed methodologies. In restricting themselves with great rigor to only the materials which they permit themselves to use, they are in effect running their race on their certain ground fully hobbled, quite often with comical results. These scholars call themselves "modernists" (see the Chronology at the end of History, for names & dates). You can recognize them by their translations, which are populated by such bizarre entities and activities as: dancing elephants, grunting hamsters, ripping rats, bunched fat meats, feigning birds, rewarded piglets, primary receipts, split open steppers, gullied dragons, cleaved shins, controlled keenings, bodiless men of metal, flayed ewe kneecaps, scooped out jaws, seeking dodders, constant catches, hopping goats, spurting livers, ungauged junctures, chopped out loins, lost money axes and, above all, twitching and tittering captives everywhere. These people are sure that this is how the Early Zhou Chinese used to think and talk. And because they are able to praise each other as experts, and provide impressive looking sets of footnotes from their cohorts to fall back upon, they are almost getting away with it. The comical aspect has a downside though - resources are being diverted from more useful pursuits. These scholars could be doing filing or something.

Even writers who dismiss these modernist interpretations as irrelevant to what the *Zhouyi* was (shortly) to become, or simply as someone else's tea, are now qualifying their dismissals by acknowledging that these unusual interpretations were indeed the very meanings intended by the original *Zhouyi* authors when the book was first compiled. They don't even say "some" of the meanings. And they

are still acknowledging as valid and true the many faulty premises upon which the modernist views are based. And so, perhaps whenever they can, they will give lip service to these ideas by writing off or censoring an ethical or philosophical gloss as an anachronism. But according to what other rule or assumption are none of these ethical or philosophical glosses to be found in the original? In fact, while all of the premises of the modernists have been presented as established fact, not one of them has ever even been seriously or adequately questioned.

There is a broad spectrum of hypotheses and stands to take between wide and narrow latitude, from pure speculation, through various levels of assumptions about the received tradition, to these narrow and rigorous attempts at academic expertise. I eventually had to come to a decision about admitting that I would be speculating instead of claiming certainty at the level of one of these experts. So here is that confession: I am not one of these experts. I make no claim to being an academic scholar. I am somewhat thankful that they exist, because they have in fact made a lot of useful discoveries, and I even have some respect left for some of them, but I would be most embarrassed to be one. Their methodologies are so flawed in so many ways that I will shortly use a point by point critique of them as a springboard to describing my own approach. But just in case you are starting to worry that I am going to channel material from our alien masters on Tau Ceti Prime, do not be concerned. I intend to hold all of my interpretations accountable and use an objective template to review the consequences of my hypotheses. This, as simply as I can put it, is the template: a) if the translation makes no sense at all, it is wrong, b) every word must make sense in each context in which it occurs and c) the fiddling with the glosses (translation options for each word) stops when a minimum of assumptions yields a maximum of meaning and sense.

Divination

It is in part due to an accident of ancient technology that we have come to see the twin religious activities of divination and sacrifice as the central foci of early Chinese civilization. These were among the few activities which absolutely required recordation on materials durable enough to survive burial to the present day. We *do* know enough to say with confidence that divination and sacrifice were vital aspects of the culture, and that they both justified the political system and held it together. Ritual functions were a significant part of the sovereign's job. But to hear the scholars discourse in their field of expertise, the sovereign and his nobles had time for, and thought of, very little else. In their minds this subject even closes back in on itself so that the primary function of the *Yijing* is to assist in divinations *about* sacrifice. Not once will they make mention of such other minor matters of state as the proper education and training of the heirs to political power.

Some of the dictionaries on divination:

Webster's: 1) The practice of determining the hidden significance or cause of events, sometimes foretelling the future, by various natural, psychological, and

other techniques. 2. An indication of what is future or secret; augury omen; conjectural presage; prediction.

American Heritage: 1. The art or act of foretelling future events or revealing occult knowledge by means of augury or an alleged supernatural agency. 2. An inspired guess or presentiment. 3. Something that has been divined.

Encyclopedic Theosophical Glossary: The art of obtaining hidden knowledge by the aid of ... spiritual beings Often it is a means of utilizing one's own inner faculties, whether by natural or induced clairvoyance, or by employing the agencies which regulate events apparently casual such as the fall of the cards, the marks in the sand, the drawing of lots; and this last is related to the subject of omens The universal correspondences in nature, the interrelation of all things, imply that the most apparently casual and trivial events have of necessity connection with other events, so that the one can be interpreted by means of the other, provided only that the diviner knows the rules and has the insight and skill It is evident, however, that the condition and capacities of the diviner play an essential part in the success of the operation.

Catholic Encyclopedia: (Oh, why not?) From a theological standpoint divination supposes the existence of devils who have great natural powers and who, actuated by jealousy of man and hatred of God, ever seek to lessen His glory and to draw man into perdition, or at least to injure him bodily, mentally, and spiritually. Divination is not, as we have seen, foretelling what comes from necessity or what generally happens, or foretelling what God reveals or what can be discovered by human effort, but it is the usurpation of knowledge of the future, i.e. arriving at it by inadequate or improper means. This knowledge is a prerogative of Divinity and so the usurper is said to divine.

Who are the Spirits in question? Apparently, by the founding of the Zhou they are a mix of royal ancestors, cultural heroes and nature deities, all somehow subordinated in a matrix called Di or Shang Di, which the missionaries are eager to translate as God, or Lord on High. For Shang Di I have adopted the less theistic phrase "highest divinity," which does not need to imply volition or personality. This in turn, when viewed as the highest order of things, is called Tian or Heaven. This Heaven is not all that transcendent - you can see much of it if you look up at night. As the Chinese culture moved from the Shang into the Zhou, the powers, activities and functions of the spirits evolved as well. Divination was gradually moving away from prediction and verification, through the spirits' approval and reprimand, and gradually into guidance by good example and inspiration. Choice entered the field. Questions gradually moved from 'what will' and 'should we' to 'how may' and 'why not.' There even came to be spells: 'we desire that' The mode of operation of the spirits and ancestors gradually became inspirational, the setting of inspiring examples in the living of meritorious lives. This then became an ethic for the ancestors-to-be who were still alive.

The milfoil or yarrow stalk method of divination, for which the *Zhouyi* was written, was developed alongside of and not in place of the older methods using bone and shell. It may be that from the start its use was not strictly the sort of

royal prerogative that bone and shell were. Allowing for a somewhat broader class of users, such as a gradual expansion into the inner court and the highest of the noble households, would go a long way towards explaining the broader subject matter the *Zhouyi* seems to try to encompass. In any event, any theory of author intent should address the existence of a much broader scope of subject matter than would be the primary focus of the king, whether sacrifice obsessed or not. The modernists avoid this dilemma by reinserting more specific and restricted subject matter wherever they can, and would be happiest if they could refer all subjects back to Shang oracle bone topics and fence it all within the fields of divination and sacrifice. But there are far too many metaphors here, covering too enormous a range within the broader human life experience. It is this grand scope of topics that has me suggesting that the book is, in part, also a manual for the education and training of "young nobility," which was the original meaning of the term Junzi, long before it came to be misunderstood as "the Superior Man."

The notion of divination may be analyzed along different axes. The most common, obviously, is the fortune-telling axis or fate vs. free will question, where the question in the end becomes: What is the point of living? What is the point of gaining this knowledge and insight, and practicing wisdom and justice, if you cannot change anything? Or is it really all about the Stoic's learning to accept Fate with more dignity and less anxiety? The paradox inherent in the common understanding of divination is usually ignored in these explanations: Isn't the whole point to be able to avert the bad pronouncements and to capitalize on the good ones? And what makes people assume that the authors did not know this when they stared at it on a daily basis?

If the method simply provides a road and weather report, this question remains: How does it respond? I am not going to get anywhere near this inquiry (in fact this whole section is simply about scoping the questions). Divination, as understood here, describes the landscape, both the surroundings and what lies a short way ahead. The axis of orientation is past into future. The prognostication is a map of where you stand, complete with forks in the road, reports of brigands in the canyon, the time of day and the color of the clouds. If you must make the journey this may help you adapt. When the situation is vastly bigger than we are, and it is presenting itself in a certain typical pattern, then what can be changed most handily is our response to it. In this response lies choice. And that is what the advice would be about: adopting the optimum attitude and making the right choice. In every statement the *Yijing* makes, its opposite can at least be implied. There is not always a need to discuss both sides of an option. If one approach is said to be unfortunate then one looks also for clues in the text to the wiser or less self-destructive approach that is implied here.

If the method is, in effect, a set of funhouse mirrors for the subconscious projections of the querent, the question then becomes: Why not chicken entrails? Oftentimes any new perspective other than the one you are stuck in is sufficient to help one to see things in a new light. But the *Zhouyi* offers a wonderful, dizzying array of images to reflect upon, accompanied by a divination text, otherwise referred to as mantic formulae or terminology. These images may be

akin to those found on Shang oracle bones or they may be images drawn from the larger Chinese culture. In the 1920's, beginning with Shchutskii in Russia, the theory that the *Zhouyi* had been written in two or more distinct layers began to gain an enthusiastic acceptance in the west. In 1933 Waley made a thesis of it:

"The Book of Changes is an arbitrary amalgam of two quite separate works: 1) An omen or 'peasant interpretation' text ... and 2) a divination text probably of later date and certainly of a far more sophisticated nature." (p121)
He further divides omen texts into three categories: a) substantive inexplicable sensations and involuntary movements, b) those concerning plants, animals and birds, and c) those concerning natural phenomena. (p122)

Exactly why the *Zhouyi* authors are thought by the academics to be so incapable of the conscious use of simple metaphors and analogies to depict common recognizable patterns of activity in the world is a subject for a later section. At the moment I only want to question the idea of a layered text. Can we really assume that there is no real connection between the so-called omen texts and the mantic formulae? I really don't see any evidence of this. I do see evidence that the text is comprised of elements from two or more sets of vocabulary, sets which most likely originated in different times and places, but this does not mean they were set down here in different times and places. If I were writing a text which required knowledge of both psychological counseling and astrology, and if I expected my readers to be a little familiar with both, I would mix the two in the same sentence. And maybe I would even have reasons to enumerate things or add them together. Does this imply that the text has three historical layers, the oldest dating from the origin of counting? Of course not. I am going to take the unpopular view that the text hangs together in a such meaningful way as to suggest that it was set down as a whole with a vocabulary which represents a synthesis of terminologies.

Naturally some of the images date from earlier centuries, and a significant number of them may indeed have begun their long careers as "omen or 'peasant interpretation' texts." This does not mean that they were assembled as nothing more than a collection of diviners' omens to remind diviners of things they already knew. They were more plausibly reused here with the addition of newer and deeper insights which had been gained within the small circle for which the text was written. The metaphors and analogies depicting recognizable patterns of activity in the world are simply integrated with a vocabulary describing the probable outcomes of those patterns. I see the "divination text" as simply a set of oft repeated vocabulary elements, the lingo that diviners were expected to utter. These were derived over the centuries from practical divination experience.

A simpler expression of this is "images in the [*Yijing* are used] as metaphors and analogies which function normatively to indicate a basis for decision as to appropriate action in a given situation" (G. Tung p1) or "to provide a perspective on experience which can lead to insight and decision for action." (*ibid* p60). They simply provide a vehicle for perception, and the key to the utility of the vehicle is its mobility. It is thus, from this perspective, important to avoid defining or construing the meaning of a metaphor or analogy too narrowly.

The application of the prognostications, of good and bad fortune, etc., to the likely development or outcome of the metaphor or analogy, as opposed to considering the mantic terms to be hard predictions of the future in the real world, is indeed a more mature way of looking at and into the future. The various mantic formulae or prognostications pronouncing pitfalls, stress or hard work would not be pointing directly to problems inhering in the future, but to problems inhering in some of the attitudes and behaviors described by the metaphor or analogy. This is perfectly consistent with an understanding that one's fate is not predetermined. The question becomes: Were the people already *that* mature three thousand years ago? Well, a lot of people are *still* not that mature. So let's ask instead: were a few of the people, the people at the creative vanguard of their culture, already *that* mature three thousand years ago?

The existence of multiple layers of meaning in the text is another subject worth studying. The need for the oracle to speak to different situations, as well as to different people at different stages of their personal evolution, will create a need for what I will call "vertical ambiguity." This is different from providing an oracle which could "go either way" and simply weasel its way out of questions. The prophet Mohammed is credited with giving the advice: "Speak to each one in accordance with his degree of understanding." The idea that there are inferior and superior levels of personal evolution and understanding might well repulse some equalitarians, but I will adopt it here (as the *Yijing* adopts it in Gua 59). At one level the future can indeed be predicted - the thumb-twiddler who does nothing to take charge of his life is fully justified in his belief in fate. At another level, volitional change may be understood as magical. At another, one's mythological entities explain life. At still another, it all comes around to science. In one application humor is exactly the right medicine, in another, adopting a serious attitude might mean life instead of death.

It is seldom asked: What level of understanding is the querent assumed to possess by the authors of the oracle? This is a very important question that the scholars would do well to pose. I have already suggested that the *Zhouyi* may have been written for a slightly broader group of users than just the sovereign and his inner circle of diviners, perhaps including a gradual expansion into the inner court and the highest of noble households. But even if this is so I doubt that the intended readership was much broader than this. The book was certainly not written for the average or common man, the Xiao Ren. A couple of centuries later (or over the next couple of centuries) the *Zhouyi* appears to have been reedited for the benefit of a somewhat larger readership. Technical terms, such as those used by the military, appear to have been updated. And there may have been some attrition in the text as images and prognostications failed at important moments and got themselves deleted. This last would account for some of the unevenness in text length and the varying balance between the images and the prognostications. It might also be a safe assumption that, throughout the Early Zhou, as long as the kingdom remained centralized under the authority of a strong sovereign, there were not a lot of unauthorized editions floating around.

So I might begin an approach by assuming that confidence in the reader's ability to understand the text was justifiably at an all time high. The circle of those with access to the work was small enough that for a time one could even ask the authors what the heck they meant. This question is important because, in all forms of divination, there is a huge difference between the understanding required of a diviner and that required of a simple querent. The diviner needs to be able to understand, and to be fluent in, the entire language of his craft. The querent needs only to try and comprehend what is explained to him about a single phrasing of the language. The astrologer needs to be conversant in all twelve signs of the zodiac, while the querent is only looking at one in twelve of these. The diviner, in other, words is always at least one level higher above the question or questioner.

With this in mind, it becomes a little easier to assume a somewhat higher level of intellectual or cultural sophistication when looking for the authors' intent with respect to embedded meanings and the intended readership. When Waley wrote "peasant interpretation texts" I doubt that anyone even bothered to ask: "What peasants?" So now when we look at layers of vertical ambiguity they may be easier to admit. But with one caution: the concrete, very specific and very literal images should not ever be dismissed as inferior to the metaphorical, psychological and philosophical ones, particularly not in the Chinese culture, where they have an equal validity. The important thing is that all of the available breadth and depth is required if the work is going to respond to the variety of situations needing response.

Survey

There are at present over two hundred studies and translations available in English. Many have considerable merit and treat the subject well along specific lines of interest. Most are rather narrow in their comprehension and shallow in their understanding. Some present the book as a "new-age" parlor game, or a simple device used for foretelling the future. The applications of the *Yijing* go far beyond this. And even far beyond the original authors' most visionary intentions. The *Yijing* is one of those rare books which expands to the breadth and depth of its readers. Most readers, often for good reasons, do not care to invest the many years of study and practice that it takes to begin to wander these breadths and sound these depths. Still, a hastily written introduction is no answer.

Much of the history of Yixue (the broad term for general *Yijing* studies) has been the story of the wholesale adoption of a particular point of view for a time, followed by an extreme overreaction as the need for balance reasserts itself. At present we have another overreaction as the pendulum swings in the direction of divesting the *Zhouyi* authors of all common sense instead of attributing too much philosophical sophistication to them. Nobody seems inclined to start with a balanced approach. I want one of my hypotheses to be that most of the major schools have one or more pieces of the puzzle, but it will take a true eclectic to even begin to put the whole puzzle together. There is a better way to say all of this: See Appendix 1, Lessons for the Scholars: The Blind Men and the Elephant.

The fact that a school may be a fad, at least in its extreme form, will not by itself prevent it from lasting for centuries, or even millenia. Yixue and academia in general, like Max Planck's science, all advance one funeral at a time. An idea or a gloss may be utter nonsense, but because its supporters agree among themselves, or rather, don't dare disagree, it can continue as a mass folly. It is not my desire or purpose here to deliver any final pronouncement of failure to any methodology or school - I will leave that to sharper academic minds and to the centuries. I just want to be one of the kids at the parade who calls out "Hey, why are those men naked?" If you do not understand this reference, see Appendix 1, Lessons for the Scholars: The Emperor's New Clothes. It will help you understand these thinkers.

Many authors and students become extremely, often obsessively, involved in the *Yijing* as a binary system and spend years in endless examination of the permutations of binary order, chasing this wily beast into the distant realms of physics, genetics, psychology and cybernetics. There is in fact a degree to which these efforts will contribute to an understanding of the *Yijing* itself, but beyond a certain (and early) point this obsession is about as useful as counting as high as you can, into the hundreds of thousands, because you have an intuition that this sequence is leading to something huge. See Dimensions, for an analysis of the structural dimensions which are the most useful within the Yixue field.

Most of the material available in English is based upon translations *from* the English; and the most frequently used sources for these versions are earlier works by Legge, Wilhelm and Blofeld. There remains only a handful of authors who have studied the book in Chinese. This is not to say that fresh insights are precluded, or even unwelcome, without a basic grasp of the original Chinese. Indeed, on the whole, and seriously, scholars working both in and from the Chinese language have not fared a great deal better than westerners in grasping the nature of the work. We come to our studies with a limited ken and preconceptions: this is the problem, regardless of our mother tongues. But among the translations done from English, three problems are more likely to be compounded: 1) Words which are added in translation to make a deliciously terse original make sense with English grammar are often assumed to occur in the original. For example, Chinese makes little distinction between a and the, his and her, one or many, was and will be or do and be done to. These additions will tend to color all further interpretations. 2) Where the source translation misses the layer of humor in the original, this may be lost for a very long time. Humor in the *Yi* is frequent and often very subtle or dry. It is almost never noticed or pointed out, although it may constitute as much as ten to fifteen percent of the book. What is it in the minds of "scowlers," if I might be permitted Asimov's spelling, that causes them to fly past this and lose yet another great opportunity to laugh at themselves? Even this claim that humor exists here can shock and even offend some students of the *Yijing*. Please refer to Appendix 2, Humor in the *Zhouyi*, for a more careful treatment of the subject. 3) Anachronisms are often added by translators and these can be compounded in reinterpretation, especially in the area of philosophical "upgrades" to make the book conform to the latest cultural beliefs, especially religious, social and political. These various upgrades have been

working hard to insinuate themselves into the *Yi* since the Confucian era. Many translations rely heavily on the early work of missionaries and we have seen what these people are capable of. Similarly, no amount of social “progress” should force the ancient *Zhouyi* to advocate for such things as democracy, feminism and equalitarianism. The *Yijing* is quite clear and specific in its recommendations for *meritocracy* (a notion which may have been implemented a little in the Early Zhou but did not really flower until the Han, and which bears a little resemblance to Thomas Jefferson’s “Natural Aristocracy”). Right and duty are inextricably woven together with and proportionate to merit (*gong, de, xian*, etc.), and to all of the hard work on worth which the cultivation of merit entails. There are also real differences here between the sexes, although these are not, as it is often assumed given the Chinese cultural context, differences of superiority.

Having recently studied more than two hundred works in English on the *Book of Changes*, including translations, interpretations, commentaries, articles and summaries, I have found a need to make a few comments about the body of material which has attached itself to the *Yi*, and to convey, in the process, why I did not despair of the prospects and need for this present volume.

More than half of what is now available falls into a single group: “new age” knockoffs, gimmick books and flights of fancy. This was a disappointing part of the research, but I stubbornly clung to this idea: Even the nut with the net chasing fairies might still have something to say, and the drool washes off. So to be comprehensive about it I had to read everything I could find, twice. For those who do not have this need I have annotated the Bibliography a little. I do not know if the nonsense surrounding the topic is steering many good people away, but then I tend to assess good people by their ability to cut through nonsense. I do know that this classic deserves more thorough and serious study than it has been given and this was more pressing than my own impatience. This ancient, good natured and venerable old Dragon has for three thousand years given rides to children, and has even suffered them to paint themselves and their writings onto its scales. But the winds of time, which are this Dragon’s element, carry a kind of sand, and short work is usually made of this paint. The more hastily produced books are products of the hurry and superficiality of this our present culture, and its horrible translation of *value* into *capitalizing*. They are not expressions of the *Yijing*’s richer potential and they will pass when this culture passes. If three millenia can be called any indication, the substance of the *Yijing* will endure these changes. But there is a real tragedy here: good minds, in ignoring the surrounding drivel, often ignore the real *Yijing* as well.

This work is too rarely taught at the college or university level. The few scholars involved here are too few to make a deep, diverse and vigorous pool of creative thought. The academic thinking is severely inbred, both in and out of the modernist school. Serious texts on Chinese philosophy seldom begin with the *Zhouyi*. When they mention the *Yi* at all they begin with the *Da Zhuan*, the *Great Treatise*, written many centuries later, and not without its own share of drivel. The parrots of academia will tell you that, prior to the *Da Zhuan*, the *Yi* was no more than a fortune-telling device, with little to say about who we are in the

world around us. It would be very helpful to get some more diversity and controversy into the universities, to get raptors and corvids into the cage with the parrots. Then a dialectic might at least mechanically mimic free and independent thought. I am hoping that this volume, stripped of all but necessary commentary, will help you to judge this for yourself. My personal inclination is to say that not only is the *Yi* humanity's first book of true, conscious-as-such philosophy (but less of a tap root of philosophical Daoism than one might think) it is also, and perhaps more fundamentally, humankind's first real book of *psychology*. I say more fundamentally because a philosophy aims most true when it first fathoms its own motives. A philosophy which never asks why it would want to see things in a certain way is subject to some vast and complicated unconscious influences. And who says a philosophy needs to be metaphysical? Why can it not use metaphor artfully and be primarily ethical?

The urge to comment on what the original says, which seems to overcome most authors prior to a ripe and mature grasp of the original, is another fountain of great confusion. And, to be honest, my own decision to defer the writing of a commentary for years after doing the translation was a painful one at first: I, too, had notebooks full of things which *must* be said. But to stimulate thoughts such as these is one of the primary *purposes* of the *Yi*. To then turn around and present these derivative thoughts as though they *were* the *Yi* is to get the priorities backwards. Any kind of commentary on the original will, of necessity, consider no more than a few aspects or layers or facets of a statement which is usually much broader and deeper in its implications - and this will tend to limit the implications unnecessarily. The *Yi*, quite intentionally, was written with many layers of meaning. If I were to focus my efforts on bringing out the humor of a line I would be likely to miss a more serious layer. Combine this with the fact that all readers come to the *Yi* with specific limitations of their own, whether they are asking a specific question of the *Yijing* as an oracle, or merely seeking wisdom from deep within the finite comprehension that is our lot as entities. The result of this combination is too much narrowness.

I concluded that the only kind of commentary which would avoid this problem would give more flesh to the text and enrich the metaphors, using the same sort of evocative imagery as the original statements. It would not, however, explain what is meant, or define the concepts involved. It might even be more confusing. This is how the book works: it stimulates the fresh perspectives. With these thoughts in mind, I perceived a need to keep the original separate, to let the book speak for itself and limit any embedded commentary to parentheses, and then footnote the necessary glosses of important or vague Chinese terms and explanations of the cultural and historical references. The Matrix translation was the only way I could find to incorporate some of this breadth and depth into a literal translation. This avoidance of explanation, of course, throws the readers back upon their own resources and demands independent thought, much as poetry does, much as our own dreams do. This is also a primary purpose of the book. "Fortune Telling" is a silly label. "Divination Manual" is better if the term is properly and most broadly understood. *By design*, the fountain of wisdom here is

the humble reader's own resourcefulness and their ability to question. Some experienced readers may already recognize this attitude or approach in Gua 48, The Well.

Where the Modernists are Right

For all of the critical things I have said and will say about the modernist movement, they are making some significant contributions in a few corners of the field. While their methodologies are inadequate and inappropriate for generating meaningful translations (even, as they insist, of the original ideas) and their ideas too shallow to understand the psychological states depicted or invoked by the *Yi*'s imagery, they are still well suited to digging up historical facts and vignettes (not to say that they have the big picture in view). One solid benefit of this new scholarship has been the gradual demythologizing of the *Yi*'s long, obscure and often counterfeited history. These studies and theses were among my primary sources for the historical accounts and notes offered here, primarily in History. The Bibliography also recommends further reading on the subject.

The modernists are also correct in their thesis that much of what the *Yi* is thought to be has been imposed relatively late in the tradition and is not germane to the *Zhouyi*. This includes, for instance, the notions of Yin and Yang and any mention of the Five Phases. I disagree with their notion that the Trigrams or Ba Gua did not yet exist in the Early Zhou, although I will agree that many of the Ba Gua meanings and glosses did not come along until later.

There is a broad tendency within most schools to treat the *Shi Yi*, the Ten Wings or Appendices, as a reliable introduction or gateway to the *Zhouyi*, one loaded with insights into the structure of the *Yi* and the minds of its authors. This tendency is common in both oriental and western scholarship and it is found in all but the most hard-core academic and modernist treatises on the *Zhouyi* itself. Where the *Shi Yi* insights fail (and they fail often) the next recourse is usually to the commentaries, scholarship and glosses from the Han to the Song dynasties - instead of back to the original for what has been overlooked. This is not the right direction: it is *us* looking backwards in time, reversing the order of things and mistaking branches for roots. We should not be using speculative interpretations as algorithms for decoding the original text. Scholarship from the Middle Zhou onward has added a great number of "fundamental" dimensions to the *Zhouyi*, dimensions which were used by early scholars to extricate meanings and words from the original text, and dimensions which all have their place and geometry in the final overall pattern described here in the Dimensions section. These did in fact yield up insights, and excuses to say clever and penetrating things. But in the haste of these scholars to comment and expound, and then rest, they would often overlook simpler dimensions which were truly fundamental in the original.

The modernists are to be commended for their efforts to weed this added material out of our understanding of the *Zhouyi*. Unfortunately, in their zeal, they are also stripping away many of the social, political, economic and psychological themes and threads of the Chinese culture as a whole. Many of these themes and threads eventually gave rise to variants, ideas which reemerged in such schools as

Confucianism and Daoism. It should not be so surprising to see a few common elements, the ancestral forms of later ideas and even the original appearance of some ideas which were developed more fully much later. While the approach I take will not be as severe in rooting out suspected anachronisms, I have no interest at all in preserving the intrusions of Confuse-us or Confusion doctrine.

The expansion of the *Yi* with the addition of the Wings is not the only early change the *Zhouyi* saw. At some point around the end of the early Zhou dynasty, around 770 BCE, the readership of the text appears to have broadened. This is not surprising. The Zhou sovereign lost a great deal of power at this time and the kingdom decentralized into states, leaving the king as something of a figurehead in charge of the rituals. New usage would have spread from the Zhou court to the feudal courts to the feudal aristocracy to the broader literate class. The meanings of the words were indeed growing, along with the needs and the applications of the book's users. The *Yi* was evolving into a book through which major moral issues would be more frequently addressed. It is often pointed out by commentators that a shift in perspective on the nature of the *Zhouyi*, as it was perceived by the people who used it, occurred by the year 602 BCE, the date of the sixth *Zuozhuan* reference. Prior to this date, it is said, the *Yi* was perceived as simply a Bronze Age diviners' oracle and its manual. From this date forward it tends to be viewed more as a book of wisdom and philosophy, of ethics and of statecraft. This period of change has been seized upon by scholars as the era when the simple Bronze Age divination manual became a book of wisdom. No evidence exists to support a wholesale rewrite or a significant change of content. What really marks this change is that citations or quotations from the book are being used rhetorically to support certain ideological positions. A much broader circulation of knowledge is prerequisite to this rhetorical usage. As the circle of readers widened, that knowledge had to spread as well. This is the reason it was not used rhetorically or philosophically until later. Then it would become a fashion to be conversant in these topics. But as the circle widened did the general understanding of the text get watered down? I would not doubt this. Certainly understanding of the methods and intricacies of interpretation would decentralize and begin to show diversity in approaches, as is indeed evidenced in the *Zuozhuan*.

The shift towards rhetorical usage in fact may be all that was happening, but somehow, whenever this subject is discussed, an innuendo is left hanging in the air like bad gas that the *Yi* might have changed its own intended use during this period, centuries after its authors were gone, that little ideas were somehow changed into big ideas by some sort of retroactive understanding. How could the original purpose of the book be created by subsequent commentators? I think the big ideas were there all along. People evolve and mature at different rates, and perceive what they are capable of perceiving at different stages in this evolution. It is entirely possible that the authors of the *Zhouyi* were merely a few centuries ahead of their time, and that Spring and Autumn readers of their work were only now beginning to mature and catch up with the original intent or idea.

I will concur wholeheartedly with the scholars that the *Zhouyi* was not the manual of social engineering that Confucians made of it, nor is it the manual of cosmological mysteries that the religious Daoists saw. But I will not join these modernists and drag it all the way back to the caves of paleolithic society and put it into the hands of superstitious savages either. I do not consider the *Yi* to be a work of philosophy in the genre of Warring States teachings. But the idea that the *Yi* might have been, at least in a small way, an ethical manual does not seem at all incongruous, nor does it seem out of line to see the *Yi* as a "primitive" book of psychology, most useful for the fine tuning of attitudes.

Problems with Academia

Why, anybody can have a brain. That's a very mediocre commodity. Every pusillanimous creature that crawls on the Earth or slinks through slimy seas has a brain. Back where I come from, we have universities, seats of great learning, where men go to become great thinkers. And when they come out, they think deep thoughts and with no more brains than you have! But they have one thing you haven't got - a diploma. *The Wizard of Oz*

The juvenile sea squirt wanders through the sea searching for a suitable rock or hunk of coral to cling to and make its home for life. For this task, it has a rudimentary nervous system. When it finds its spot and takes root, it doesn't need its brain anymore so it eats it! It's rather like getting tenure.

Daniel Dennett, *Consciousness Explained*

Context Criticism

Context criticism sounds promising enough in theory: As applied here it is simply a reductionist methodology whereby the Chinese terms are glossed *only* according to meanings which are attested or known to have been current at the time of the original writing, as evidenced in works of appropriate date other than the subject text, or penned in about the same period. This suggests that it is possible, even preferable, to translate the *Zhouyi* (or at least to compile the whole of the glossary used in its translation) without even looking at the *Zhouyi*. On the surface this sounds like a perfect approach – there are no messy self-referential tautologies to pollute the results.

This is a typical statement of the position: Translators "have understood each character as though it had the meaning attached to it after the Qin dynasty ... [and] chose only one of the possible meanings of each character. Today's translator must consider others If one stays within the limits of what can be found in other texts of appropriate date, and avoids anachronisms, the choice is not arbitrary." (Rutt p 212-213)

And another: "And if you look at the translations by Rutt or Kunst, who translate the *Zhouyi* text in terms of the meanings the words had at the time of composition, in the early Zhou period, it's quite apparent that the target audience for the book is a warrior aristocracy, and that the book's major concerns are the taking of captives and human sacrifice. No Daoism there, ... no Confucianism either, or any other philosophical overtones - all added later" (internet post)

While context criticism has gained a rather broad acceptance, nobody seems to have bothered to question its fundamental assumptions. The biggest problem with this method is not philosophical or logical but statistical. You must ask the question: Is the database or the sampling sufficient in size and scope to yield statistically meaningful results? What is this database constituted of? How much of the written language of the day is represented by the materials in our possession? Is it possible that most of the writings of the day were set down on materials more perishable than bone and bronze, and that the writings on more

imperishable materials represent a skewed sample? Contemporaries of the *Zhouyi* are extremely rare. The *Shijing*, the Book of Odes or Poetry, and the *Shujing*, the Book of History or Documents are important examples of works purported to have been written at roughly the same time. They even share a dozen or so images each (e.g. *Shu* 5.25 & *Shi* 1.10.8; 2.5.1). But these are largely dismissed because these texts may have been edited in the Warring States period, the Qin dynasty and the Early Han. The context critics, pursuant to their rules of order, have "moved to suppress" these as evidence. This leaves little but fragments of these documents and a few other ancient records. The remainder is in the form of cast bronze artifacts, usually commemorating some historical event, and the Shang or Early Zhou dynasty "oracle bones," fragments of scapulae and tortoise carapaces inscribed with official divination results. Note too that many of the works which were contemporary with the *Zhouyi* belong to an entirely different style or use of writing, such as ballad, narrative historical description and court record. These meanings and applications might be much more specific or mundane than those intended in the context of the *Zhouyi*. Etymological studies of the Chinese characters can be useful to context critics as well, even though nobody has cared to honestly admit the high degree to which this "science" is speculative.

This leaves the largest part of the database in the form of the Shang oracle bones. Unfortunately, a large percentage of these date from several centuries prior to the *Zhouyi*'s composition, and right in the middle of an era where the written language was evolving extremely quickly, and rapidly gaining more secular applications. Also the many forms of divination itself were being reinvented, considering that the *Zhouyi* itself was just such an attempt at reinvention (there appear to have been at least two other attempts as well). On top of all of this mess, *some* of the people who were charged with or responsible for the ongoing development of the written language *and* the reinvention of the techniques of divination were none other than the authors of the *Zhouyi* themselves. Oracle bones may in fact be a system or tradition which the *Zhouyi* authors were deliberately trying to depart from, replace or correct, not continue. But for some reason the centuries old archaisms of the middle Shang are not considered by the scholars to be one of the two kinds of anachronism. And so the modernists biggest break with true certainty comes with its own rule to sever itself from (what I would guess to be) 3/4 of the vocabulary of the era, and a lot of the accepted alternative meanings for the characters, simply because they cannot find any examples outside of the *Zhouyi*.

Conspicuously absent from the academics' discussions is the subject of polysemy, words having or characterized by multiple meanings. The subject is so obvious that this omission can only be due to its inconvenience to their hypotheses. In English a word such as "strike" can mean: to organize a walkout, to find a mineral deposit, to cross something out, to miss a ball with a bat, to hit something, with or without a bat, or to light a match. All of these can be nouns as well. But the Chinese language is, and always has been, many times more polysemous than English. Chinese has only a twentieth the number of words that

English does, so aside from the very specific nouns (there is only one dragon, one tiger) each word is required to carry much more duty. In the *Zhouyi*, for example, the word Xu1 (2847) means "beard" at 22.2, "female bondservant" at 54.3 and "necessity" at 05.T. It is only the context in which the word is situated (more on this later) that illuminates the meaning intended. Even the modernists translate this particular character as polysemous. Why is it then, when these people decide in favor of a particular gloss, the discussion is over and done? The discovery and verification of one particular gloss does not constitute any kind of evidence or proof that this was an original or a primary meaning, just as the fact that something is absent to one's perception is no proof that it does not exist.

Take, for example, the *Zhouyi* character traditionally glossed as Truth or Confidence, but now glossed strictly as Prisoner of War by the academics, as the captives who titter and twitch so. Modernist glosses of the character Fu2 (1936, 1233a, 39+4) are based on the fact that this is a protograph for Fu2 (1937, 1233d, 9+7), which meant a prisoner of war, to capture a prisoner, a captive, to catch or to seize. In other words, the sign in question is embedded in a more complex character which means a prisoner of war, and the simpler form was the older form for the prisoner meaning. The position I will take here does not make it necessary to refute this assumption. It would also be wrong to do so. The character seems clearly to have had this meaning where it is found on Shang oracle bones, and it certainly had this meaning on Bronze vessels of known Early Zhou date, where "the king went to battle and brought back 500 Fu, who submitted." (It is later known to have changed meaning on Eastern Zhou bronzes, cast after 770 BCE). This use makes sense in many of the ancient contexts in which the word is used. But it is emphatically not a logical step to say that because Fu meant X, it could not possibly have meant Y. This is a particularly fallacious step (bifurcation, false dichotomy, false dilemma) in a language in which more than half of the characters are polysemous. The argument means nothing, and yet there are those who will remain convinced by it. (See Kunst p150-9 for the dissenting opinions on Fu).

Some of the confusion also comes from etymological studies. The graph depicts either a hand or a bird claw hovering above an egg or a young life form, such as a child. It is claimed that this depicts a hand seizing a person, a capture. Yet other etymological speculations might make equal sense: if that claw in the character was mine, and the child too, I would be telling the predator: "I'll take my stand here, this is worth defending." It would be a protective gesture, not a predatory one. Getting the meaning of the word from the pictures is not, and never has been, an exact science.

And so (partly too for reasons given later) I gloss the term as is traditionally done, as similar to Xin4 (2738) but less cerebral, or as Cheng2 (0381): as trust, belief, confidence, or to be trustworthy, believable, true, honest, reliable, to inspire confidence. Fu is also used in this sense in both the *Shujing* and the *Shijing*. These are ancient and legitimate meanings of the character. And this is supported by most classical Chinese-English dictionaries, for example:

Schuessler: to trust, have confidence, verify, to be trusted, sure
Karlgren: confidence, sincere, trust, verify, verification; to hatch
Wieger: to brood on, rely on, confidence
Mathews: brood; confidence, to be sure, trust in, have confidence in

Anachronisms and the Evolution of Concepts

I cannot fault the commitment or attempt of the context critics to remain principled in their avoidance of anachronisms (at least the retroactive kind). The most flagrant violations of this principle in the contemporary English texts occur in the retroactive application of terminology from the *Wings* to the *Zhouyi*. In most cases a term which is important to the *Zhouyi* as a whole will be used frequently enough throughout the text to scope out the range of its meanings by summing its most plausible translations. But this requires studying the book you are trying to translate, and this is off limits to the scholars. This is what I have tried to accomplish in the Glossary: to scope a satisfactory field of possible meanings for a character in order to suggest that this field might have at least an implied center or a cluster of meanings all germane to the character. Please note that in the Glossary many of meanings supplied for each term are not limited to a single period or level of culture but are drawn from the broader history of the language through the Han. I have attempted to prevent this from bleeding into the translations, however. Is it valid to try to understand an earlier form of a word by studying its later evolution? It is valid to try, but not to be certain beyond the level of hypothesis. The pudding must be edible. Unfortunately, this is a fuzzy method with fuzzy edges, demanding fuzzy logic - it is social science, not a physical science. It is only in the Matrix text where I have narrowed these down to what I suspect to be Early Zhou glosses and implications. If we insist on unassailable knowledge of the meanings the Chinese terms had at the time of the writing of the original text this translation will only offer suggestions. But at least it will make sense.

The language and vocabulary of a beloved and well-read classic will have a stabilizing effect on the language itself. Words in the classics will tend towards the preservation of their original meanings, at least among their optional uses. This is a phenomenon which should be well known to us: there are many dozens of English words alive today in their original meanings for no other reason than that William Shakespeare used (or coined) them. Such a stabilizing effect is every bit as powerful as that of a dictionary. [Although the Chinese have had these for nearly two millenia, a third would have been most helpful]. Given this effect on a word's continuity and stability, there is simply no reason to assume that a word meaning which is *verifiable* only in later literature was *probably not* a meaning in common use much earlier. There are important and well-known exceptions to this, however, discussed below. While these doubts do not bode well for the certain durability and perfection of the edifice which the scholars are now aspiring to build, the authors of the *Yi* might well answer that the truly durable edifice is not at all like a tower anyway, but rather like a tree: a seed-bearing tree which renews itself by its propagation through time.

Still on the subject of anachronisms, the question arises of where to draw the line when the often oracular and insightful authors of the *Yi* perceived the need for a name for an idea before the idea had been named. If I am trying to express a new idea, or at least one I have not seen set down before, I am likely to use several of the closest words I can find and use them from slightly unfamiliar angles. In the process, if I am understood and the idea has merit, the envelopes of meaning for these words will be stretched a little, and the dictionary might one day add this to the definition. But how can you tell which glosses specifically occurred to the authors? I am afraid this lies outside of the modernist toolbox - by studying how the idea as translated hangs together and makes sense as an idea.

There exists in linguistics an hypothesis called Linguistic Relativity, a.k.a. the Sapir-Whorf-Korzybski Hypothesis (running counter in many ways to that of Chomsky, *et al*, which tends to think of language as hard-wired and universal). This postulates a reciprocal relationship between language structures (phonetics, morphemics, vocabulary, syntax and grammar) and the kind of experiential world which the speaker of that language inhabits. This might suggest that a person using a language with no nouns (these exist) would tend to live and think in a more lively world of verbs or processes. It also suggests that the prior existence of a name for an experience makes it *easier* for one to discover or recreate that experience. But the key word here is “easier,” which is used in the place of “possible.” Certainly not all perception is founded on language. The authors of the *Yi* observed many things which would have to wait thousands of years for a name. For example, they had no word for latent heat in change-of-state physics, yet they clearly observed it at Gua 40 and at Gua 59. Similarly, Lucretius wrote about the properties of atoms and molecules *and* about the process of natural selection nearly two millenia before Lavoisier and Darwin. There is a difference between anachronism and having vision. My rule of thumb in these translations has been to give credit for an observation where due, but still within my best guess at the ancient vocabulary and level of technology. I have tried to avoid underestimating the authors, as I think the scholars have done.

Overestimating the authors' intellectual and cultural development is yet another matter. This the modernists have certainly not done. Unquestioning believers have, and yet many of the ideas which they have retroactively credited to the authors, especially the metaphysical and ideological ones, do not show the depth of understanding inherent in the authors' simple use of concrete metaphor and analogy. The authors were able to convey some very insightful ideas with simple, unsophisticated images and terms. The meaning of characters may have a general tendency to evolve from the concrete to the abstract, with the exception of nouns naming tangible things, but this is not always progress. For example, the *Zhouyi* uses the term *Dao*, way, road or path, as a simple, concrete metaphor for a being's journey through life, the journey which is actually taken, as distinct from the broader field of possibilities. The modernists would not give them this much credit - this would have to be an actual road, along which you dragged your twitching captives, or where you might see hopping goats. But there are those of us who would call this a truly great little basic metaphor, and would claim that a

lot of later Daoists would have been a lot better off if they would have left it as such instead of turning it into some nebulous cosmic field of pure possibility where it loses all of its power to instruct. The "concept" of Dao became less understood when it came to be seen as more than the road or path as metaphor.

Waley asserts (p 125) that "moral meanings, such as upright, just, sincere, etc., come late into a language," and uses this claim as a call to divest the *Zhouyi* of moral and ethical instructive content, dragging the whole subject back in time to the question of obedience versus punishment. I am not prepared to join Waley in the claim that the Early Zhou was too soon for ethical ideas, particularly if the *Zhouyi* was even in the least part intended to have anything to do with the education and training of young nobility. Even the broader culture, not just the inner court, was moving past the culture's mythological stage. And remember that ethical ideas do indeed go way back, almost as far as laws do, and certainly much further than metaphysics. Hammurabi's code is far older than the *Zhouyi*. But Waley's expression of doubt here at least suggests the advisability of using a law of parsimony: Start with the concrete and see how much sense that makes. Then seek to understand it as magic and myth, then as a metaphor or analogy, then as an abstract ethical philosophy. The trick is in knowing when to stop. To me that is not until you reach the first place where the translation is worth writing down.

Yuan Heng Li Zhen

This sentence, which begins the *Zhouyi*, is to me without question the most overthought and over-elaborated statement in the long history of the *Yijing*. I read it as a simple bit of advice which has been rendered all but invisible by its obviousness and clarity, loosely: "The greatest rewards are the result of sustained hard work." But it also carries the implications that the rewards are for an offering or sacrifice to a divine or spiritual level of existence, and that the hard work is for something meaningful and true enough to survive time's trials.

Commentators from the Warring States and the Ten Wings onward have heaped uncountable associations and connotations upon these four words, and in doing so they have also given them a grammatical equivalence in the sentence, which erroneously treats them as a list of four parallel ideas. The Confucians got this ball rolling in earnest when they eagerly assigned the four to the social virtues they were promoting. And now there are even instances of translators applying Shao Yong's Song dynasty work to them. But while it is true that these four eventually came to represent the *si shi* or the four seasons, with all their later symbolic associations and hermetic assignments, this was not at all the case in the *Zhouyi*. Even if the four characters are a nice fit to the ideas of four seasons (which they are) these associations do not belong in a study of the *Zhouyi* until you are studying its effects on later culture. But what does belong, and how can you tell? The modernists have exhausted the other extreme by trying to represent the whole idea with methodically stunted glosses.

Let's start with a look at eight sets of glosses. The first four are from four of the twelve dictionaries I've used the most. The next four are from translations by academic scholars.

	<u>Yuan</u>	<u>Heng</u>	<u>Li</u>	<u>Zhen</u>
Schussler	First Principal Great	<i>Xiang</i> Enjoy Use Offering	Profitable Advantage Benefit	Lower Ba Gua Test, Try Out Correct
Karlgren	Principle Supreme Primary	Penetrate	Profitable Favorable Sharp	Test, Verify Examine Read Oracle
Wieger	1st Cause Origin Principle	Pervade Efficacy Success	Profit Interest Sharp	Continuance Persevering Virtuous
Mathews	First Chief Principal	Pervade Succeed	Profit Advantage Gain	To Divine Virtuous Upright
Kunst	Very Great Grand	<i>Xiang</i> Treat Offering	Favorable	Determination To Determine
Shaugnessy	Primary	Reception Offering	Beneficial	To Determine
Rutt	Supreme	Offering	Favorable	Augury
Whincup	Supremely	Blessed	Favorable	Keep On

Yuan and Li, used here as modifiers, seem to stir up little controversy or dissent, even when they are not perfectly understood. Yuan is the superlative, the most original, most sublime, supreme, highest, best, greatest, etc., depending on what the word is modifying and what aspect of this is most deserving of praise. It is mistakenly glossed in the Wings as simply Da, or great. Li may be understood as profit or advantage, but not in terms of luck or windfall. This character depicts the knife of the harvest - it is the kind of advantage that you work or train for, the reward you merit, the worth you earn. A worthwhile endeavor pays a return on the investment, it is worth the effort. In fact, this is the general topic of the whole sentence. You can wish or pray for good fortune, but wishing and prayer are not the causes of good fortune. As Louis Pasteur put it: Chance favors the prepared mind. The context will back this up: the characters in the texts where this phrase occurs are hard at work on their character, or they are advised to be.

Heng and Zhen, on the other hand, are not so simple and clear - they seem to want to go in two directions at once. The context critics cannot find enough examples of Heng outside of the *Yi*, and so to them it does not really exist yet and thus it must be replaced with the graphically similar Xiang (as it is written in the Mawangdui ms.): to prepare an offering or present a sacrifice. At least, as we saw before with Fu, this is one of Heng's legitimate meanings, and in fact, as Kunst has pointed out, it is used strictly in this sense in a few places in the *Zhouyi*. The graph of Heng also appears in the character Peng, meaning to cook or to prepare thoroughly, as if for a sacrifice. The other meaning for Heng refers what happens when this offering is done properly. The presenter is then rewarded for doing the right thing - he has fulfilled what is asked of him and so is fulfilled, has satisfied the necessities and so he achieves satisfaction, he has pleased the spirits and so becomes spirited or pervaded, saturated or infused with spirit. (See Kunst p181-9 for dissenting opinions on Heng & Xiang). Similarly, Zhen has the meaning of a finding, a truth, an answer to a question, a specific divination or determination, or

the resolution of a doubt. But it also means to uphold this truth or determination, to resolve to uphold this solution to the problem, to try or test it, to prove it (in the original sense of prove). Resolution is a measure of the clarity of light in optics, as well as a statement about firmness of purpose. And so Zhen is also glossed as determination, persistence, resolve or verification. In the combination of these meanings it might refer to something which exists on both sides of a Change, a bit of continuity, something we can rely on or hang on to.

Heng and Zhen seem to belong to a category of terms called Janus words, words having two sets of meanings which either come from or point in opposite directions (e.g. cleave, sanction, oversight). And yet in this subset of Janus words they are neither ambivalent nor polysemous. The fullest understanding of words in this subtype seems to require simultaneous comprehension and integration of both of the extremes. Consequently they are often treated with great respect as paradoxes or mysteries. A good English example is the word "Fitness" as it was used by Spencer and adopted by Darwin. People tend to jump to conclusions here and think: Oh sure, the top of the food chain, the strongest survive, might makes right, the victor writes the history, but this is far from the center of what was meant. While Spencer was indeed saying that robust health, strength and reproductive vigor were vital to genetic success, he was also insisting that the survivor was the organism best *fit* into its niche in the environment. Fitness also means mobility, opportunism and adaptability, an ability to change, every bit as much as an ability to resist change. It is not only the alpha male who spreads the seed around - it is also the sneaky little gamma who is able to take advantage of clandestine encounters in the alpha's harem. Besides the Janus words Fulfillment, Satisfaction and Success (for Heng) and Determination, Persistence and Resolve (for Zhen) some other English examples are Awe (terror and wonder), Capacity (emptiness is capacity, capacity is power, and emptiness is power), Responsibility (similar to Fitness) and Concentration (as in concentric, being only in the center, focused, yet being in the center of everything and in the place which is handiest to all options).

In conclusion, I have used many English Janus words quite deliberately to translate Chinese Janus words. And I do not think this is anachronistic. At least I am hypothesizing that several of these are not anachronisms at all, but blind spots in the academic studies. I think that the authors of the *Zhouyi* were eager to help you get your mind around these larger ideas, and they used the terms in dozens of places and from many angles, to facilitate this. However, it needs to be clearly stipulated that where you see fulfillment, satisfaction or success in the translation the recipient is assumed to be holding up one end of the bargain with 'the spirits,' and that where you see resolve, determination or persistence the practitioner also requires some basis in fact, some timing with the pulse of the world, not merely a senseless and stubborn effort.

Narrow Glosses (Words)

The methodologies of the modernists, particularly context criticism and etymology, offer a very narrow band of allowable meanings for the Chinese terms

used in the *Zhouyi*. If something is glossed in its day as big, it is too much of a stretch to say great; if great, too much stretch to say grown; if grown, too much stretch to say adult; if adult, too much stretch to say mature. And don't even think of translating big as mature. It could more easily be argued that the oldest words in a language will tend to have a broader set of meanings and implications, and that the exactness and specificity came later. I submit that the meanings derived by context criticism are far too narrow for the broader applications intended by the authors and which are necessary to the proper use of an oracle. I will not argue that these narrower meanings do not belong in a *Yi* glossary, or that they do not belong among the options for translation. But to take these meanings as the *terra firma* on which to erect an edifice is to commit the logical fallacy known as "hasty generalization." The discovery of another word meaning in use at this time does not of itself make this a primary meaning.

The *Zhouyi* was written with a vocabulary of less than 900 characters. The text of the first four Wings adds less than 300 to this. Yet it attempts to use this basic vocabulary to scope and encompass many of the broadest realms of human experience. After mentally setting aside the advances and the advantages of our modern culture and civilization, I still find it hard to believe that a Bronze Age people, with neural structures as complex as our own (especially at the literate level of the shapers of a culture explicitly in search of *wen ming*, refinement and clarity) would have as impoverished a mental life as these narrow glosses would seem to imply and yet still be able to write text which intrigues us with its insights and relevance today.

There is something big missing in the simple equation of modern English and ancient Chinese as languages: that a word is a word with a definition held in common and that a translation is simply a word substitution exercise. There are many enormous differences between these two languages. For example, a typical English dictionary might have 200,000 entries, while its Chinese counterpart will have only 8,000. If one simple-mindedly assumes a rough equality of linguistic and mental capability between two native speakers, this might suggest that an English gloss of a Chinese word would be, or even *should* be, more than twenty times as "messy" as a Chinese gloss of an English word. Add to this the fact that Chinese grammar often uses only *context* to define the part of speech of a word, as well as its tense, gender, voice, mood, plurality, etc. English counterparts must often stand ready to flip from noun to verb to adjective or adverb on demand. One begins to see that, to *faithfully* render Chinese into English, one must come very heavily armed with English options. The simple substitution of one word for another throughout will not work (nouns such as dragon or tiger excepted). The Old Chinese language is far richer in connotation and multiple meanings, as the English language is in definition. Chinese is thus a better language for poetry and evocativeness, as English is for science and being specific.

Take for example the character Li2 (3902, 23f, 172+11), the *Gua Ming* or Hexagram Name of the 30th emblem. Radical 172 is Zhui1, meaning short-tailed birds. One of the ancient meanings of Li2 is indeed "oriole," and since this is discoverable in various ancient texts, it is often to modernists the only legitimate

meaning, to which the interpretation of the whole of the Hexagram text must be referred. So how and when did it come to have the meanings “to leave, depart, radiate or stand out from? Anyone who has actually looked out their window on an early spring or late fall day and seen one of these birds in the gray-brown vegetation would have no problem at all understanding that the meanings arose at the same time. The startling contrast in the figure-ground relationship would immediately make this bird a symbol of contrast itself, of standing out or forth, the very roots of our word “existence.” The bigger idea was already implicit when the character was first assigned to the bird.

But this breadth presents problems in translation. There will be a broad tendency for an English translation to be too narrow or specific. There really is no way around this except to a) translate with those English words which are either more vague or have a broader range of meanings or b) translate in more than a single dimension and give several optional English words at once to better cover the range of meanings, as I have attempted to do in the Matrix translation. It will not always be possible to clearly convey the interpretation that makes the most sense in a literal translation. It may narrow the reading too much, or it may require too many extra words to explain the entendres and innuendoes. Much of this can only be done in a free translation, which I will not do, or in a commentary, which I have kept separate. Sometimes one cannot help but spin the translation to bring out the most important implication, but only to lose others which are also implied. We can certainly inflect Chinese better in English translation than vice versa. But alas, we are also required to do this by the much greater specificity of English. Broadening the glosses is needed to compensate for this. Further, it is important to keep the meanings as broad (or at least as versatile) as possible for divination purposes: I have not found a Chinese *Zhouyi* text that I can call meaningless, even standing alone, but it is intended that these broader statements take on more specific meanings when they are interpreted in the light of a specific question being asked. This is where most of the narrowing and specification of meanings should occur - this should not be the decision of the translator. Bear in mind that the text of the oracle is intended to evoke, not to pin down; to suggest, not to predetermine. If it even attempted to do the latter, the book would need to grow lengthy enough to micro-manage the whole of human existence.

There are reasons to be cautious about greater breadth, though. Even with the broader glosses generally advised, there are places where words and phrases might be quite specific and yet vary with their application and context. A good example of this is the much repeated Wu Jiu, which can - and should - range in translation from 'no blame' to 'nothing wrong' to 'not bad' to 'no harm done' to 'with no mistakes.' There are also cases where the translation should remain the same but new aspects should unfold or be seen in different circumstances. The phrase Li She Da Chuan, "(it is) worthwhile to cross the great stream" seems to mean something a little different in each place it is used. At Gua 05, Waiting or Anticipation, it is rather subtly suggesting that this crossing is best done before the rains come and so sets a good example of this chapter's subject of optimizing the meantime. At Gua 13, Fellowship With Others, it speaks to broadening our

horizons and our exposure to humanity beyond our familiar spheres. At Gua 26, Raising Great Beasts, the act is more akin to making a survey of one's domain or an intelligence gathering activity.

The technique that I have used in working with the breadth of glosses in general was as follows: First, I looked up each of the thousand-plus words in twelve different Chinese-English dictionaries, beginning with those focused on the classics (Schuessler, Karlgren, Wieger and Mathews) and proceeded forward in time to pre-communist lexicons, scoping the range of the historically plausible meanings on index cards. Second, I read or re-read the translations listed in the bibliography, adding those English options to the cards which showed both plausibility and promise. Third, I studied the cards with thesauruses in hand and added options consistent with the dictionary research, often filling in logical gaps between the dictionary definitions. Fourth, after two passes across the Matrix translation, using the cards as a source and highlighting useable words, I edited the material on the cards by roughly 50 percent. Fifth, for the *Yijing*'s structural, frequently used and otherwise important words, I developed the Glossary. Sixth, using this Glossary, I made the last pass across the Matrix translation while trying to exercise a minimum of the options and make as few assumptions as I could (Occam's razor) until the translations made sense, with a quantum of sense being the final criterion. Finally, I selected a linear translation from among the Matrix options to stand alone as the Linear or introductory translation. On the whole, I found working with the dictionaries to be slightly more helpful than the presently available English translations.

Narrow Glosses (Cultural References)

An extension of the plea for broader glosses concerns the *Zhouyi*'s many specific cultural references, including historical. Waley tried to lump these all together as "omen or 'peasant interpretation' texts" but this is far too simplistic. Maybe at one level of the text the authors were providing "virtual omens," setting the oracle up so that the getting of a textual omen would have the same force and effect as seeing the omen in daily life. But this does not account for a high percentage of the images. Much of the text of the *Zhouyi* is borrowed in small chunks and phrases from the broader and older culture around it. Traditional omens make up a small but significant part of this. But it also borrows lines from songs and verses, bits of folk wisdom, ethical advice, proverbs, folklore, farming forecasts, historical anecdotes, political maxims, military strategies, advice to the lovelorn, and insights gleaned from observation of nature and her many creatures. Scattered among these is an unknown number of historical allusions. Many of these seem to have already become idiomatic expressions prior to their being incorporated and we have no certain grip on their meaning (the "loss of livestock in *Yi*" being a good example, which may be a pun on the word for easy, as well as being the name of the *Yi*). A handful of these cultural references also appear in the *Shujing* and the *Shijing* (referenced above). The modernists would rather not think of these references as intentionally applied metaphors and analogies. Instead they would be simple, concrete expressions with narrow, literal meanings,

incorporated into the work as mnemonic devices to help diviners recall the results of historical divinations. I take issue with this as well, and will hold to the notion that these references already stood for bigger ideas long before the *Zhouyi* might have been edited for a broader readership. The historical anecdotes stood for broader situations and lessons learned even back then. They were certainly not being predicted to repeat themselves in every context in question.

To zoom in too tightly on a speculative historical reference and so take it literally is to lose sight of the fact that each of the *Tuan* and *Yao Ci* (Hexagram and Line statements) is supposed to cover $1/(7 \times 64)$ or $1/488$ of the whole of the human experience. If this is a bona fide historical reference, it can still be no more than a literary historical allusion (which has perhaps slipped into the language as an element of cultural literacy) or else it will not begin to cover the ground that it is assigned to. Suppose that I were to say "I have met my Waterloo" or "I have crossed my Rubicon." I am not talking about Napoleon or Ceasar. You need to know just a tiny bit of history to understand me, and to an extent, the more you know, the better you understand. But the history nevertheless is not what these statements are about, and the more you think about Napoleon and Ceasar, the less you think about my own most pitiful plight and the more you will miss my meaning.

I will agree that we are in a better position if we can learn the details and specifics of these references, if we can understand them narrowly, and thereby better our understanding of these allusions. I would hold that the specifics remain specifics as deliberate entredres, as one layer of what I have called the vertical ambiguity, but they do not by any means *encompass* the meaning of the *Zhouyi* texts. The trick of course is to develop this conjecture about the bigger ideas without too much anachronism. Can we know how much of this "broader intent" is the symbolic interpretation which was overlaid later? This is the question to ask here. An articulate psychiatrist can make the most inane of dreams sound deep and profound, but this profundity did not therefore drive the dream into being. To get beyond the modernist assumption of concreteness requires an assumption or hypothesis that the text of the *Zhouyi* is not an arbitrary collection of these inane dreams, that a layer of real meaning exists underneath all of the layers of later interpretation. I suspect that the authors perceived deeper meanings in many of these common expressions, incorporating many proverbs and sayings as newly understood, and shared these observations among themselves until they became common knowledge. For a more western example, Isaiah 40:6 has the interesting phrase "all flesh is grass." At its source this is a not-particularly-deep comment about how common our life is on our planet. It takes on a new depth when its accidental meaning is brought out, relating to the energy and nutrient cycles of ecology. If I were to use this quotation in an essay on ecology I would be doing what I suspect the *Zhouyi* authors did much of: holding a common thing up for a second look and new insight. This would be an especially fun thing to do with "omen or 'peasant interpretation' texts."

It is a common activity of the scholars to try to reduce the meaning of a chapter to a specific phenomenon or event, Gua 01 to a dragon constellation, Gua

25 to an epidemic, Gua 55 to an eclipse, etc. Much bending and twisting is then required to jam the entire text into this particular mold, and understanding is often the victim. Line 36.1 has been said to be about a "feigning bird" and this is paraded about for nods of approval - we all know that birds feign. Well, we've heard about it. But who has watched this? A mother duck will flop about to simulate a broken wing in order to capture the attention of the coyote and distract his attention from her ducklings. At the last minute she flies away. This is not what the young noble is doing in line one; in fact it is the very opposite - he is "dragging his wing" in order to avoid attention altogether, or to become invisible - he is not eating in order to avoid betraying his predator's appetite. This is in the end nothing more than a flawed attempt to justify the mistranslation of *Ming Yi* as bright (or calling) bird (or pheasant). In sum, my guess is that allusions that are too specific to be of general application perhaps never were more than entendres, references that were never meant to be taken merely at face value but instead as challenges to look more deeply. And yet the allusions were supposed to remain.

Narrow Glosses (Hexagram Names)

Another important subset of the narrow gloss issue arises in the translation of Hexagram Names (*Gua Ming*). It is not known at what point in history these names or "chapter titles" became a part of the *Zhouyi*. This may have occurred in the Early Zhou, or at least by time of the Spring and Autumn references in the *Zuo zhuan*. The primary function of these names are of course mnemonic - they are intended as handles to facilitate a recollection of both the text and the graphic hexagram symbol. They are not intended to define or circumscribe the content of the text. Nevertheless, the modernists would assign them glosses every bit as narrow as any other words in the book. What they are not taking into account is that each of the names is a stand-in for one sixty-fourth of the human experience, not what one might think of as a narrow topic. Maybe dancing elephants make up one sixty-fourth of the circus clown's world

Two early western scholars, Lacouperie and Conrady, took a bold and unpopular step and called the *Yijing* a lexicon or dictionary. The ideas which they were proposing in conjunction with this statement were a little preposterous, but in this notion itself there lies an interesting and valuable observation. It is common, throughout the *Yijing*, and the Chinese language in general, to see the specific meaning of a Chinese term defined by its context. In western philosophy and science it is an accepted practice to re-define a term which has a number of alternate meanings with a meaning which is specific to the present application. This is known as "operational definition." This practice of defining a term for its present use seems to occur frequently in the *Yi*, especially in the *Gua Ming*. A good example may be found at Gua 09, Xiao Chu, which I have ventured to translate fairly literally as "Raising Small Beasts." The word *Chu* means care, nurture, animal husbandry or domestication; *Xiao* is small, common, little or minor. Little or Minor Concerns is an equally appropriate translation. The text does not speak at all about keeping chickens contained and productive. To use more modern anachronistic terms, it speaks of micromanagement, fussiness, attrition and

getting caught up in details. Later, in the *Da Xiang* or Overall Image, the text speaks about the winds which move across heaven, or time: winds which carry the fine grit which either polishes or erodes our little lives in the greater scheme of things. The remainder of the text, which is itself full of glosses and synonyms, bears this observation out. The authors seem to be poetically or metaphorically sketching an observation of a phenomenon of nature, in conjunction with its corresponding human approaches and attitudes, and often comparing the silly ones to the wise ones. It is in *this* sense that the *Yi* may indeed be a lexicon, a closed language with a finite set of terms, operationally defined, for attitudes or positions (*wei*) based upon lessons gleaned from close observation of the way the world works.

And so I have attempted to use more encompassing terms whose various meanings and connotations embrace more of the implications of the hexagram as a whole, much as I have done with the mantic "Janus" words Heng and Zhen. For example, Gua 08, Bi, I have rendered as Belonging, because the word seems to me to combine the greatest range of these traditional glosses: to join, put together, unite, associate, compare, go together with, combine, assemble, accord with, cooperate, sort by class, belong to a class; to be cooperative, concordant, together with and on behalf of. But where these same words are used in a specific textual context I have tried to revert to somewhat narrower glosses as appropriate to that narrower context.

I have seen a number of good arguments made for using the same part of speech to translate the full set of hexagram names. If the hexagrams are thought of as situations or entities, maybe nouns would be best; if processes or strategies, then verbs would be best, or at least gerunds. The only reason that I have not followed this good advice has been my own inability to apply this consistently across the whole set. My rule had to be to find the expression most inclusive of the range of traditional meanings, but that optimum seemed to flit from noun to verb to gerund too often to pin a rule to it.

Logical problems

While a fair percentage of the many conclusions reached by the modernists appear to be plausible (even to me) the presence of true conclusions does not imply logical validity in the train of thought which led to them. And conversely, neither does the application of logically invalid reasoning negate the truth of a conclusion. To argue that a proposition is false because it has been presented as the conclusion of a fallacious argument is to commit the logical fallacy known as *argumentum ad logicam*, "the fallacy fallacy." There could always exist another proof or argument that successfully supports the conclusion. While I am accusing the modernists of using faulty logic, and am questioning their methods on these grounds, it is important to be clear up front that I am not trying to refute all of their conclusions - I am merely trying to undermine the authority of the many indefensible ones. These methodologies are presented with such unquestioning acceptance, and the results with such smug authority, that students who have not carefully honed their critical faculties are easily swept up and along by the errors

and run the risk of becoming twitching captives, grunting hamsters and feigning parrots. My purpose here is to restore the questions and doubts to their rightful place. Many of the puzzle solutions proposed by modern academic scholars are, to put it bluntly, one-way dead end streets, from which the scholars cannot return, owing to pride and to the notion that theses are to be defended instead of tested. But neither am I arguing that, because my particular approach happens to be more comprehensive, eclectic and moderate, I must therefore be closer to a final solution. This would be the "middle ground" fallacy. And I will readily admit to the fallacy called *argumentum ad iudicium*, appeal to judgment or common sense.

I have already mentioned hasty generalization (a.k.a. converse accident) as one of the problems. One example is: "We have only seen Fu used as "captive" during this period, therefore Fu meant only this. It cannot be proved otherwise." Actually this example is more complex because it also relies on *argumentum ad ignorantiam* (appeal to ignorance: absence of evidence is not evidence of absence), and "shifting the burden of proof." Burden of proof needs to be more fully assumed here. Even though instances exist where meanings were added retroactively to the *Zhouyi*, the millennia of tradition still carries respectable weight. This is especially true of the efforts to preserve the most reliable version of the original text, even though recast in the Han era characters. Much more justification is needed to emend this text than the whims the modernists use. A simpler example of hasty generalization: the text of Gua 07, Shi, the Militia, now contains military terminology which cannot be established to have been in use before the time of Xuan Wang (827-787 BCE); therefore the *Zhouyi* could not have been composed before this date. Even other modernist scholars admit that this may simply have been an update made by an editor during this period.

Another problem is the inverse (not the converse) of the above, known as the Straw Man fallacy. Misrepresent a position so that it can be attacked more easily, knock down that misrepresented position, then conclude that the original position has been demolished, for example: it is known that several traditionally understood glosses to *Zhouyi* terms were added during the Warring States period, therefore all traditional glosses must be scrapped.

Biased Sample is a subset of hasty generalization. This fallacy is committed when a person draws a conclusion about a population based on a sample that is biased or prejudiced in some manner. Many generalizations turn out to be inaccurate because they are based on insufficient evidence. This may be most evident in the scholars' taking references to human sacrifice on ancient oracle bones, mostly Shang, and then making this practice out to be the center of the ancient Chinese culture. The sample is biased due to the fact that these records were among the only ones preserved on imperishable materials. Even if human sacrifice was only gradually discontinued in the Zhou, and made to focus more on war prisoners and criminals, still the modernists make it sound like it occupied a third of the king's waking attention, the rest being devoted to agonizing over the peasant omens and the meaning of hopping goats.

Begging the Question (a.k.a. *petitio principii* or circular argumentation) is a fallacy in which the premises include the claim that the conclusion is true or

(directly or indirectly) assume that the conclusion is true (assuming an answer in the way the question is phrased). This will admit only evidence consistent with the premises of the methodology and will avoid asking any questions about the basic assumptions. This leads to observational selection (counting the hits and forgetting the misses). This process yields results which must be explained or excused instead of questioned. If a hopping goat is the result of the method then some sort of peasant omen or ritual must be conceived wherein the hopping of goats has a deep meaning quite literally "fit for a king." Tautology, or circular reasoning which begins by defining itself as true, is a contraption that is able to bootstrap itself into any fantasy world whatsoever.

Reification (a.k.a. hypostatization) occurs whenever an abstract concept is treated as a concrete thing. This becomes very common in the Han dynasty apocryphal works when the structural dimensions of the *Yijing*, as they appear in the *Wings* and later, are taken to be inherent in the construction of the original *Zhouyi*, instead of being seen as algorithms invented and applied later. It occurs in contemporary scholarship in the application of methods such as etymology. The "rules of etymology" simply do not require someone coining a new word to refer to the etymology rules book in the assignment of new characters to meanings and new meanings to old characters. Above all, it does not retroactively require the ancients to do so. In fact what the makers of the rules are doing is observing what seems to have happened and making up ideas based on averages of what has been noticed. Etymology frequently works, maybe more frequently than not. It even works well enough to suggest strikingly insightful hypotheses. But it does not work well enough to prove even a single hypothesis. Etymology is a useful tool, helpful, worthwhile and even fun to use, but it is an inexact set of speculations, not a science. The development of compound characters did not proceed with as much order as is assumed. Even the idea that characters should have a radical and a phonetic component begins as in interpretive overlay, not a fundamental law followed by the original creators of the language. It merely describes a trend. To make our ideas about reality the very basis of reality is where Plato went so terribly wrong.

Bifurcation (a.k.a. false dichotomy, false dilemma, excluded middle or the "black and white" fallacy) occurs where someone presents a situation as having only two alternatives, where in fact other alternatives exist or might exist. The unspoken premise is that there are only two choices. This reasoning is weak because if both claims could be false, then it cannot be inferred that one is true because the other is false. Bifurcation can closely resemble the Straw Man fallacy. With this, one oversimplifies and then forces a choice. For example: To a great extent the reconstruction of the *Zhouyi* based on the *Wings* and Han scholarship has failed. But this does not support or validate the results derived from the more modern applications of context criticism, etymology or archaeological discovery, especially when so much of this finally translates as nonsense. There is without a doubt a vast array of interpretive techniques still uninvented and unapplied here. There might even be clues to the meaning of the *Zhouyi* inside the *Zhouyi* itself. A subset of bifurcation is the slippery slope fallacy (give an inch and they will

take a mile): make any exceptions to the rules governing these methodologies, for the sake of such vague ideas as meaning, and the entire edifice will collapse. And never, ever let them hear you say "I don't know."

If I were to assert that the weight of three thousand years of interpretive tradition clinging to the *Zhouyi* meant that its conclusions were no longer to be questioned, this would be *argumentum ad antiquitatem*, appeal to antiquity. I am, however, arguing that at least some of this tradition carries enough weight to warrant a demand for more burden of proof. The opposite of this fallacy is *argumentum ad novitatem*, the appeal to modernity, the fallacy of asserting that something is more correct simply because it is new or newer than something else. This notion is even carried as a coat of arms by the Modernists. But this is not the kind of banner one wants to carry alone - this would feel too much like walking naked down the street. As a consequence, this fallacy will often be seen along with *argumentum ad verecundiam*, an appeal to an authority, which will use admiration of a famous person to try and win support for an assertion, copious footnotes and emphasis on the years of experience or the formal degrees held by the individual making a specific claim. This combination will tend to build momentum as more citable authors join the group. Importantly, the dead ones cannot unjoin, even out of embarrassment. But if the present trends continue, modernism is going to invite postmodernism, and that in turn deconstructionism, or new age relativism, and so on through all the -isms that the frivolous twits on the cultural scene are so fond of. I want to avoid all of that. As Laozi put it (# 48): "Do not long to dazzle and jingle like jade: clunk and clatter like rocks."

Given this building up of momentum, the scholars are getting bolder in the broader exercise of their methods. The Chinese scholars of the early twentieth century, particularly Gao Heng, et al (see History: Timeline), encouraged the practice of treating the received text and its minor variations as suggested starting points - the text itself was to be freely emended wherever it was found to be inconsistent with modernist assumptions. The trend has been carried into western scholarship in varying degrees, with Kunst and Shaughnessy being the most cautious and reserved in this practice, and Rutt and (especially) Gotshalk being the loosest. The latter two will not even hesitate to move portions of the texts around to other lines, or even eliminate blocks of text. There does not seem to be any connection between the frequency of the modernist emendations and the traditional degree of difficulty in understanding the text. That is, they do not seem to be using this rather extreme measure with any degree of parsimony to solve problems of interpretation. It does not seem to be limited to the inability to find meaning in the traditional glosses. It does not even seem to be used to get them out of the trouble their other methods have led them into. They will simply take a perfectly comprehensible expression, as it is traditionally interpreted, and turn it into utter nonsense. Having to start with the received tradition of interpretation has its problems. But the received text is another matter: I have attempted in all cases to work with the received text and have only rarely felt hamstrung or deprived. The few choices I have made are discussed at the end of the Matrix.

There also seems to be a growing tendency to discount the "little words" in the Chinese text, the particles, conjunctions, possessives, pronominals, adverbials, prepositions, tense markers, interrogatives, etc. I can sympathize with this insofar as admitting that they are a really complicated headache. Just a glance at any of the longer entries in the Glossary reveals these unglamorous little words to be very complex in their application. Although the *Zhouyi* uses are a more limited set than shown here, maybe a fourth of the glossary options were already in use. These words have been a problem for translators from the very beginning of the *Yijing's* journey to the west, but now, with context criticism further constraining their dizzying array of applications, it can be shown by scholars that very few of the particles have any uses or meaning at all. Therefore, they must instead have been used like spacers, punctuation marks, metering and rhyming devices, or they are intrusions from later versions of the text. Quite the contrary: what they are is enormously valuable grammatical clues to the meaning of the text, without which you get a tossed word salad. If you ignore the particles you ignore half of what precious little grammar the ancient Chinese had, and lose half of the meaning in the process. Finding the proper application of these little words takes a great deal of patient jiggling and pondering, but I at least hope that this attempt at a literal word by word translation shows the effort to be worthwhile.

A *non sequitur* (not in sequence or does not follow) is an argument where the conclusion is drawn from premises which are not logically connected with it, mistaking an inference for a logically sound conclusion. There may still be a relationship, but not necessarily a clear, direct or causal connection. One of the places this appears is in the use of context criticism to date texts according to their style, grammar and vocabulary. It is fairly universally accepted that at least the bulk of the *Zhouyi* was set down during the Early Zhou, roughly between 1027 and 771 BCE. I personally am of the opinion that creative work on the oracle, from the collection of ancient sayings to the later editing, updating and polishing, spanned a significant portion of this entire period. The development of vocabulary and glosses during this era was very complex, not the kind of simple thread to which we can apply the notion of sequence or *sequitur*: it is a woven tapestry, not a thread. The time bending vocabulary runs in different directions. Many ancient sayings and phrases may have been adopted unaltered from the middle Shang and before. The king might at any time have decreed revisions, additions or updates to the text, or his guild of diviners might have done so with the king's consent. He may have also ordered many deletions. At the same time, contemporary observations were being added, mantic vocabulary from earlier times was mixed with old and new ideas and the authors may well have been coining new words, stretching the envelopes of old ones and describing new concepts. In addition, thou canst not forbid an author to pen in ye olden tongues or brainwork a new tomorrowland mindspeak. You cannot make the statement that, in a work which may have been edited repeatedly over many centuries, the occurrence of terminology belonging to a particular period or reign fixes the date of the work's composition in that particular period or reign. It does not follow.

Weak Social Science

The broader culture in which the *Zhouyi* was composed is foreign to ours in space and more primitive than ours in time. Human culture, as we understand it today, was in a relatively early stage, having had perhaps not much more than a mere seventy-five thousand years to evolve. Both the genetic makeup and the complexity of the neural structures of its anatomically modern human inhabitants were virtually indistinguishable from ours. As has been shown repeatedly by our encounters with paleolithic societies and stone age cultures, given the presence of a translator and a little time, there is probably very little outside of the realm of advanced science and technology which we could not readily understand about each other. It seldom takes long to find much in common and it seldom takes long to share a good laugh. Culture is much more indispensable to knowledge than it is to wisdom.

Anthropologists and other social scientists, in their attempts to be serious, scientific disciplines like physics, have often misguidedly sought pure objectivity in their observations. Often in doing so they have merely denied or suppressed their assumptions and prejudices instead of neutralizing them. These will then fester in the darkness and color their observations in the oddest of ways. I have included a fun spoof of this phenomenon in Appendix 1, Lessons for the Scholars, entitled "Body Ritual Among the Nacerima." It should be required reading for anyone trying to reconstruct a picture of life in another culture from an outside observer's point of view. Foreign languages should sound foreign, alien cultures should look alien, and the mysterious things uttered by diviners should sound not unlike the word salad uttered by schizophrenics.

After all of these years of doing social science, it seems that we still have not learned to question the motives and assumptions that underpin our oh-scientific observations before we go wading into other cultures. I live near the ruins of the Anasazi civilization, the ancient inhabitants of the North American southwest. Here, it is commonly known, the natives used Kivas, round earthen structures, all or partially buried, for their religious ceremonies. Often these were constructed in special places in villages otherwise dominated by rectilinear forms. But every so often a new site will be excavated where smaller round structures outnumber the rectangular. And the local archaeologists are quick to assess this new site as that of an especially religious tribe. To an architect, the development of an architectural style is obvious, especially one which would retain earth more effectively and require less hand excavation. All he would need to assume about the culture is a little experience digging holes. He would tend to see this situation the other way around - after spending some time in these new round spaces, the inhabitants would recognize their aesthetic superiority and begin to insist on the large round spaces for their most sacred ceremonies.

I have discussed the Biased Sample problem above, and how we have built up much of our picture from the limited records kept on imperishable materials, combined with archaeological finds which are largely related to old burial rituals. These slivers of view available to the outside observer have become, to us, the center of the ancient Chinese culture. Within the scope of the methods being

applied here it is deemed fatally bad science to go to these distant cultures in our imaginations and try to get a sense of being inside looking out, to get a feel for the *lebenswelt* and the *weltanschauung*. To have compassion and empathy for the humanity of these people, to imagine them being our friends, is just out of the question. And so, just as behavioral psychology wants to give us people who are incapable of free choice, this kind of anthropology gives us sacrifice-obsessed primitives who are incapable of the conscious use of simple metaphors and analogies to depict the recognizable patterns of activity in the world. While this is the typical white man's view of the ignorant savages, it was adopted by the Chinese modernists as well. If, in the narrowness of our preconceptions, we can see nothing more in the *Zhouyi* than a prognostic text to determine questions of war, sacrifice and dynastic succession, then it will be nearly impossible for us to see an educational primer for young nobility, and it will be absolutely unthinkable that there may be humor buried in the text.

As I have said, there is no question that sacrifice was a vital part of the early Zhou culture. But why jump from here and claim that it was as big a deal as the modernists have assumed by extrapolating from the Shang sources? Just how much of divination time was concerned with questions of sacrifice? Wasn't much of this made routine by now? Is it not the point of centuries of routine to settle into a pattern so that you can then lose the need to agonize over all of the little details? I do not mean to suggest that the culture of sacrifice was unimportant - it justified the whole political structure and held it together. But as a human being I am going to guess that a lot of other things occupied the majority of the king's and the nobles' attention. And these would include many of the same activities and needs which occupy us today. We are no different biologically or sensorially.

The academics in particular may be intelligent and learned, but they are not as superior as their prancing and strutting suggests. This is cultural centrism and snobbery, it is Fellowship With Others in the Clan (13.2). They are assuming too much about the ancient mental world being unrecognizably different from ours and about the primitiveness of its inhabitants. The authors did not walk on their knuckles and grunt and think dim thoughts with australopithecine brains. And they did not serve a king who would tolerate having his intelligence insulted. It is not always true that that the older a thought is the more primitive it must be. Some of humanity's wisest and most profound ideas are simple observations. As much as I would like to claim that modern man is incapable of the superstition and ignorance that is attributed to these poor people, I still live in a tiny rural mountain town with its requisite infestation of fundamentalist Christians. But, as will be the subject of the next section, the *Zhouyi* was not written by - or for - the masses. For now, I want to apply a variant of Occam's law of parsimony to the ancient Chinese culture as a whole. Outside of details of the culture which we can verify as being wildly different from ours, I think it best that we use what we know of contemporary neolithic and bronze age cultures and otherwise assume the smallest amount of significant difference between ourselves and the culture which produced the *Zhouyi*. I will assume a common substratum of the humanity that we have shared for over a hundred millenia. I will assume that they were, on

a broad scale, becoming post-mythological in their stage of cultural evolution and not simply concrete and magical. I will assume a degree of self-awareness and a capacity, at least for some people within the culture, for understanding the ethical attributes of justice, uprightness and sincerity. And to anyone who would make the claim that the tenth century BCE is just too early in the human story for the development and writing down of explicit wisdom, I would simply answer: read the *Upanishads*.

Looking at the Wrong Subculture

No human culture is simple, monolithic or homogeneous. Further, human beings, although deserving or in need of equal rights and opportunities at the start, are certainly not equal in merit or in understanding. As in all eras, there was probably a wide spectrum of degrees of comprehension across the populations of both the Shang and the Zhou, and so if you are going to talk about beliefs, much depends on whose beliefs you are talking about. The *Zhouyi* was not written by the ancient Chinese culture, nor was it written by the Zhou people, or for them either. It was written within and for a narrow sub-culture, the circle around the throne. The king was the center of this and had all of the final words. The others functioned as his counselors and may have been a mix of diviners (*bu* and *shi*), shamans (*wu* of both sexes) and scribes. The authors of the *Zhouyi* are likely to have made up a still narrower subset of this group, called upon specifically to author a new oracle to serve a new age under a new Mandate of Heaven, and were possibly kept separate and distinct from those still informing the king using the older, time-tested methods. They may have been given a great deal more artistic license and freedom for a time. They would have been summoned according to their reputations, for their esoteric knowledge, their skill as diviners, their facility with images and their grasp of the language. I am going to use the term *Wu Shi*, shaman-scribe, to name these people as a group, even though the Siberian term “shaman” has a number of misleading connotations, thanks to mass superstition, like foaming around the mouth and flopping around on the floor. I surely do not mean to imply that the *Wu Shi* were as independent of the sovereign's will as the sorcerer is wont to be. I will also use the term *Wu Xian*, shamanic congress, gathering or collective, to name their guild, which I am inclined to view as something akin to a think tank

If there was ever a sub-culture that you do not want to take the exoteric or popular point of view with, it would be these *Wu Shi*. If there was ever a case where we need to first understand author intent esoterically it would be with the *Wu Xian*. Yes, there are large schools of thought which advise explicitly to look only at the words of the text, as they are commonly understood, and advise against looking for the author's intent and introducing thereby the slippery slope element of subjectivity. Unfortunately this nobler and more rigorous approach has been a dismal failure. I would have to compare taking the popular view here to doing the research for a thesis on Nietzsche by taking an opinion poll among German Lutherans. As anyone who has ever been more than superficially involved in the mystic arts, hermeticism or the noetic sciences should know

painfully well, there is a huge difference in perspective between being outside looking in and being inside looking out. Ask anyone who is not a witch what witchcraft is about: It's about magical powers and getting what you want from the Devil. Ask a real witch and you might hear: it's simply about finding the right mix of empowerment and gratitude. Or take the lowly toad, whose skin did indeed get put into the witch's brew. Here the popular ideas get quite a bit more bizarre than the occultists' understanding: the magical toad confers wisdom through the jewel in his forehead, you have to kiss the frog to turn him into a prince (it just had to be changed to a frog when kissing got involved), and in ancient China, the *Wan Nian Hama*, the ten thousand year toad, held the occult secret to living forever. But from the shaman's somewhat less superstitious perspective, the venom of certain toads is carefully prepared to make palatable a powerful entheogen, one which confers wisdom and can expand one's "time horizons" to ten-thousand year perspectives. There is a similar choice of points of view with the *Zhouyi* - you can take the exoteric or popular point of view and make the whole thing look really ignorant and superstitious, as the modernists have done, or you can attempt to take the point of view of the authors and try instead to understand what was really being said by some of the more learned, creative and articulate people of the day.

I have had the good fortune in this lifetime to count a few primitive tribal shamans among my friends (real ones, not the expensive, new-age variety). These people lived in more primitive societies than the *Zhouyi* court. But for all of their lack of cultural sophistication, I have found them to be neither superstitious nor slow-witted. The villagers nearby, the missionaries and the anthropologists were another story entirely. The shamans did not foam at the mouth or flop around on the floor - in fact they were rather articulate. Up close and personal they are a lot more rational than you might expect. I even had a chance to share passages from Laozi, Zhuangzi and even Nietzsche with two of them and they laughed at all the right moments. Above all, they were quite adept at counseling their people, helping them with their anxieties about life and its many kinds of Changes, which I suspect to be the function of the *Yi* and the primary intent of its authors. So I am not surprised at all to find penetrating psychological insights in the *Zhouyi*, even where the complexity of the metaphors is culturally limited. It is much easier for me to see one of these than to see a superstitious peasant omen interpretation. The role of this person in almost every human culture at any stage of its development across the ages is that of a counselor. Modern counselors are simply filling in an ancient function. It is not the shaman's world view that is derived from the culture around him - almost by definition he gets most of this from the next world over, and from his mentors and predecessors within his own tradition. What he does get from his immediate culture is the set of acceptable forms that are expected of him, the terms and the rituals that his insights must be recast in terms of before he can meet his client's numerous and complex expectations. This work, explicitly known as "the great work of the transformation of humankind," has always had to be pragmatic in this way. It is simply unfortunate that the climate of

expectation within which the shaman must effect the work is so often charged with glamor and illusion.

An anecdote might be helpful here. In the early 1970's I went to stay with a shaman who served an island's population in an hereditary capacity. The local culture was beginning to move into the present era and had stopped practicing cannibalism a few decades earlier. The missionaries had begun the first stages of global enculturation - sixty miles from the nearest town the natives were now showering with their clothes on because they now knew their bodies were evil. But this shaman lived deeper into the rainforest and had never spoken with a white man before. I came to him bringing two questions: 1) In my culture it is believed that a person needs to be down as well as up, unhappy as well as happy, depressed as well as elated. Do you agree, or is it possible to be up, happy and elated all of the time? [I was asking if he was a counselor] and 2) I have been a student of people who perform your function in other societies and know some things about their methods. If I share some of these with you, will you share some of yours with me? His reply to me: "When you are up you have accepted your power, when you are down you have abandoned it. So instead of complaining, you decide what you want. Then to answer your second question, if you have accepted your power, these methods will come from you naturally. If you have abandoned your power, you can learn everything there is to know about these methods and they will still do you no good. Now why are you still here?" Here is a man from a culture that is far more primitive than the Zhou court, yet his degree of comprehension, his understanding of the human psyche, is already a few orders of magnitude greater than one who frets about the hopping of goats, the cleaving of shins or the twitching of captives.

Linguistically we should also ask: just how much difference was there in speech between the peasant and the aristocrat? There must have been at least a little stratification between high and low, the noble and the more common forms of speech. Unfortunately we have no extant records of this, except that we might consider the language of the *Shijing* to be significantly more accessible to a broader class of people. But the *Zhouyi* was not spoken, and it was written for the most literate class of people. Certainly in the written language there would have been a much wider gap, with illiteracy being the norm, and the people who were most involved with the creation and development of the written language being in the top strata and the nearest to the king. The differences in social strata clearly should cause further complications for the context critic, but they do not even slow down for these. Consider what it might have been like to be on the leading cultural edge. Instead of being a slave to the popular superstitions, you could play with them creatively, linguistically and poetically. You could take images drawn from more ancient practices of divination and turn them into metaphors. You could hide humorous insights deep inside the puzzle like Easter eggs. Above all, as one specialized in studying the unfolding of life through time, you may have been acutely aware of the progress of time in the lives of powerful people, and aware that, no matter how powerful a person is destined to become, one still begins life as a child in need of instruction. This is a wonderful place for a

writer and a counselor to be. The Sufis have a name for a teacher to the king, adopted by our own Bard: Sheik's Pir.

The Myth of Objectivity

Does meaning inhere in a text? Is this something that is put there by the authors with the intention that it be later recovered intact by the reader? Can one "back engineer" this communication process to discover the authors' intent as a way to help verify intended meaning? Or does all of this just lead to a hopeless quagmire, a hall of mirrors of subjective conjecture? Anthropology, sinology and Yixue (*Yijing* studies) are social, not physical sciences. Any approach that is not self-deluded will necessarily have a subjective component (*verstehen*, the use of empathy in the social sciences to understand human action and behavior) which is best acknowledged honestly, or else it will fall into the same trap that got psychology (the study of behavior that somehow forgot that it, too, was behavior). We are trying to understand what a handful of human beings who lived thousands of years ago were trying to say. They left us strings of words that got modified at least a little over time, especially when the forms of the words were updated. It would seem that attempts at discovery alone have failed, unless we are willing to settle for dancing elephants and grunting hamsters, and it may be that great deal of speculative reconstruction will be required. This in its turn will require that assumptions be made about the intent of the authors, opening the door a little to imagination and even to empathy.

It should be clearly understood that the exercise of one's subjectivity is permitted in even the strictest of sciences, and particularly in the social sciences, provided that its use is concentrated upon the generation of hypotheses which are then to be tested or assessed by more objective criteria. While these criteria have to be something greater and more cogent than "that feels good" or "this has the ring of truth", I think that it ultimately has to be an aesthetic judgment of some sort. Somehow you have to go deeper than simply measuring what the text does to your own thoughts. You have to risk being wrong or else you risk being a solipsist. The authors were not trying to teach me "whatever I might want to make of it". Knowledge can be as objective as it wants to be, but understanding represents at least an attempt at empathy, an attempt to reconstruct the personal experience of what the writer wants conveyed.

I am not sure that it is even important whether there is something real or reified or hypostasized called Meaning, an entity dwelling deep inside the written words. I think that what matters is that authors think they are putting this into their text in the hope of its later recovery. It is likely that they did not know the readers would be us, or they might have explained themselves better. The *Zhouyi* of course represents a special case of meaning in that the intention would be to evoke certain classes of *ad hoc* responses to situations, rather than imparting definitive and specified packets of explicit knowledge. But even this is much more explicit than what the poet wants from his words (poets would be happy just to make you dizzy, or erotically aroused, and they would even lie to you to get that desired effect). It may be true that the reader can never truly be certain

whether the meaning taken from a text will correspond precisely to the author's intent, but this lack of certainty is not a reason to never try. It is not a proof that we cannot get very close, even *close enough*, to the intended meanings.

The Higher Criteria of Sense

Much of the human predicament is not unlike belly-crawling through a maze with walls only one meter high. The mouse who gets up on the maze wall may be cheating according to the lab attendant's rules, but at least he has a better grasp of the creative process. Problems do not need to be solved on the level at which they were first posed or created. Solutions are much easier if you can add a little overview. Ironically, in a discipline in which context criticism plays such an important part, the broader notion of context, so fundamental and indispensable to the Chinese language, is the dimension most glaringly absent. As stated before, many of the literal translations generated out of the modernists' narrow glossaries often make very little sense at all, even to one with some study of what we know of the cultural context. Not being one of these scholars, I was able to take this lack of sense as a clue that maybe there were some flaws in the methods being used. I have no need to argue that words which now seem too narrow for this context do not belong in a *Yijing* glossary, or that they do not belong among the optional selections in the translation process. They do. But to take these limited sets of meanings as the *terra firma* on which to erect an edifice is fraught with problems, one of the biggest being that there is no higher order template with which to measure their success. What is needed is a test of validity on the next level above the one where the propositional knowledge and singular facts are handled, some method of verifying, adjusting or correcting the results of these methods, of examining the translation according to a somewhat larger picture, of referring the words back into the context in which they sit. If we do not do this there is really nothing with which to check the accuracy of the findings, no reference back to anything. Without a feedback loop it is no wonder the process has run amok one detail at a time. The use of context cannot be separated out from anything written in Chinese. It is not foreign to the process - in fact it constitutes the bulk of Chinese grammar, and is often the only clue to the meaning of a text.

To me this implies establishing a working hypothesis, setting up a criterion against which to measure results. For me the assumption to make is this: The text of the *Zhouyi* is meaningful and was intended by its authors to provide some form of useful information. Further, the text hangs together as a whole, metaphors with mantic formulae and all. In the areas where the modernist scholars have inadvertently let some sophisticated thinking slip through their editing process, the *Zhouyi* already betrays thought processes too deep and developed to be captivated by "omen or 'peasant interpretation' texts" about ripping rats, bunched fat meats and gullied dragons. My goal is to understand the text as it may have been intended to be understood. This is of course complicated by the fact that it was intended to be understood on many different levels and in an enormous range of contexts, and also by the fact that "texts are suggestive rather than

explanatory of meanings" (Tung p16). And sometimes the text is actually too plain and simple, 01.0 being a good example. In a way this approach is aesthetic. As expressed by Buckminster Fuller, "When I am working on a problem, I never think about beauty, but when I have finished, if the solution is not beautiful, I know it is wrong". In a way this test is like looking for fitness, in the proper way to understand the term, as fitting the facts, as being worthy of survival beyond the life expectancy of the academic fads and fancies.

Applying these ambitious goals, first to the Chinese text and then to the making of a literal translation, introduces another wrinkle or two. It is impossible to replace most strings of Chinese words with the equivalent English words. The Chinese terms are much broader in connotation. Some of this task can still be accomplished by using less specific English words, but then this often defeats the purpose of trying to specify exactly what is being said in Chinese. If you spin a translation to bring out an obscure bit of humor you risk missing the line's more serious faces. If you translate a line to bring out its deeper levels and implications you could easily miss the concrete and explicit intentions. You might add a past tense to reveal what is being said (e.g. 63.5) but this requires tampering. So not all of this attitude can be incorporated into a simple translation, especially not in a literal one. This is my way of cautioning you that my translation may not make much more sense to you at first than the any of the others. It is my hope, however, that by the time you get through the multi-dimensional Matrix translation, which will explore more of the breadth of the words and phrases, and the Commentary, where I can expound a little more freely on the images and further develop the metaphors and analogies, you will have a place to stand somewhere near the meaning at the center of a text and at the same time have your mind around some of its convolutions and ramifications.

In Conclusion

If it were to up to me prescribe one year of continuing education for the modernist scholars, to fill in what they are missing the most (that's in addition to prescribing an introductory course in logic), I would have them doing field work in cultural anthropology, far outside of the ivory towers and dusty libraries, living with some remote tribe in some primitive culture, at least a day's walk from the dirt road, in a hut between the shaman's and the chief's, with these two instructions: 1) they would take no notes whatsoever, and 2) they would take any instruction or special medicine the shaman had to give them. And they could have this one thing from Zhuangzi with them: "There must be the true man, and then there is the true knowledge".

As to what I have been trying to prove here, it is only this: Minds close too soon, belief is a form of ignorance, and the puzzle that is the *Zhouyi* is not one to accommodate simplistic solutions. To have a useable explanation is to stop asking questions. I would begin with this advice from Carl Sagan's *Demon Haunted World*: "Spin more than one hypothesis, think of all the different ways in which it could be explained. Then think of tests by which you might systematically disprove each of the alternatives. What survives, the hypothesis that resists

disproof in this Darwinian selection among 'multiple working hypotheses', has a much better chance of being the right answer than if you had simply run with the first idea that caught your fancy". But I would keep spinning the hypotheses and not even think of hoping for a final solution. There are many theories why the *Yijing* is called *The Book of Changes*, but the answer to that might only be found in the authors' point of view: there have been so very many "final" drafts.

you would read only the **Key Words**, the *Gua Ci*, the *Da Xiang*, and the *Tuan Zhuan*. There are no more Changing Lines to look up.

When you have this figured out and have practiced it a few times, you may be ready to move to a more detailed and more informative method, which Mondo Seter has termed “Transitional Hexagrams.” As explained in History, the *Yao Ci* is an interpolation between the Original, Initial or *Ben Gua*, and the Resultant or *Zhi Gua*. The *Yao Ci* meaning is derived *in part* from the two Gua, which differ by one line. Where there are two or more *Yao Ci*, the interpolation is more complex. This “Transitional Hexagram” method requires changing the Hexagram or Gua in intermediate steps, starting with the lowest changing line. Only the lowest of the Changing Line texts is read in each succeeding Chapter. In the example used on the previous page, the reading sequence would be:

1) Gua 04, Key Words, *Gua Ci*, *Da Xiang*, *Tuan Zhuan*.

2) Gua 04, 6 3rd

3) Gua 18, Key Words, *Gua Ci*, *Da Xiang*, *Tuan Zhuan*

(This is the Transitional or intermediate Gua, obtained by changing only the lowest line and returning to the Basic Key for the next step.)

4) Gua 18, Top 9

5) Gua 46, Key Words, *Gua Ci*, *Da Xiang*, *Tuan Zhuan*

This often makes more sense because it tracks more closely the process or train of interpolative thought by which the *Yao Ci* were, in part, derived. [The flip-side of this process, called the *Fan Yao*, is discussed in Dimensions, under *Gua Bian* or Hexagram Changes].

There are many dimensions to the structure of the Hexagram beyond those of the Six Lines. The most important of these, and the one most necessary to a basic understanding of the *Yi*, is the division of the six lines into two three-line Trigrams or Ba Gua. These are called the *Ban Xiang*, or Half Images. The Trigram formed by the bottom three lines is called the *Zhen Gua*, the one formed by the top three is called the *Hui Gua*. The Trigrams are interpreted differently according to which of these places they are found in. In the lower place they can often refer to past experiences, present momentum and subjective states; in the upper, to coming experiences, present inertia and objective possibilities. This simple way of seeing the *Zhen* and *Hui Gua* should be enough to serve the novice. The differences in the way the specific Trigrams are interpreted in these places are discussed briefly in Xiao Gua, The Small Symbols, in the *Zhen* and *Hui Gua* segments for each of the Eight Trigrams. For further study, there is a segment on the *Ban Xiang* in Dimensions, where most of the other and more complex dimensions of the Gua are discussed as well.

Methods of Divination

There are four sets of inconsistencies in the body of *Yi* lore in English, which I wish to clear up here. The first two are offered for general understanding; the next two concern the methods of divination. There is much confusion regarding the proper way to assign decimal numbers to the *Xian Tian* or the Primal Heaven sequence and arrangement. The resolution of this one is simple. The two binary numbers are zero and one; by Chinese tradition *Yin* is even and *Yang* is odd; and the last figure written in a binary number (the Top Line in an Emblem, Trigram or Hexagram) is the One's place. This means that the Hexagram sequence is from zero to sixty-three, not one to sixty-four, and it begins with *Kun*, Accepting. Even Shao Yong, the designer or discoverer of this arrangement, could not have understood this: *Zero* was one of the *few* basic things that the Chinese were late to discover. Arabs imported Zero from India, thus revolutionizing mathematics.

There is also confusion as to the assignment of two of the four Emblems to *Shao* (or Young) *Yin* and *Yang*. The correct resolution to this is found in the discussion above, as well as in Song dynasty writings and diagrams:

Shao Yin is depicted: $\text{---} \text{---}$, and *Shao Yang*: $\text{---} \text{---}$.

Third: When using coins in divination, one side of the coin is assigned the number Two, and the other, the number Three. There are disagreements in the lore as to which is which. When using Chinese coins, there seems to be a moderate preference for assigning the side of the coin with *four characters* the value of *two*, and the side with *no or two characters* the value of *three*.

Fourth: There is far less agreement regarding the heads-and-tails of Western coins. On the “heads-equals-three” side of the list are the names of most of our better English-speaking *Yijing* scholars, who occasionally offer the argument that heads are *Yang* and therefore odd or *three*. However, on the “heads-equals-two” side are nearly all of the Chinese names. There is no authority to appeal to. The solution seems to be to make a choice, and more importantly, to *stay with* this choice. I have always used heads as two. If you cannot decide yet, cut and use three small disks of metal, wood or antler and make two marks on one side and three on the other, or purchase and consecrate three Chinese coins.

Preparation: You can read, in a many places, a number of made-up rules concerning how and where to keep and protect your books, and your coins or yarrow stalks. These really all come down to one basic principle: respect. This, in turn, means preserving your ability to learn: not being so full of yourself that opportunities to learn are taken for granted. If this suggests the need for a ritual, then use a ritual, wrap your instruments in silk and keep your books at or above eye-level. In the *Yijing* tradition, self-respect is not a given: it is earned, in the process of being respectful. We grow by learning, and we learn best by being modest, or even better, by simply being authentic and sincere in our quests.

With or without a set ritual, a session of divination is best prepared for by choosing an environment which is free of distractions, quieting your mind and

concentrating upon the question at hand. The question should be as specific as possible, especially regarding the span of time involved, and it should be written down beforehand, to keep that monkey, Mind, from turning the question around retroactively. This is the *form* which will frame the response and its terms. Again, in the *Yijing* tradition, the real source of wisdom is not in the answers one gets in life, but in one's ability to question in life, to inquire into the Nature of the world and the Time. So rather than trying to get in touch with that all-knowing Teacher within, try instead to contact the Learner within, keep the know-it-all out of the process, and ask a single, unambiguous, carefully crafted question. The *Shujing*, or Book of History, recommends divination in times of "great doubt," when other recourses have failed. Maintaining doubt, even in minor matters, helps to ensure objectivity and impartiality, or better still, that one has *new* information.

I will not say much about *if*, *how* or *why* the response you receive is *True*, in the familiar sense of the word. Truth, to a *Yijing* perspective, might best be described with an archery metaphor: trueness is a description of one's aim and intent, and one *trues* one's aim through experience. The Chinese word for this is *Zhong* (as well as *Fu* and *Xin*). This character depicts an arrow through a target. The word also means heart, core, balance, center, and con-centration (to be concentric, or gathered around a center). The *response*, rather than the *answer*, will be a metaphor. It is up to the inquirer to make sense of this, with the first recourse being to the terms and frame of the question. It is up to the diviner to divine. It is not at all like being spoon-fed. The big rule is, as always, Live and Learn. To develop competence at this, keep a journal, and keep looking back at the quality of your previous interpretations.

Divining with Metal: The Coin Oracle. This method, called *zhan ke*, goes back at least to the Song dynasty, maybe to the Tang. Take three coins at a time in your hands, shake them, while concentrating on your question, and let them fall. Sum the two's and three's and note the total. Repeat the process until you have six lines (each with a number between six and nine) and construct the Hexagram as discussed in the last segment. If a coin rolls away, read it where it falls. If it is standing on edge against an obstacle, and you have less than four lines by this point, try looking at the *Xiao Gua* or the Small Symbol which these three-or-less lines depict. If not, toss all three coins again.

Divining with Wood: The Yarrow Stalk Oracle. The yarrow stalk method, known as *bu shi*, is ancient, originating at least in the Early Zhou. It is referred to (at xcI.9) in a way which suggests the method might have remained essentially the same. But it is also possible that what we now have is attributable to Zhuxi of the Song dynasty, and merely reconstructed from clues in older texts. Before describing the method, however, I need to discuss a mathematical problem which this method may or may not have always contained. During the few years prior to 1974, I had begun to notice that the *Yi*'s response, when I was using the stalk method, tended or inclined towards advice to slow down, even though the choice of the method itself indicated one's willingness to do so. I never guessed that the reason for this might be in the probabilities, which I never bothered to investigate. The January, 1974 issue of *Scientific American* featured an article by Martin

Gardner on the Mathematics of the “I Ching,” which discusses these probabilities. For the coin method, the odds are 1/8, 3/8, 3/8 and 1/8 for 6, 7, 8 and 9 respectively. For the *bu shi* method, these are 1/16, 5/16, 7/16 and 3/16. So, while the odds of a line being an old *or* young Yin are equal to those of it being an old *or* young Yang, one is three times as likely to draw an old Yang over an old Yin. In other words, the advice would tend to be: too vigorous, slow down. If these odds are still acceptable, then this is how the *bu shi* method works:

Begin with 50 yarrow stalks of a comfortable length (8-12 inches?). Set one aside for the duration of the operation: this is the *watcher*, and it plays no further role. 1) Divide the remaining bundle at random into right and left hand. 2) Pull one stalk from the right hand and place it between the ring and little fingers of the left. 3) Set the right hand bunch down for a moment and count out the left hand bunch in groups of four, not counting the one pulled in step two. You will be left with 1, 2, 3 or 4 stalks. 4) Place these with the single stalk between fingers, pick up the right hand bundle and count by fours again, keeping the remaining 1, 2, 3 or 4 with the others. 5) You should now have either 5 or 9 stalks in your hand. Set these aside. 6) Now take the remaining 40 or 44 stalks and repeat steps one through five. This time your remainder will be either 4 or 8 stalks. Put these in a pile alongside the first one. 7) Take the remaining stalks and again repeat steps one through 5. Your remainder will again be 4 or 8 stalks. These go alongside the first two piles. 8) You now have three piles, 5 or 9, 4 or 8, and 4 or 8. Count 9's and 8's as *Two*, 5's and 4's as *Three*, and add them up, to a number between Six and Nine. 9) All of this gives you your First or Bottom Line. 10) Repeat steps one through eight five more times, beginning with forty-nine stalks each time. The result is six lines, and your initial Hexagram or *Ben Gua*. Now follow the instructions given in the last section on Hexagram Structure, to construct a Hexagram and locate the indicated texts.

Interpreting the Response. Readers who come to the *Yijing* in search of a fortune teller, seeking objective answers to questions about their fate, soon learn that this function of the book is not its driving purpose, but merely its customary and initiatory means of access; it might even be called the *bait*, used to draw the unsuspecting into divination's deeper realms. When this play of meaning is not observed, the *Yijing*'s ambiguities and ambivalences must be explained away by such observations as: the book is so vague and obtuse that almost anything can be read into it. The *Yi* will always attract a proportion of readers with questions such as: Will this scheme make me rich? Will so-and-so requite my deep passion and longing? Will this costume bring out my true self? And these people will continue to read in and take back out exactly what they wish to see. Perhaps they will refer to a symbol dictionary or a dream interpretation handbook to learn what the *Yi*'s images and metaphors *are supposed to* mean, not having a clue of their own that *Sovereign* might be referring to their own command functions. The *Yi*'s advice “to be led like a sheep, regrets would pass” will continue to go right over their heads, as the *Yi* predicts, but perhaps this advice is best taken literally. These people might be happier under the guidance of a pastor.

As a matter of course, and by necessity, we move through our lives with a set of assumptions and perceptions which are woven into, and intricately bound up with, the personalities, the selves which we have become the sum of. And we do not always appreciate being pulled out of these assumptions and perceptions, and asked to take another point of view, by another person in person, even when we understand that to allow this would serve our best interests. In the *Yijing* we have found another way to suffer this, and so serve our best interests without embarrassment. It is not the only way. The psychiatrist does not peer into his patient's eyes, looking for signs of dishonesty; he faces in another direction and says "I see" a lot. The priest sits in the booth next door, hidden behind a screen and a ritual. With the *Yijing*, well, it's a book: like a door, it opens and closes. It has no choice but to field any question. Its intent, and not-so-hidden motive, is only its original intent: to serve the reader, with assistance in finding the attitude which will optimize a situation, without hurting the reader's feelings.

At bottom, the *Yi* is a book about making informed choices, about freedom's being constrained only by the factual nature of one's several options, and one's attitudinal response to the facts of these options. Even where only one direction is pointed out, and attached to a prognostication such as "unfortunate," there is always sketched, by implication, an alternative choice. Is the character so often depicted in the text meant to portray the inquirer in the near future? No: this is a sketch, often a parody, of one of the inquirer's choices, and a logical outcome for this particular choice. "Unfortunate" means "look at *this* wrong approach."

When our proto-human ancestors left the trees and began to move through a greater variety of complex environments, the environmental pressures began to select for a higher degree of neural complexity, or better problem-solving ability. Our large-neocortex genes survived when they demonstrated the ability to make mistakes in the mind, on hypothetical and theoretical stages, before making them on the ground. If one fails well enough in the mind, one looks for new solutions, and a more prudent distance from the tiger's claws and teeth. It is difficult to get first-hand knowledge of all the mistakes a human can make, especially the fatal ones. This capacity for vicarious trial and error became a part of the human *Dao*. It is this *Dao* that the *Yi* is intended to serve.

The *Yijing* is relativistic and situational in both its world view and its ethics. No statement is meant to be true or warranted for all times in all situations. To use a close analogy: a language, for descriptive purposes, will contain a number of contradictory ideas, such as *up* and *down*. But one does not then criticize the language for *advocating* contradictory directions. The *Yijing* is not, directly, a book about beliefs. One's belief in a tool is not an essential part of the function of the tool, although trust may be something of a factor in its skillful use. While the *Yi* portrays, in several places, a person approaching an altar, it never once suggests what that person might be worshipping: only how, and how sincerely. Has this person first covered the basics, so that some of the motivation for illusion is no longer a driving force? Is this person having appropriate dialogue and fun with the divine, or asking endless petty favors? The ethics of the *Yijing* are not moralistic. This is, after all, the Book of Changes, not the Book of Fixations. The

good is seen in terms of “well-done” and “life-enhancing,” the inferior in terms of “poor choice” and “self-defeating.”

There is no implication anywhere in the *Yijing* that all things happen for a reason. Even the divine is an order without a plan, a direction without a purpose, a design without a designer, an intelligibility without an intelligence “behind” it. The intelligence is the sum of the decisions Life makes. Accident and vicissitude occur even in the life of a person walking the straightest of paths, with the best of intentions and attitudes, the clearest of comprehension, the kindest heart and the sharpest mind. More than occasionally, the situation itself is outside of one’s control. This may come up in a reading. Here the advice is often: make a choice to occupy this niche *well* by adapting to best advantage, or get out from under the circumstances by going somewhere else. But try to quit wringing your hands, rending your garments and weeping about it: since this is only a passing phase, grieve if you must and then help it past.

There are times in one’s life when the grounds for one’s optimism are not to be doubted. And there are times when this optimism is purely self-fulfilling and, for this reason alone, *should not* be doubted. Where the *Yijing* points to troubles ahead, in the midst of one of these upswings, it may only be indicating a hiccup, a minor and temporary setback. This points out the importance of specifying a span of time in the framing of one’s question. The inquirer will be investigating the *net* changes, or lessons to be applied, across this specified span of time.

There are 64 possible configurations of changing lines for each of the Gua or Hexagrams, including no change, and so there are 64² or 4096 possible responses to any given inquiry. But the *quantity* of verbal content for each response is fixed, and often fragmentary. Sometimes this content will be more than one needs to read and there is only one word, or number, in the text which seems relevant. And sometimes there is less: if this is the case, and imaginative extrapolation fails to fill in the blanks, a foray into the Matrix translation may be warranted, even for the novice. This will provide a number of alternative translations for each word and phrase in the introductory translation. There will also be cases where the Changing Line text seems to contradict the Hexagram text, at least in tone or mood. Where this occurs, the Changing Line text should be viewed as the most relevant to the crux or thick of the change, the attitude at that point in time where the choice is made.

List of Abbreviations

##.	<i>Gua</i> , or hexagram, number
#.	<i>Ba Gua</i> , or trigram, number
.M	<i>Gua Ming</i> , the hexagram name or title
.m	<i>Mawangdui</i> manuscript
.0	<i>Gua Ci</i> , the original or <i>Zhou Yi</i> Hexagram Text
.#	<i>Yao Ci</i> , the original or <i>Zhou Yi</i> Changing Line Text, numbers 1-6
.T	<i>Tuan Zhuan</i> , or Commentary on the Judgment, the 1st and 2nd Wings or Appendices
.X	<i>Da Xiang</i> , or Overall Image, part of the 3rd and 4th Wings
.x	<i>Xiao Xiang</i> , or Little Images, part of the 3rd and 4th Wings
.xc	<i>Xi Ci Zhuan</i> , the Commentary on the Appended Phrases, a.k.a. <i>Da Zhuan</i> , the Great Commentary, the 5th and 6th Wings
.wy	<i>Wen Yan Zhuan</i> , Commentary on Words of the Text, the 7th Wing
.sg	<i>Shuo Gua</i> , the Explanation of the Trigrams, the 8th Wing
.xg	<i>Xu Gua</i> , the Sequence of the Hexagrams, the 9th Wing
.zg	<i>Za Gua</i> , the Assorted or Miscellaneous Hexagrams, the 10th Wing
O	<i>Rou</i>
I	<i>Gang</i>
W	<i>Tai Yin</i>
R	<i>Shao Yang</i>
Y	<i>Tai Yang</i>
H	<i>Shao Yin</i>
101 (5)	The Trigram as a binary number (Decimal Equivalent)
101 010 (42)	The Hexagram as a binary number (Decimal Equivalent)
F	The final use of a word
HL	The only occurrence of a word
P	Paragraph break
S	Sentence break
*	Parsing break
BCE	Before Current Era
CE	Current Era
<i>Zhouyi</i>	The original Changes (1100-800 BCE)
<i>Yijing</i>	The Changes, with the Ten Wings
<i>Yi</i> or <i>Yixue</i>	The Changes as a tradition, The <i>Yi</i> Learning or <i>Yi</i> Studies
4321	4-digit numbers refer to character entries in Harvard's Mathews Chinese-English Dictionary

The Zhouyi and the First Four Wings of the Yijing
In Simple, Literal Translation
With the Rogue River Commentaries
And Miscellaneous Notes

Introductory Notes

The simple translation here in Part One attempts a literal, word-by-word translation of the “received text” of the *Yijing*, from the Chinese Imperial Edition of 1715, the *Zhouyi Zhezong*, substantially as found in the Harvard-Yenching Institute's *Zhouyi Yinde* (1935) and in Z.D. Sung's *The Text of the Yi King* (1935). All of the minor corrections made to these versions (primarily subtle changes in parsing) are discussed at the end of the Matrix translation, where the full Chinese text is given.

This simple version should be considered no more than a sample translation, derived from the multi-dimensional Matrix translation. There exists no single string of English words able to convey the breadth and play of thought and meaning in the Chinese original. English tends to be too specific in its focus and definition to do this, while the Chinese text plays much with multiple levels and meanings. The Matrix format has the ability to capture some of these other layers of meaning. Because of these multiple layers, it would be pretentious to call any literal and/or straightforward translation “definitive.”

This introductory version had four objectives:

1) To represent each Chinese term with an English counterpart (sometimes this was only a punctuation mark) so that no part of the original idea was left out of the text. In a few cases, a single English word carried the meaning of two or three Chinese words (e.g. *pin ma zhi* = mare's). More often, it would take two or more English words to render a Chinese character. An insistence on this word-for-word discipline prevented me from ignoring all of the little words and particles when they seemed unimportant or inconvenient, as most translators, including the modernists and other scholars, have consistently done. And, with a book this short and succinct, I think it proved a useful suspicion that all of these characters had contributions to make to the meanings of the texts.

2) To add as few words as possible, without embellishment. Much of the meaning of the Chinese text is merely *implied* by the position of the words within a phrase, and often this implication will include the part of speech, as well as tense, gender, plurality, voice and mood. Possessives and conjunctions are often implied. I often had need to make these implications explicit by adding words sparingly in parentheses. Sometimes a word in parenthesis is added to bring out the humor (or other nuance) seemingly intended in the original text, but almost always missed by translators. Finally, many of the English expressions were allowed to stand as mere sentence fragments, as soon as they could stand alone. No apology is made for this. Too much has been added in translations only to satisfy English grammatical rules.

3) To preserve the original word order, wherever this could be rendered in a way which made sense. This was not always possible, or always desirable. Chinese prepositions usually follow their objects; where they do, except in a few cases, this required a switch. Words like *ru* and *ruo* were also difficult to keep in order. Such switches of word order are indicated only in the Matrix translation, by up and down symbols ^ v.

4) To avoid the arbitrary assignment of gender to Chinese pronouns. When taken as singular, for example, the pronoun *qi2* can be translated as he, him, his, she, her or hers. There are many other options here as well, including the plural forms of they, them or their. In places, I think I just needed to prove the point that this could be done. Sometimes this led to a more awkward construction than I would have liked, and sometimes I reached further and rendered *qi2* as that or those. At any rate, this was successful, but at some cost to other literary values. I did not even attempt, however, to carry this determination into the commentary.

It might strike some readers as odd that I chose to place the *Da Xiang* or the Overall Image before the *Tuan* or Judgment. The *Da Xiang* is from the *Ten Wings* while the *Tuan* belongs to the original *Zhouyi*. I did this only because it provides a clearer introduction to the overall themes of the *Zhouyi* texts.

A few things should be said about these “Rogue River Commentaries”, so called because they were begun alongside this river in Oregon, in the summer of 1976. Before anything else I should be clear that this effort does not in any way attempt to explain the texts of the *Book of Changes*. It is not an attempt to do any of your thinking for you or to make your task of understanding any easier. I have already discussed why in the introduction: the meanings of the oracular texts should not be narrowed before the question is framed or posed. An explanation would turn on the translation and attempt to say what the text means. Instead I have tried to leave the translation behind and move on as if it had been understood. Usually the vehicle for this moving on is the original image or metaphor, extended in ways which I take to be implicit in the original. Another way of saying this: I tried to put on the original text and walk around in it some more, stretching it further, exploring some of its tangents and implications and, in the process, try to drop as many clues and hints as possible to some of the layers of meanings in the original. I made an effort to keep the images timeless by keeping the technology simple: the characters still drive oxcarts and chariots.

I have allotted a fixed amount of commentary space for each of the major texts, eight lines for the *Da Xiang*, fourteen for the *Tuan* and ten for each of the *Yao Ci*, or 514 commentary texts in all. Outside of this, and a little loose metering of the prose, there is no real structure to these. Nor is there a single form or literary device. It rather ranges all over the place, bathos in one text and bombast in the next. The extended images, metaphors, analogies and parables seldom took the whole of this allotted space. When I ran out of ideas, or stood in danger of beating the image to death, I would then use them to explore the potential or broader applications of the meanings. Usually this was directed to something which might be termed “the human condition,” a subject matter much broader and more abstract than the more common querent themes of money, health and love affairs. Because of the great age of the *Yi* and the experience our species has gained during its three thousand years, I took the opportunity to look at the human condition from a broader perspective than any one culture affords, perspectives across the great water. Consequently you may discern a great lack of politically correct thought and speech and might even encounter a reference to ritual cannibalism as an alternative lifestyle. I felt it was important to break up and out of our more rigid modes of culturally limited thought

and question conventional wisdom. Be aware that there are usually two attitudes or ways of thinking implied in each of the texts. Sometimes the one which is opposite that to which good or bad fortune is attached is only implied.

You will not see a coherent philosophy developed here. In fact, you will see one text contradicting another. As discussed in the Introduction, this is the *Book of Changes*, not the *Book of Fixations*, and its ethics in particular are often situational and relative. Again, it may be helpful to see the *Yi* as more of an ancient psychology text, or as a catalogue of attitudes. However, there is a “way of thinking” generally presented here in the commentary. I have to claim this as largely my own, even the many parts where I am merely playing *advocatus diaboli*. I am also rather painfully aware that this way of thinking is not shared by large numbers of people in this human civilization that we live in. I am often critical of the direction our species is moving in. Sometimes I thought I might be writing for some unknown future archaeologists digging through the ruins of our many follies and wanting them to know that at least some of us were thinking about future generations. In short then, there may be a lot of material in these commentaries to displease the average reader. Such readers are herewith advised to either skip over these texts altogether or else to grit their teeth and just skim them for clues to the meanings of the translated texts.

In the *Zhouyi* and *Da Xiang* texts, presented in the larger and boldface type, the words which do not appear in bold were added to the strictly literal translation to nudge the understanding along, sometimes to bring out an implied bit of humor and sometimes to help develop what I thought was the intended meaning. I used this device as sparingly as I could. This was also done in the *Tuan Zhuan* and *Xiao Xiang* sections, except that I placed these added words in parentheses. The words in italics in the *Tuan Zhuan* and *Xiao Xiang* sections signify that these are quotations, references in the commentaries to words which were used in the older *Zhouyi* text found directly above.

The last page for each of the Gua contains: 1) a listing of several of the key Wing and Han dimensions, 2) the footnotes for the asterisks in the translation, 3) the corresponding vocabulary elements in three other “counseling languages”: Qabalah (Kabbalah*), Tarot and Astrology, and 4) sets of quotations taken from world literature to illustrate some of the broader ranges of meanings and applications of the Hexagrams. [Skip ahead to the **Key** if Item 3 holds no interest for you]

With regard to Item 3, the “*Wai Guang*” segment (Outside Illustrations or External Examples) gives cross-references to three other systems from the West and Middle-East: the Qabalah, Tarot and Astrology. The presence of this segment may irritate some readers, and the fact that this system of correspondences differs significantly from the ones developed by the Golden Dawn and/or Aleister Crowley may annoy still others. But this is not my problem. I am not meaning to imply any historical or metaphysical connection here, merely simple linguistic parallels, which perhaps derived from common elements in the human *lebenswelt*. It is not at all necessary, in my opinion, to believe in any of these systems any more than you would believe in a hammer, a dictionary or other tool. It is not necessary for someone to think Astrology has anything whatsoever to do with the stars, or even planets, before deriving value from its study. Much can be learned about the human mind

from the deeper study of our conceptual systems, apart from any pretense to truth which might be made by the system's adherents.

This represents the first complete system of inter-translation between all four of these languages and this is its first time in print. Portions have been published by the Order of the Golden Dawn and many were later modified by Aleister Crowley. Many modifications had to be made to these earlier system prior to filling in the blanks, most notably scrapping the lineal sequence of the Trumps and the Hebrew alphabet, as they applied to the Paths on the *Otz Hhayim* or Tree of Life, in favor of a geometric one which is for the first time consistent with the verbal descriptions given in the *Sepher Yetzirah*, Chapter Six. Further, *Gen* has here been reassigned to Chesed; *Dui* to Netzach; *Kun* and Neptune to Binah; *Yang* and Kronos to Kether; and *Yin* and Pluto (and Gaia) to Malkuth. The system of assignments to the Decans of the Signs has been replaced by a system using Planets-in-Signs and Sephiroth-in-Worlds. There is not enough space here for further explanation or apologies, but note the geometry of these on the *Xian Tian* grid in Dimensions. This geometry carries into the inherent geometry (or grammar) of all four of these languages. For example, the *Yijing* correspondences will exhibit bilaterally symmetrical patterns when graphed onto the Tree of Life of the Qabalah*. There has, over the centuries in each of these systems, been a lot of mindless and thoughtless reassignment and transposition of correspondences. This amateur tinkering is usually done by one versed in only one of the systems. The attempted rectification taken up here has not been undertaken lightly or in haste.

The heart of this system, as it relates to the *Yi*, lies in the *Yi*'s *Ban Xiang*, or Half-Image dimension, and in the meanings of the *Zhen* and *Hui* Gua, as discussed in the Dimensions. The combining of two symbols into one, which the astrologer Marc Edmond Jones called Portmanteau Analysis, is a common feature to all four of these languages. The term Portmanteau, a suitcase with pockets on both sides, was used by Lewis Carroll's Humpty Dumpty to describe the blending of two words into one.

It is important to note in this context that correspondence (*ying*) means "to resonate with" and not "is equal to." It would be more of a loss than a benefit to equate these four languages. The four systems raise similar issues, deal with parallel themes, and use *nearly* interchangeable metaphors, but each has its own unique identity and history. The common denominator is not some prior Rosetta Stone, or even Jungian archetypes. It is, ultimately, early humanity's struggle to understand resonance: between the mind and the world, and between both of these and Number (this is discussed in more detail in Xiao Gua). The differences in points of view between the systems remain significant. One of the ways to appreciate these differences is by way of an analogy with our own eyes: two differering images are sent to the brain. It is by way of the differences between the two images that depth is best perceived, by a brain which integrates the two rather than choosing between them. This phenomenon is called retinal disparity. In other words, to resolve these differences "perfectly" would be to flatten the image and texture and lose some of our dimension of depth.

*Note: The Hebrew word *Qabalah* or *Kabbalah*, which roughly means “received (wisdom),” has many alternative spellings. It has become an accepted practice to make these spelling differences meaningful by letting *Kabbalah* refer to the system of strictly Jewish mysticism with its Hebrew texts, letting *Cabala* refer to the school of interpretation by Christian mystics and letting *Qabalah* refer to the Hebrew tradition *plus* the complex extrapolations of Western Hermeticism. The actual spelling is Qoph Beth Lamed He or QBLH. For more on this subject see: Xiao Gua: Introduction to Scales; and also Dimensions: Correlative Thought and *Ban Xiang*.

Key

(***) **If you have this text in electronic form, such as .pdf or .doc, use these keys with your “Find” command to avoid scrolling**

111 011 ***	The Gua or Hexagram Written Sideways. If you enter this you do not need a lookup key. Note the space in the middle. 1st line is left, top line is right; 1 = Yang, 7 or 9; 0 = Yin, 6 or 8 This example is Wind over Heaven
GUA 09	The Hexagram, Gua, Diagram or Chapter Number
09.X ***	Da Xiang or Overall Image, Part of Wings 3 & 4 Not the oldest of the texts, but the best introduction
09.0	The Tuan or Judgment, The Original Zhouyi Statements
09.M, Key Words	Assorted meanings and general Gua themes Find: 09.M ***
09.G, From the Glossary	The Gua name, taken from the Glossary The Glossary has additional information on the Characters
09.T	Tuan Zhuan or Commentary on the Judgment, Wings 1 & 2 This commentary is sometimes (but not always) relevant
09.6, Top 9	Yao Ci or Changing Line Text. The Original Zhouyi Line Statements
09.6x	Xiao Xiang or Little Images, Comments on the Yao Ci Part of Wings 3 & 4 This commentary is sometimes (but not always) relevant
Zhi Gua 05	The Changed Gua or Resultant Hexagram
Fan Yao 05.6	The resonant line in the Zhi Gua. This is not part of the Yi’s response, but it may hold clues to the Changing Line’s meaning
09, Dimensions	Several of the key Wing and Han structural dimensions See Dimensions. Find: 09, D ***
09, Notes	Footnotes to the asterisks (*) in the Simple Translation
09, Wai Guang	Outside Illustrations or External Examples Correspondences from three other systems, See Dimensions
09, Quotations	Illustrations from world literature to illustrate some aspects and other implications of the Gua themes

GUA 01, QIAN², CREATING



乾

Binary 111 111 = 63; Qian below, Qian above; Chong Gua

01.X, Overall Image

Heaven moves inexhaustibly

The noble young one, accordingly,

is naturally energetic, without rest

Heaven and heaven only, in motion as always, and at least twice as great as anyone thought to think. And forever is only half spent, so things could go twice this far. Life's little part in forever is heaven evolving to learn of itself, a great work indeed, and a lifetime of great work wants a lasting supply of power, with strength to create and not merely endure. We things and selves are too finite and humble to have this. To team up with the power that drives the stars is to feed on nature's momentum, to move with nature's inertia and thus to act in accord with the time. True sorcery uses this source, but the power even to know this requires both patience and sense.

01.0, Creating

The greatest fulfillment rewards persistence

Many would make this out to be some magical formula. It begins our sacred text, and so it cannot be simple. First-rate satisfaction is not a thing to wish or pray for. This is not so mysterious: life's most rewarding moments express higher powers: they follow sustained hard work, come along with persistence and repay dedication. Power is the tempo of change, power does work, and work is even its measure. A dragon is what dragon does, not just what he wishes and dreams he could be. And much is given to dragons, including the power to fail in spectacular ways. At the source, where a self is simply a short lived nexus of forces and choices, where causes get knotted up for a while, the earth's humble network of entities, including its highest gods, are no more than little children, reaching out to know. Life seems driven in just one direction, out of and over itself, and into the untried. The highest offering, the greatest sacrifice, might be to give back some of these lives to make a better world, to make it sublime, as the sun lifts the water into the clouds. The purpose or plan to all this is life's art, and even divine force learns as it grows.

01.M, Key Words

Higher purpose, self-actualizing drives, autonomy, calling, vocation, star quality
Sovereignty, command, self-mastery, dragonhood, genius, authority, cogency
Diligence, drive, lasting energy, enduring vigor, persistence or duration in time
Higher orders, design, innovation; co-authoring with the infinite, dynamic life
Positing, originality, initiative; sublimation, sunlight transforming water to vapor
Perspective from outside of humanity, attunement to higher rhythms & purposes

01.G, From the Glossary

Qian2 (to be) creative, vigorous, energetic, potent, dynamic, constant, enduring, lasting; dry, clean; exhausted; heavenly; (a, the) creation, initiative, authority, sovereignty, design, cogency, autonomy, command, energy, diligence, persistence, endurance, mastery, genius, higher order, higher purpose, calling, vocation, enduring activity, lasting vigor, dynamic living, dragonhood; heaven; warmth of the sun; vigorous appearance; (a, the) male, *gang* or *yang* principle; (to) create, initiate, design, author, master, persist, endure (s, ed, ing); creation's, creativity's; *gan*, (to be) dry, dried

01.T, Tuan Zhuan

How great (is) *creation's source!*

The myriad beings (are) provided beginnings

Along with all of the sky

Clouds pass, rain falls

The varieties of beings flow into form

Great light completes (then) begins

The six positions (are) by season fulfilled

Seasons to mount the six dragons

(And) with these to master the skies

Creation's way (is) emergence (and) transformation

Each being true to inner nature (and) higher law

Security (is) joining in the highest attunement

It is this that *rewards persistence*

(As) leaders emerge from the numberless beings

The myriad realms come together in peace

01.1, 1st 9, Zhi Gua 44: Gou, Dissipation

(Fan Yao 44.1: secured by metal brake, weak swine struggles)

Lurking dragon - not at all useful

01.1x - *Lurking dragon - not at all useful:*

The light remains below.

As beings from four dimensions and more, the young dragon knows things that young humans do not. Patience and restraint, for example, while feeble as forces, are mighty as powers, since to act at the wrong time is just as defective as acting in wrong directions. What luck that there is so much to do before learning to fly, so much to consider and contemplate still. Ages pass as dragon seed, ages more as an egg, with no more to show than two meter's height and a couple of cracks in the shell. But one does not challenge a sky so full of stars on little pink wings. This is not indecision. What to do is implicit and latent. It is still the wrong place and wrong time. To try not to be the wrong dragon is enough of an effort for now. Who would want to be this dragon or even put him to use gets to use power to wait.

01.2, 9 2nd, Zhi Gua 13: Tong Ren, Fellowship With Others

(Fan Yao 13.2: fellowship only inside the clan, embarrassing)

Dragon appears in the field

Rewarding to encounter a mature human being*

01.2x - *Dragon appears in the field:*

Merit's reach (is) extensive

When you want to grow into adulthood, it is good to live and learn among peers. When you want to grow to potential, it is wiser to seek out those more advanced. How many of these you can find will measure that potential, in degrees of humility. With so much to learn, so much to not reinvent, and so much to unlearn only later, all held as treasure by culture, the young dragon searches the fields of his choice, adding horizons, models and new points of view, becoming exposed and familiar, allotting much of that long span of years simply to learning all of the basics: of fluid and aerodynamics, of eclectic method, of the words and deeds of ancestral dragons, what they have done, and failed to do, having the sky for a limit. Most knowledge will be second hand, for even the purest of selves is made of what others can offer.

01.3, 9 3rd, Zhi Gua 10: Lu, Respectful Conduct

(Fan Yao 10.3: one eyed see, lame take steps, and get bitten)

A noble young one,* throughout the day, creating, creating

By nightfall looking frightful

A struggle

Not an error

01.3x *Throughout the day, creating, creating:*

Turning (and) returning (is) the way

The young dragon ends yet another full day with long hours under the night lights, poring over the tomes and glyphs, deciphering cryptic runes, hunting for something greater than himself, getting to know the big limitations, feeling less than immortal, learning the star routes by heart, forward and back, while his visions of how far there is yet to go deepen much faster than progress he makes. The air and the aura around this noble young one begins to crackle with essence and power. The young dragon teases the web of the scheme of all things, testing the intricate fabric of space time, in search of the greater ripples and warps, in search of optimum points of departure. Persevering was so very easy in theory, but much work has come before great work. There will be a test, where a valiant attempt at an ignorant flight might be fatal.

01.4, 9 4th, Zhi Gua 09: Xiao Chu, Raising Small Beasts

(Fan Yao 09.4: be true, the bleeding stops, anxiety leaves)

Somehow to dance across the deep*

With no mistakes

01.4x *Somehow to dance across the deep:*

To make progress *is not a mistake*

The shaman drinks his brew, spreads his feathers, steps to the edge of the known, to dance into higher realms. The brave young dragon stands at the edge of the cliff, facing this rite of passage one way, his white-knuckled talons scarring the rocks, preparing to leap from aerial theory to practice, now two different things at long last. To gain the abyss will mean to let go of that clawhold completely. The wind will be no easy thing to take hold of, until reaching dangerous speeds. But here is the only control to be gained, the wind becomes the master: the only conquest comes from obeying the facts. No wavering will lift this beast, much less beast and his baggage, so lightening up should help. And never miss half the point by failing to look down. There can be no half measures here, in fact, as there are no real dragons in theory.

01.5, 9 5th, Zhi Gua 14: Da You, Big Domain

(Fan Yao 14.5: truths like commerce; with dignity, promising)

Dragon in flight across the sky

Rewarding to encounter a mature human being

01.5x Dragon in flight across the sky:

The mature human being creates

Heads turn as one to the sky, as the hopes of the masses below are carried up high by potential fully expressed. A wide recognition inspires the young ones to follow, if example were the point of it all. Yes indeed, from above they all look like bugs, and like bugs they may think this sky has been conquered. But above and beyond all of this is only the wind in your ears, screaming, then singing, then silent. Beyond gravity, in the cold and crystalline sky, we have met the darkness between the lights, the deep night no dragons will conquer, the humility only the great ones can grasp. What do you really command from up here? Only your own, a view, an attitude, whatever you need to accept all the rest. And little else, but that can be so much. Lesson and example are one: high up is halfway home. Triumph is in the landing.

01.6, Top 9, Zhi Gua 43: Decisiveness

(Fan Yao 43.6: no cry for help, the outcome will be misfortune)

Arrogant dragon will have regrets

01.6x Arrogant dragon will have regrets:

Excessiveness is not suited to longevity

He is proud to be a dragon and he has every right to be so. He takes life beyond. Selfishness, pride and ambition, maligned though they may be, are not flaws or sins. Doing them badly is wrong, or stupid at least, and from this they get a bad name. And when pride starts to worship the self, that which is other more readily kills. Turning success into failure is just not fitness. Superior beings have further to fall. The dark, vast night has two moral lessons for us: to think about how large we are, and to love what we can while we can. The eons of a dragon's span are not eternity. The little hops between the stars are not infinities. The earth, even in hand, is only a lucky, wet rock, among many. A master of existence knows nothing of Nothing. Life's true home is humility: it does not belong in this sky until it can laugh at itself.

01.7, Using 9

Observe a group of dragons - without a leader

Promising

01.7x *Using Nines*:

Heaven's nature is not about playing the *leader*

Playing, adopting and following leaders are games played first by young children, and by the time they are grown, they play them so badly they injure themselves. Because it is their way, it must be the way the universe runs. The mightiest force in existence must be just like human kings. The small and feeble, too-human mind has things all backwards again. The story is not about them, or who created what, or who put all of the galaxies there, to light our way so poorly at night. One who spends time above has seen bigger pictures than this. In the grand scheme of things, and only a short time from now, humankind will be gone, whether to bones and dust or into better descendants. Breaking open the mind, who wants to live for what lasts will look beyond what the short sight will see. Creation is that which survives us.

01, Notes

* 01.2: *Da ren* is usually translated "the great man," and this is an appropriate translation in the context of Confucianism. But *ren* is gender neutral: and *fu* is the word used for "gentleman," when not used as a pronoun. Also the English word "great" is too broad, admitting those who have not earned or deserved their wealth and power. The *Zhou Yi* authors may have had Zhou Gong in mind when using this term.

* 01.3: *Jun Zi* is usually translated "the superior man," which also carries many anachronistic Confucian implications. A key to the older idea here is the great amount of humble and humbling work to be done on one's merit, and value or worth as a living being, thus the affectionate diminutive *zi*, indicating room to grow. To the extent that the *Yi* may be considered a training manual for young leaders, the authors may have had the young Cheng Wang, Zhou Gong's nephew, in mind.

* 01.4: From King Lear, Act 4, Scene 1, Gloucester

There is a cliff, whose high and bending head

Looks fearfully in the confined deep:

Bring me but to the very brim of it,

And I'll repair the misery thou dost bear

With something rich about me: from that place

I shall no leading need.

01, Dimensions

pang tong gua (opposite): 02, Kun, Accepting

qian gua (inverse): 01, Qian, Creating

jiào gua (reverse): 01, Qian, Creating (chong gua 7)

hu gua (nuclear): 01, Qian, Creating

zhi hu gua (nuclear of): 28, 44, 43, 01

shi er di zhi (12 branches): Sovereign Gua, 4th Moon (May)

01, Wai Guang

* Qabalah: Chokmah in Yetzirah

* Tarot: Two of Swords

* Astrology: Uranus in Air

01, Quotations

* A man must be Solomon before his magic ring will work. —Hafiz

* Character is destiny. —Novalis

* Because Allah has no other hands than yours. —Sufi proverb

* Much can be done to change the nature of man himself. —Julian Huxley

* But man, proud man, dressed in a little brief authority,

Most ignorant of what he is most assured,

His glassy essence, like an angry ape,

Plays such fantastic tricks before high heaven,

As to make the angels weep. —Shakespeare, *Measure for Measure*

* *Eritis sicut Deus, scientes bonum et malum.* —Gen.3:5

* An epoch will come when people disclaim kinship with us as we disclaim kinship with monkeys. —Kahlil Gibran

* The secret to creativity is knowing how to hide your sources. —Albert Einstein

GUA 02, KUN₁, ACCEPTING



Binary 000 000 = 00 & 64; Kun below, Kun above; Chong Gua

02.X, Overall Image

The earth's capacity is acceptance

The noble young one, with tolerance of character,

Upholds the outer world

Earth is here and there, and now and then, vast and timeless. Heaven might be larger, but earth is alive; subject to every least thing, but the root and birth of all sentience. Why is a passiveness power? An event needs room to occur. Emptiness is capacity, and capacity is power. The way power can go is the way power does go, that is its way and its capacity. Begin with what is given and everything fit enough follows. All the parts of the whole are in play. Any denial of things as they are is bad science, not a basis for change. To have it all is accepting it all, at the least as a place to begin. What good are blessings not well received? What good is grace without gratitude?

02.0, Accepting

Supreme fulfillment

Rewarding the mare's persistence

The noble young one has somewhere to go

To lead is confusion

To follow is to learn mastery

Worthwhile west to south:* find companions

East to north:* forgo companions

Secure the certain good fortune*

The fertile mare wanders the breadth of her world, with stamina and endurance, noble bearing and dignity, and yet without thought. She needs no genius to figure her aims, no pride to prance and no shame to limp. She simply inherits the ways of her kind and all the sense that's needed to browse. So many tracks may be traced through one field that the number of possible paths has no end. When one looks at choosing a path, what is real exceeds what is possible. To choose, then, begs how, and life, which grew up with earth, has slowly absorbed some good, simple rules: The path of least resistance is often the path of optimum gain. Securing the certain good fortune will squander less effort in adding up losses. To follow one's senses is to use something older than mountains. To be still and learn is not to be stupid. Then why does leading lead to confusion? Where is guidance first and best sought? Leading is best when more is known and being responsive would make less sense. But simply learn first and all the rest follows. Acceptance keeps all of the options. To not assert such a small thing as self is to move among some far greater powers.

02.M, Key Words

Receiving, tolerance, gentleness, patience, openness, accommodation, gratitude
Assent, contentment, comprehension, understanding, embrace, room, allowance
Endurance, perseverance, acquiescence, compliance, groundedness, support, care
Potential, capacity, raw material, substance, suchness, realism, consent, upholding
Simplicity, naturalness, surety; latitude, range, breadth, largesse, fields of options
Power of possibility, first accept givens; absorbing, learning, growing, accessing

02.G, From the Glossary

kun1 (to) receive, accept, support, absorb, substantiate, realize (s, ed, ing); (a, the)
receiving, acceptance, compliance, substance, matter, material, field (of options),
potential, basis, support, ground, capacity, earth; (to be) subordinate, humble(r),
passive, accepting, compliant; the earth; (a, the) female, *rou*, or *yin* principle

02.T, Tuan Zhuan

How consummate (is) *receptivity's source!*

The myriad beings (are) provided with life

And so, (in) acceptance, inherit the sky

Accepting (with) generosity upholds the outer world

Character accommodates without drawing boundaries

Comprehending vastness, exemplifying wholeness

The varieties of beings (are) joined in *fulfillment*

The mare (is) the earth's kindred spirit

(And) wanders an earth with no borders

Gentleness (and) acceptance *reward persistence:*

The noble young one's purpose in going

To initiate confusion (is) to stray from the way

To follow (with) acceptance (is) *to learn* the principles

West (to) south, find companions:

And so, with the help of one's kind, make progress

East (to) north, forgo companions:

Although, in the end, there will be rewards

Securing the certain holds *promise:*

The response to a world without limits

02.1, 1st 6, Zhi Gua 24: Fu, Returning

(Fan Yao 24.1: not far to return, nothing worthy of regret)

Walking on frost, hardened ice results

02.1x *Walking on frost, hardening to ice:*

The shadow begins to manifest

* Gradually fulfilling its nature

To realize solid ice

Grounds for change gather in knowable ways, are sensed before they are evident, felt before they are obvious. Heralds and portents, traces and signs may be subtle, but unlike expectations, they are legible here in this moment. Winter solstice marks the end of Sol's decline, but a lagging cold has only begun. A shadow's beginning to form is not bad, unless you do not see it coming - for then all progress just goes the wrong way. Without a thought about seasons, the mare gets a new winter coat. The green beings take their first hints and so withdraw to their roots for the winter. The creatures all know what they need to know, without any big brains or science, they follow the order of things, and dress for the occasion. The eggs and the seeds are as smart as they need to be with their own basic grasp of the nature of things.

02.2, 6 2nd, Zhi Gua 07: Shi, The Militia

(Fan Yao 07.2: at the heart of the militia, thrice commissioned)

Straight, square and complete

Without repetition, nothing cannot be turned to advantage

02.2x *Six second's* movement:

Straight (is) the way to *square*

* *Without repetition, nothing cannot be turned to advantage:*

The earthly principle (is) illustrated

The dimensions of capacity unfold in a natural order. Count the points that fit onto a line, the lines that fit into a square, the planes that fit into a solid, the solids that fit into one span of time. Open the next dimension and options grow instantly endless. Unfold four or more and there is the way. You can take an entire life and still fail to cross one small field in all possible ways. And the ingrates complain about having so little. If life is too short, make it wider, if too thin, go deeper, if amazed, rise up, If this is not enough, live again, or be someone else. The being goes where it goes, conditioned from behind, not by what is ahead, reaching, broadening, deepening and enduring. A beginner's mind keeps all of its options,* free from Been There and free from Done That, the two human thoughts that suck the life from the world.

02.3, 6 3rd, Zhi Gua 15: Qian, Authenticity

(Fan Yao 15.3: diligent modesty, will have closure, promising)

Restraint in display is suited to persistence

But for someone engaged in the royal service

No achievement brings closure

02.3x Restraining display (is) suited to persistence:

For the sake of timely development

* *Someone engaged in the royal service*

Knows (and) honors the whole

A work will not be a great work if the whole of its point is its author's biography. Higher purpose will serve a cause before self, and the great work of transformation is higher purpose made real. This is not to denigrate self, or to say that great causes are more important or sovereign than beings: it is beings who think and feel, beings who bleed for their causes. No practical fiction like nation or group mind does this. Why does the master work for the work's success, and spread the credit around? Why does the royal servant serve the cause and not the effect? It is not that the work is its own reward, or that some greater good may be served here: the result is simply life's journey through life and by success is the way life advances. This effort needs no distractions. It is better corrected than praised, and praised to better the work.

02.4, 6 4th, Zhi Gua 16: Yu, Readiness

Fan Yao 16.4: at springs of readiness, gather companions in

Tied up in a bag

No blame, no praise

02.4x Tied up in a bag, no blame:

Discretion avoids trouble

Drawing the string, not attention, the result for now is in and secured, with no label. Only oneself is a hard thing to be. To be either fetus or pregnant with the possible are not the sustainable states: one wants to burst out and be more than potential, one wants to be kinetic. Even a lifeless earth would want its stones to roll down hills, would want its waters to rush down to the sea. So how much more for a living earth! Yet there are times to be only potential, to learn the things that you have in the bag, to learn and not push the envelope's limits, to just be no big thing, to be set aside, out of the way, to not to be seen by adventure or have no need to prove freedoms. The troubles will soon be compelling enough that this is a thing to not worry about. To incubate, gestate, claim time or space for one's own, also serves a great work.

02.5, 6 5th, Zhi Gua 08: Bi, Belonging

Fan Yao 08.5: exemplary, three sided hunt, without coercion

Golden dress

Most promising

02.5x Golden dress (is) most promising:

Refinement dwells within

The sovereign's favorite robe is made from dull and bland yellow linen, is simple, comfortably cut, without all the trappings, tassels and frills. Simplicity too can attract and hold things together. Beauty is also a way of seeing, and not just some thing to be seen. The wiser sovereigns remember things others forget: nobility is an ethic to practice, not just a position to hold. Respect can be given and not merely sought. Dignity is held in example, diplomacy in an open hand. A king can know that he is a servant, in place by the grace of the ancestors and for the sake of those yet to come. A full head of hair can serve for a crown, a rump as a comfortable throne, borne around the kingdom by two loyal feet. Court can be held in the heart. Respect can be had in better ways, so that helpers can walk upright. To be humble is not to be less.

02.6, Top 6, Zhi Gua 23: Bo, Decomposing

(Fan Yao 23.6: the ripest fruit not eaten, nobility gains ground)

Dragons at war in the wild

They bleed indigo and golden

02.6x Dragons at war in the wild:

Their way (is) exhausted

Accepting can accept some wild ideas. Humanity thought up some notion that reality comes in two halves, becoming, in the process, earth's one exception to wholeness. Softness is hardened and strength is made weak. And now both sides are bleeding. The dualist picks and goads his champion, wages the war in his mind, with wild and poetic visions of eternal battles between darkness and light, so ready to hand himself over as some sort of coveted prize. In wholeness the forces also compete, moving the beings ahead, and all the sides win - including the ones passing out of existence. But taking sides you can't have it all. Partial itself means less and unwholesome. This is not a power struggle: power does not struggle. It is force exhausting itself. This would be sad enough if it didn't spill out of the mind and mess up the world.

02.7, Using 6

Worth enduring persistence

02.7x *Using six (with) enduring persistence:*

For the sake of greater conclusions

Humans beings are in such a hurry they call themselves a race. Thinking they have but a short way to go, they set an appropriate pace. Leaving no time to watch the grass grow, they act as though they were parasites, rushing to grow and consume all they can. They would flee to the stars in their ships and their prayers, and leave what they pray to behind them, on the home where it began. Earth can be thought to have a perspective on this. It might be the whole point of life: this would be of the long run and passing the torch along to successors. Naturalness, what is so of itself, that dumb to the sixth power wisdom that all life is heir to, knows a pace that might go the distance: it is life that lives inside of its means, and knows to sustain its place, and finds its goals in the journey itself. Persistence that fails to endure is just failure.

02, Notes

* 02.0 To the Northeast and Southwest were the relative centers or capitals of the Shang (Yin) and Zhou dynasties respectively, at the time the mandate changed hands. Southwest was friendlier ground, a more “secure and certain good fortune,” or a path of least resistance. The northeast was within the new domain and was therefore a permissible direction, but here it is seen as more challenging than is currently necessary.

* 02.0 This line may also be rendered as “peaceful persistence is promising.” But finding one’s security in what is already guaranteed by being already at hand may be the best way to find a peaceful persistence. This is Ji, or lucky.

* 02.2 Paraphrasing Shunryu Suzuki, see “Quotes” at Gua 25.

02, Dimensions

pang tong gua (opposite): 01, Qian, Creating

qian gua (inverse): 02, Kun, Accepting

jiao gua (reverse): 02, Kun, Accepting (chong gua 0)

hu gua (nuclear): 02, Kun, Accepting

zhi hu gua (nuclear of): 02, 23, 24, 27

shi er di zhi (12 branches): Sovereign Gua, 10th Moon (Nov)

02, Wai Guang

* Qabalah: Binah in Assiah

* Tarot: Three of Pentacles

* Astrology: Neptune in Earth

02, Quotations

* The breathing of the true human being comes from the heels. — Zhuangzi

* “Would you tell me, please, which way I ought to go from here?”

“That depends a good deal on where you want to get to,” said the cat.

“I don’t much care where ...” said Alice.

“Then it doesn’t matter which way you go,” said the cat. —Lewis Carroll

* Sitting quietly / Doing nothing

Spring comes / The grass grows by itself —Zen

* Gratitude is not only the greatest of all virtues but the parent of all others.

—Cicero

* ‘Tis a gift to be simple, ‘Tis a gift to be free

‘Tis a gift to come round to where we ought to be. —“Simple Gifts”

* We shall not cease from exploring / And the end of our exploring

Will be to arrive where we started / And know the place for the first time.

—T.S. Eliot

* Paradise is exactly like where you are right now ... only much, much better.

—Laurie Anderson

GUA 03, ZHUN₁ (or TUN₂), RALLYING



Binary 100 010 = 34; Zhen below, Kan above

03.X, Overall Image

Clouds and thunder

Rallying

The noble young one, accordingly, sorts warp from weft

This is only a heavy storm, not nature's cruelty or wrath, but to the young sprout, it's an unplanned test of a right to survive in a world suspiciously too full of youth. Just life against chaos, there is nothing personal going on here. First it was stones where he wanted his roots and now this. In the blinding rain, with pressing needs, goals are lost to view, except to keep from coming undone. Impatient frustration just leads to more tangles. He cannot impose his plan with all this defending to do. The young noble locates his feet and stays put, humbly calling on helpers, noting his losses, counting his blessings. The warp is what will persist: this is first to sort.

03.0, Rallying

Supreme fulfillment

Worthwhile to be persistent

Not at all useful to have somewhere to go

Worthwhile to enlist delegates

The sky fills with chaos while heaven creates. The desperate young thing is faced with few choices, none by design or deserved. And when it seems to be only you, against all the chaotic world, the trick is to rethink what 'you' is, to include the sum of your helpers and all the resources at hand. Collect the wits first and start turning things to advantage. The one who can even use losses will be the one who's set back the least. Even while on the defensive, when you cannot impose the least part of your plan, a humble niche can still be fought for and won, given the right-sized ambition. Then struggle becomes future fitness and loss just the loss of things never needed. The human mind is so skilled at taking advantage from trial and tests that folks can look back in time and declare, with the straightest of faces: All this happened to me for reasons unknown at the time, but this must have been part of some greater plan. But in fact the reason here is only the method of life, stealing just a little more order from chaos, one small life at a time. Coherence, persistence of order, is no great rule directing heaven or all of the powers that be. Keeping order is life's little challenge.

03.M, Key Words

Struggle, difficult beginning, birth/growth/early/first trials, frustration, confusion
Needing assistance, reinforcement, concentration, coherence, pulling (it) together
Fallback, triage, retrenchment, regrouping, muster; to minimize loss, hold/bear up
Prioritizing, consolidating a position, using reserves; the write off, the rainy day
Courtship metaphor for confusion, frustration and turmoil; young sprout as *Zhen*
Frustrated anticipation, the loss of unhatched chickens, the linearity of expectation

03.G, From the Glossary

Zhun1 (to) rally, muster, collect (together), store up, bank (up), assemble, accumulate, pull together, bring together, summon (help), congregate, secure; need help, need assistance, struggle, sprout, start (out) small (s, ed, ing); (to be) in difficulty, in need of (help, assistance), sparing, hard, difficult; (a, the) village, congregation, camp, rally, initial difficulty, difficult start, birth pains, early trials, rites of passage; a single blade of grass, bending and twisting; (to consolidate gains while cutting losses); to garrison or station soldiers; also pronounced Tun2.

03.T, Tuan Zhuan

Rallying

The firm (and) the flexible begin to interact and so (come) the trials of new life
Moving through the heart of risk

Much *fulfillment* (means) *persistence*

Thunder (and) rain's activity abounds to excess

The sky creates in haste (and) obscurity

(It is) necessary *to enlist delegates*, but not (in order) to relax

03.1, 1st 9, Zhi Gua 08: Bi, Belonging

(Fan Yao 08.1: being true overtops vessel, even more promise)

Cliffs all around

Worthwhile to maintain resolve

Worthwhile to enlist delegates

03.1x Even with *cliffs all around*

The objective to make progress (is) correct

* By respecting the lowly (and) disregarded

The great gain humanity

Life's road was recently so full of promise, then it showed itself to be a dead end. Echoes are sending mixed signals, the crowded horizon might as well be a maze. Where terrain is not mapped or charted, wrong turns are not a mistake, and yet they still need some fixing. It begins with getting the lay of the land, mapping the options, charting a course: tasks not done while forging ahead with great strides and pushy ideas. You could even stop and ask for directions, or follow the water downstream to get out, or follow your own footsteps back. All suggest that humility saves time and trouble. Maintaining resolve is not always maintaining direction. Sometimes the course is defined, the givens are a 'take that.' Whether humbled by choice or making bad choices, if humility leads to success it is not a lesser idea.

03.2, 6 2nd, Zhi Gua 60: Jie, Boundaries

Fan Yao 60.2: not beyond courtyard gate, disappointing

It seems like needing assistance is the same as turning back

A team of four horses arrayed alike

Not an adversary but a marital suitor*

The woman, of tender years, is resolved: no babies

Ten years, then babies

03.2x *Six second* has difficulties

Overcoming resolve

* *Ten years, then babies:*

Revise the rules

He thought that the hard part was over, once he and his horses were ready to go. His team is assembled and his presence majestic. He will sweep her from her feet. So he holds his breath, paces and waits for a sign. And tries not to look like a fool. Just what is he courting here? He keeps a tight hold on those horses, and ponders this a bit longer, and envies the robber who can be more straightforward and also even less welcome. There are affairs best put in order by not beginning them yet, and sides to some situations that call for perceptions broader than those of a fool on love's errands. Does he want strings and tangles to sort? In a state of mind with warp and weft so confused? With implications and complications: the rules are on the run here. Recover ten years in advance: let them go and head back to normal.

03.3, 6 3rd, Zhi Gua 63: Ji Ji, Already Complete

(Fan Yao 63.3: three years to conquer, lesser people useless)

Pursuing the deer without preparation or forester*

All alone, going into the heart of the forest

The noble young one is discerning

Which is not the same thing as quitting

To proceed would be **embarrassing**

03.3x *Pursuing the deer without preparation (or forester):*

In order to follow the game

* *The noble young one gives this up*

To proceed (is) embarrassment (and) futility

He was told that delegates could be appointed, but somehow thought this inferior. So, armed with some training in poetry, but ill advised by instinctive knowledge and lacking in second hand wisdom, our hero sets out to tame the wilds in three days, and looks for mistakes he can learn from. So eager is he to bring home a nice prize that he fails to notice the storm. The dark clouds obscure all sense of direction. Rain erases his tracks. All of the things that he needs to know now were learned long ago by his culture, yet tonight he might need to reinvent fire. To scout and to track and to orienteer were mastered ages ago by the deer, who know the turf too, and all of its hazards and tricks. The goal will win, not be won here. Luckily, deer don't eat meat. But if he can learn, this hunt will bring food for thought, for many years to come.

03.4, 6 4th, Zhi Gua 17: Sui, Following

(Fan Yao 17.4: following to have success, persistence has pitfalls)

A team of four horses arrayed alike

The quest of a marital suitor

To advance is promising

Without doubt worthwhile

03.4x *To ask and then to proceed*

(Shows) clarity

His horses would not be arrayed and bedecked in their finest if he wanted his aims and agenda kept secret. And yet if he followed only his aims, instead of the signals and signs, there would be no communion today. To succeed means also to follow. His mind has held on long enough, awaiting some sort of good signal. Good sense said not to come with no sign, but he will not wait for two of them just to be sure. This seems to be it: she does not look away, and so forward he goes to his maiden, the bright, happy fool he has waited to be. His mind, with all its reins and restraints, steps down as his ruler. His new leader knows what to do, having practiced more years than the mind can count, nor would it let mind forget. Why did she say yes? What's wrong with her? Ask later. For now, they are both in good, loving hands.

03.5, 9 5th, Zhi Gua 24: Fu, Returning

(Fan Yao 24.5: honest return, with no regrets)

Collecting one's riches

A little persistence is promising

A lot of persistence has pitfalls

03.5x Collecting one's riches:

The ramifications (are) not yet revealed

The rainy day will arrive, but it will always look different somehow from the one which was planned or allowed for. The wherewithal banked or hoarded or saved for such times is not an accessible wealth. True riches are mobile, liquid and spent. The right amount of insurance will not cover every conceivable problem, but asks what needs to be covered and why, or to be discounted and where - what futures are worth less today than tomorrow. The investment goes nowhere, or does little good, while returns will diminish in proportion to fear and exaggeration of risk. Saving up to save oneself can economize on economy using delegates, neighbors and pools. One spare of every possible thing in one's house will tie up half of one's holdings. But one spare of each thing in each hamlet shows a rich understanding of wealth.

03.6, Top 6, Zhi Gua 42: Yi, Increasing

(Fan Yao 42.6: none increase, someone assaults: fickle heart)

A team of four horses arrayed alike

Tears of blood, flowing like water

03.6x Tears of blood, flowing like water:

How could this be continued?

The courtship goes terribly wrong: all of his glory proves to be not good enough. He broadcasts the loss of his mind now, each false hope cries out as it dies. This is, of course, the end of the world, tomorrow will not come around any more. Pain is now always, and happiness never. He is now lost - a loser, a failure, selected against and denied. But perhaps he was merely too full of himself, with too much expected, too little attended, and all of this leaking of his is just a way to leak out of an outlet, and what he has is more than he needs, and not less than he needs at all. Why make a little misfortune enormous? Why this much mourning for something now known to have had no real chance? Why make the short road endless? A problem of simple proportion. Things begin great as illusions, but the real begins and ends uninflated.

03, Dimensions

pang tong gua (opposite): 50, Ding, The Cauldron

qian gua (inverse): 04, Meng, Inexperience

jiao gua (reverse): 40, Jie, Release

hu gua (nuclear): 23, Bo, Decomposing

shi er di zhi (12 branches): Kan-Li Family

03, Notes

* 03.2 Titus Yu, quite literally, has "not outlaws but inlaws."

* 03.2 There was a custom I may not be capturing here. A poor groom could help a bride's family save face by feigning the abduction of a bride. I am not certain, but these could be the robbers suggested here. At the least, the practice may have made it easy within the culture to confuse or associate the suitor with the robber.

* 03.3 Yu2 has several appropriate translations (all of them intended: preparation, readiness, precaution; foresight, forethought; concern, worry; and forester, game warden, etc) which cannot be rendered by a single English word.

03, Wai Guang

* Qabalah: Geburah in Briah

* Tarot: Five of Cups

* Astrology: Mars in Water

03, Quotations

* Character consists in what you do on the third and fourth tries.

—James Michener

* We will now discuss in a little more detail the Struggle for Existence.

—Charles Darwin

* Let the end try the man. —Shakespeare, *Henry IV*

* It is in self-limitation that a master first shows himself. —Goethe

* Necessity does the work of courage. —George Eliot (Marian Evans)

* In the difficult are the friendly forces, the hands that work on us. —Rilke

* Great perils have this beauty, that they bring to light the fraternity of strangers.

—Victor Hugo

* Every man expects somebody or something to help him. And when he finds that he must help himself, he says he lacks liberty and justice. —Edgar Watson Howe

* Trials teach us what we are. —Charles Spurgeon

* In critical moments even the very powerful have need of the weakest. —Aesop

GUA 04, MENG², INEXPERIENCE



Binary 010 001 = 17; Kan below, Gen above

04.X, Overall Image

At the foot of the mountain emerges a spring

Inexperience

The noble young one, accordingly, proceeds to fruition

by nourishing character

They gurgle and burble and babble at first. In time the small pits and pools will fill, questions are answered and needs are met. The fulfillment of first things comes first, and each new rim is a threshold, and then a moving on, over those mocking depths, under those frowning heights. The spring and the springtime of life is the watershed, the headwaters of a being. It is still too far away to begin to search for great streams, but not too far away to learn how to think of searching. The things that are lacking, the gaps in the understanding, the unmet primary needs, the why's and why not's, are what appetites are for. It's the hunger, not the meal, that moves the youth along.

04.0, Inexperience

Fulfillment

It is not I who seeks the young and inexperienced

The young and inexperienced seek me

The first consultation informs

The second and third show disrespect

Disrespect deserves no information

It is worthwhile to be dedicated

It is not the duty or function of oracles to chase a young fool around with advice. Nor is it wisdom to give or seek answers. Wisdom lies in the way one questions, the say one has in the way that one hungers, the taste that one has in one's wants. Pointless, inane and importune questions get no information at all, but not because they irk Teacher. There is just nothing there to receive or contain information, and no way to process the changes. You do not need the answer to question, but this will shape the response with language and context. To learn is to change oneself, from an earlier state to a later. The young one is born with half of what is needed and half of what must be lost. Too much of potential is there in the being at birth, to go to half of anywhere, and do half of any thing, but half of which are danger and trouble. To this end the young one begins his life as a halfwit. The other half is the culture, tempered by family and friends, with two tools: for all there is to be lost there is no, for all to be won there is yes. The child is blessed who has both in good measure. To grow in every direction is no direction at all. Being specific means boundaries.

04.M, Key Words

Early development, education, guidance; differentiating, specifying, personalizing
Inquiry, questioning, questing, discovery; fulfilling potentials, talents, aptitudes
Foolishness, folly, ignorance; a childlike hunger to know, untrained green vines
To be covered, blinded, immature, obscure, obtuse, uncultivated, inexperienced
Making connections and pruning, learning and unlearning, training the mind
Educate as to lead out; instruction; importance of questions in framing answers

04.G, From the Glossary

meng2 (a, the) inexperience, immaturity, innocence, darkness, obscurity, cover, ignorance, insensibility, foolishness, deception, folly, stupidity, fool, halfwit, (tangled, untrained) green vines; (to) cover, conceal, hide, cheat, dupe, deceive, darken, stun, receive, suffer, undergo (s, ed, ing); (to be) inexperienced, uncultivated, rudimentary, rude, crude; passive, subjected to; entangled, obscure, immature, young, ignorant, foolish, dull, green, blind, in the dark, darkened, enveloped, uninformed, shrouded, unenlightened, unconscious, insensible, foolish; the small of a thing; go with covered eyes

04.T, Tuan Zhuan

Inexperience

At the foot of the mountain are hazards
(To be) at risk and yet remain still
(Shows) *inexperience*

Inexperience (is) *fulfilled*:

According to *fulfillment's* conduct at the heart of the time

It is not I (who) seeks the young (and) inexperienced,

The young (and) inexperienced seek me:

The objectives (are) complementary

The first consultation informs:

According to the firmness within

The second (and) third (show) disrespect

Disrespect deserves no information:

Disrespect (shows) *immaturity*

Inexperience (is) the way to cultivate uprightness

(This is) a sacred task

04.1, 1st 6, Zhi Gua 41: Sun, Decreasing

(Fan Yao 41.1: one's own affairs are rushed, ponder decreasing this)

Delivering the inexperienced

It is **worthwhile** and **useful to discipline another**

If **practiced to remove the shackles and cuffs**

But **for this to continue is a disgrace**

04.1x *Worthwhile (and) useful to discipline another:*

For the sake of ethical standards

The wild and unruly behavior of lively young fools poses a serious question or two: How much is mine to do? And: How much can I get away with? And this deserves a serious answer: about half of what you might do, but not to include that tantrum, or playing under the wagon, or biting your little friend's nose off. There is so much to unlearn, even right at the start. Some of the lessons won't wait: the need for them must be assumed, maybe restraint in the form of restraints. But the object is making these a part of the subject, discipline grows into self-discipline. Somebody's ethical program becomes the child's second nature. All vines need some structure to climb. But culture too can unlearn, when tools for this process, like shame, pain and guilt, fail us all. Consequences can diminish the options and still not diminish the child.

04.2, 9 2nd, Zhi Gua 23: Bo, Decomposing

(Fan Yao 23.2: depriving bed of frame, dismissing persistence)

Embracing the inexperienced is promising

Involving the women is promising

The young one can manage the household

04.2x *The young one can manage the household:*

The firm (and) the flexible interrelate

Old master keeps a vigil as a young son is apprenticed to life, learning how to live. Loosed among the other young fools, he learns to share and play, fight and retreat. Loosed among the women he learns to mistrust expectations, and of the family life, with its palette of diverse points of view. Among his daily duties he learns to trade effort for value, and thus to weigh value itself against effort. There can be no better teacher of duty than freedom, or teacher of freedom than duty. He will slowly add real context, training in safe environs as consequence is slowly stepped up. Learning how to learn and why will precede what to learn and when. Education is backwards if the object is to teach someone a subject. The subject will learn when his mind has objectives. The subject best taught is the student himself, and relevance is the bait.

04.3, 6 3rd, Zhi Gua 18: Gu, Detoxifying

(Fan Yao 18.3: correcting father's fixations, a little regret)

Not at all useful to court the woman

Who encounters a man with money

And loses self-possession

Not a direction with merit

04.3x *Not at all useful to court (this) woman:*

(Her) behavior (is) less than responsive

A young fool is being given some fatherly advice, a sample of the way things work, but artfully lit and properly timed, and before the hormones take over. Too soon will waste teacher's time, too late could waste the young man's whole life, as well as the whole family fortune. Models of the world and how it should be compete like weeds to root themselves in young and impressionable minds. Some models invade whole cultures, and when they do they begin to look like rules. Someone is always needed to stand outside, look in and share observations. A cultural alpha male might mimic a natural alpha and go to great lengths to buy up the highest priced brides, not with strength and character, but with a symbolic merit. Who has the job then to stand up and say what else this behavior is called? One who does not deserve to be enslaved.

04.4, 6 4th, Zhi Gua 64: Wei Ji, Not Yet Complete

(Fan Yao 64.4: shock to subjugate, three years to big domains)

Afflicted by ignorance

A shame

04.4x *The affliction (of) ignorance leads to shame:*

Abandoned (and) far from reality

A sure sign of one of two problems: too little guidance is one, too much is the other. In either case, there is now just one solution. The wise ones ought not to spare fools the lessons that follow their folly, as long as the fools do not thereby incur lasting damage or perish, though much can also be said for letting the fools perish young, denying the world their offspring - for the future of the breed, sooner is often better, so cultures that survive a long time have more serious rites of passage. But if, for some silly reason, you happen to think this one is worth saving, the fool being you or your child, for example, it is time to begin a new program, and abandon the one which has failed to work. First hand experience teaches; so too does second hand knowledge. We can learn things in life either way, but we tend to perish first hand.

04.5, 6 5th, Zhi Gua 59: Huan, Scattering

(Fan Yao 59.5: evanescent as sweat, cries; scatter stockpiles)

Youthful inexperience

Opportune

04.5x *Youthful inexperience* holds *opportunity*:

Accepting (is) the way to gain access

And then there are fine forms of foolishness. Some will say that it takes two decades for young human beings to grow: enough time for body and brain to mature. Others might claim this could take at least two million more years. One who claims this sort of youth will not be an ignorant fool and the questions will keep on coming forever. Why stop growing? Ignorance can be ten times the work and has no freedom or fun, no healthy laughter or play. It is dying to grab hold of the answers. The young ones, with their long youth, have much to teach the mature. A sage remains ready to learn: answers can't fill up his questions, beliefs can't end his search. He still wants to be everywhere, suspending belief and disbelief both, fingers in all of the pies when not giving lectures on virtue and worth. Why call one who would kill this "mature"?

04.6, Top 9, Zhi Gua 07: Shi, The Militia

(Fan Yao 07.6: seasoned noble assumes mandate, lessers not used)

Smiting the halfwit

Not worthwhile to practice transgression

Worthwhile to defend from transgression

04.6x *Worthwhile* (and) productive *to defend from transgression*:

Those above (and) those below make peace

We will teach him a lesson he will never forget. We will teach him a thing or two. What sort of wise teachings are these? Was he told he'd be beaten? Is this what is due? Have mistakes already hurt more? Most of the higher primates are most of the time at peace. Now and then an alpha will bite or thump on a beta, or twice sometimes on a rival. But where do we draw humanity's line? And where do we go across it? Supposing the point is to give an act negative value, when consequences are otherwise absent, to mimic a fair and just world. Do we give only fair and just pain? Are extreme measures fairly measured? Is the precious freedom to risk and make errors preserved? Discipline is for the disciple, something to choose to adopt, not something to discipline into disciples. A proper response will lead to this choice.

04, Dimensions

pang tong gua (opposite): 49, Ge, Seasonal Change
qian gua (inverse): 03, Zhun, Rallying
jiao gua (reverse) : 39, Jian, Impasse
hu gua (nuclear) : 24, Fu, Returning
shi er di zhi (12 branches): Kan-Li Family

04, Wai Guang

- * Qabalah: *Yod*; Path between Malkuth and Hod (Trad: Tp-Cd)
- * Tarot: The Hermit (Inquiry)
- * Astrology: Sixth House, Mutable Earth, Virgo

04, Quotations

- * Stay hungry, stay foolish. —motto from *The Whole Earth Catalog*
- * It is not the answer that enlightens, but the question. —Eugene Ionesco
- * In order to digest food, a man needs a stomach. Who troubles himself to inquire, however, whether a would-be wise man is correspondingly well prepared?
—Idries Shah, *Reflections*
- * What one knows is, in youth, of little moment; they know enough who know how to learn. —Henry Adams
- * Lessons are not given, they are taken. —Cesare Pavese
- * A man has no ears for that to which experience has given him no access.
—Nietzsche, *Ecce Homo*.
- * I was gratified to be able to answer promptly, and I did. I said I did not know.
—Mark Twain
- * A prudent question is one half of wisdom. —Francis Bacon
- * Good judgment comes from experience, and experience comes from bad judgment. —Barry LePatner

GUA 05, XU1, ANTICIPATION



Binary 111 010 = 58; Qian below, Kan above

05.X, Overall Image

The clouds rise into the sky

Anticipation

The noble young one, accordingly,

Takes refreshment and sustenance

With peace of mind and cheer

The plump, wet clouds have released nothing yet, obeying celestial rules, but not the demands of beings in thirst below. Desire and purpose belong to life, not the stars. What will be a blessing some day is now a troubled hope. But the time is always perfect for something, not all of life is on hold. What a sage must have or do must first await better timing. And yet the heavens seem to cater to his wants. What might such a one sacrifice for rain? His neediness, perhaps, to wait with a greater strength, working on merit, acceptance and gratitude. Hope is not filling enough. To make the best use of the meanwhile means to use this time, to wait like there's no tomorrow.

05.0, Anticipation

Be true

Honor fulfillment

Persistence is timely

Worthwhile to cross the great stream

The real problem here is not how late the rain is: it is how much too early one comes with one's mind and its set of big expectations. It is not heaven's business to cater to the beings. Heaven could starve us to death and not care, and not have a reason to do so. It is up to each of the beings to make what provisions it needs. Of course we will get what we need, as soon as we can look back in time. It is meeting what might be called needs while looking ahead that causes these questions of why, and all of their vacuous answers. Needs are more easily met than wants, much more than wishes and hopes, but none are binding on anything other than life. What *must* be done might not be. Stars are said to serve wishes, but wise ones wish now for what is at hand, and later for what was to come. And not being busy meeting those needs means they will have a lot of free time, and so can take all of the time that they need. Some think they can kill time while they are waiting. This is just not a sane thought. The best sort of patience is artful and moves towards the best place to wait. There is no better time to cross the great stream than the days near the end of a drought.

05.M, Key Words

Waiting, awaiting, readying, earliness, suspense, calculated inaction, patience
Gratification deferred involuntarily, satisfaction postponed, delays, deprivation
Presence of mind, window of opportunity, being properly ready, providing for
Nourishment, necessities, essentials, prospects, hunger and thirst, prerequisites
Doing without, biding time, working on worthiness, maximizing the meanwhile
Making the most of emptiness & want; getting ready, invocation; looking out for

05.G, From the Glossary

xu1 (to be) essential, needful, necessary, insufficient, tantalized, suspended; (a, the) anticipation, suspense, expectation, desire, demand, need, duty, obligation, necessity, requirement, prerequisite; (to) wait, await, abide, bide time, postpone, tarry, stop, defer, do without, watch for, look out for, need, require (s, ed, ing); *Shuowen* has stopped by rain, waiting it out instead of waiting for rain; [deferred gratification]

05.T, Tuan Zhuan

Anticipation

(Means) necessity

Hazards lie ahead

(Be) firm (and) persevering and so avoid complications

This means to avoid affliction (and) exhaustion completely

Anticipation

Be true

Honoring fulfillment, persistence is timely:

(Be) poised, with celestial dignity,

(And), accordingly, upright (and) balanced

Worthwhile to cross the great stream:

To make progress will be an accomplishment

05.1, 1st 9, Zhi Gua 48: Jing, The Well

(Fan Yao 48.1: well's mud not consumed, old, nothing to take)

Waiting on the outskirts

Worthwhile to use what endures

No blame

05.1x *Waiting on the outskirts:*

Not rushing into difficult action

* *Worthwhile to use what endures (and) avoid error:*

Before losing the principle

He waits by the fence at the edge of the farm, far afield and far removed. Nothing is compelling. He does only business as usual. If the thing or noise or strange light off on the far horizon is destined to endure it will need to endure the journey to here. All things come that are real enough, but why not let nature work some of it out first and make this time come to him for a change? There's a good long view out here, it is not as though he can't see this thing coming. There is still time for waiting, the groundwork and ditches await, and a drought is the best time to clean out the well. Working those heavy shovels and hoes strengthens that sword arm too. This will free up some time to come to terms with the present, to get stuff out of the way, and perhaps even clean up that pit of a house, to be prepared for this big visitation.*

05.2, 9 2nd, Zhi Gua 63: Ji Ji, Already Complete

(Fan Yao 63.2: matron loses veil, do not pursue, 7 days to gain)

Waiting on the sand

The small will talk

In the end promising

05.2x *Waiting on the sand:*

Abundance lies in the middle

* Even though *the small will talk*

Consider the *promising outcome*

The rains will always come, sometimes in seven days, or sometimes in seven years, so here is a workday's day at the beach, making the most out of little or nothing, laying back by the edge of the stream, idly watching the high clouds drift by, with a faraway look for all the big pictures, in limbo and loving it, pondering the changes and torrents to come, their white waters tearing down rocks, piling up beaches and dunes with infinite patience. And of course distant voices will slander and gossip, with petty little abrasives, a less pleasant babble than water, but no less pleasantly meaningless. The small will live any life but their own, with nothing better to do than you with your nothing at all. So you wait where only the big floods will hit, on an ample margin of error. Studying time is work best done with large samples.

05.3, 9 3rd, Zhi Gua 60: Jie, Boundaries

(Fan Yao 60.3: such a lack of restraint, and so, such lament)

Waiting in mud

Inviting predators to approach

05.3x *Waiting in mud*:

Misfortune waits beyond

* Of our own accord *to invite predators*:

Attention (and) mindfulness avoid ruin

The long awaited thing has not shown, but everything else has been dropped in its honor. The meanwhile is as if null and void. Waiting is not going nowhere, just as not doing is not doing nothing. Calculated inaction invites all sorts of exciting and complex events, fast fun, and emergencies too. Too ready to be the first to arrive, waiting where small floods hit first, way down in the lowly depression, too stuck in only what's coming, not sure of footing or basis, foreclosing all other options, one had best heed that sinking feeling. Thieves and predators both like to watch for swine who wait in the mud, too sloppy to flee, such a special treat for the slowest of thieves, such easy bait they will look for traps first. Biding time well is bidding things come. When they do one wants to be well, but here one loses all firmness.

05.4, 6 4th, Zhi Gua 43: Guai, Decisiveness

Fan Yao 43.4: rump with no skin, inferior progress now, be led

Waiting in blood

Get out of the pit

05.4x *Waiting in blood*:

Comply on the way to comprehending

Obsessed with the thing not forthcoming, so that nothing else can exist, he limits his view of objectives. Like standing down in a pit of great depth, his horizons might be all watched at once. The suspense is killing him. It is eating him alive. The mind without patience or input will make up things and events on its own, including the scariest monsters, who so love these deep, dark pits, and can hardly wait to be fed. Bloody hell! What a trench to die in! What a hole to defend! Unable to maneuver, or get outside of himself, has himself too well cornered, in a nightmare of a drama. We are trying to coax him out now, you see, but he still thinks that he is a leader. This is such a good hole to give up. Better to hunker down in a tunnel, then move towards the light. What is he waiting for now? Out is simply the way that's not in.

05.5, 9 5th, Zhi Gua 11: Tai, Interplay

(Fan Yao 11.5: Lord Yi's daughter married, the way to happiness)

Waiting at wine and food

Persistence is promising

05.5x *(At) wine (and) food, persistence (is) promising:*

Making use of the mean(while) correctly

The meanwhile is not that mean after all. In an interval of less stress, a calm center between busier times, a peace between troubles and wars, toasting and feasting and even rebreeding get started. It is not a down time at all. There is no need to wait for old reasons. So the sage arrives half a day early, all agog at the food and spices of life, all that forgotten fun, getting first fingers in all of the pies, making sure that the wine is just right. Where else should sagacity lead now? They say that life is not a rehearsal. This rewards presence, not patience. Tomorrow's meal is just not half as satisfying today. This is not a pause between times, but a climax all on its own, not a calm before some storm, but the center of the weather, and not some stop on the way to one's going. There is simply no good reason to have an inferior time.

05.6, Top 6, Zhi Gua 09: Xiao Chu, Raising Small Beasts

(Fan Yao 09.6: rain at last, respect qualities already achieved)

Entering into a pit

With no invitations extended to visitors, three people arrive

To attend to them will end in good fortune

05.6x *With no invitations extended, visitors arrive*

To attend to them will end in good fortune:

Although not a proper situation

Still less than a major mishap

Waiting properly also waits for the things not expected, and is seldom disappointed. You had all that time on your hands to get ready, even when you knew not what for, but all that you did was long out the window for something that had not yet arrived. Now come what may has. You might think you could have kept house in less pitiful shape, but waiting does not work well in the past, and there is no could have been. What's not done's not done. The question now is how quickly to learn, since now is a meanwhile too, even during the knocks at the door. There is still time to salvage some dignity and get a good attitude ready. This is where the guests will most want their welcome. Of course every host in the sociable world will apologize for their pit. At least you will not have to lie now. Clear a quick trail and receive them as honored.

05, Dimensions

pang tong gua (opposite): 35, Jin, Expansion
qian gua (inverse): 06, Song, Contention
jiao gua (reverse): 06, Song, Contention
hu gua (nuclear): 38, Kui, Estrangement
shi er di zhi (12 branches): No Family

05, Notes

*05.1 There are two oblique references here. The suggestion to clean out the well at the deepest part of a drought, when the water table is lowest, is a Zhi Gua and Fan Yao reference to 48.1. The pit of a house refers to what is coming at 05.6. A poor family might live in a hovel, often called a pit house, dug halfway into the ground and covered over. An ill-kept house referred to as a pit is a also common metaphor in other languages.

05, Wai Guang

- * Qabalah: Chokmah in Briah
- * Tarot: Two of Cups
- * Astrology: Uranus in Water

05, Quotations

- * An inquisitive professor once visited Nan-In to pay his respects, but he could hardly bring himself to stop talking. Nan-In served him tea, pouring the cup full and not stopping. “It is overfull,” cried the professor, “no more will go in!” “Like this cup,” said Nan-In, “you are full of your opinions and speculations. I cannot show you Zen unless you first empty your cup.” —Muju
- * And hap’ly Fate’s a Theist-word
Subject to human chance and change. —*The Kasidah*
- * When tomorrow comes, think tomorrow’s thoughts. —Arabic proverb
- * If pleasures are greatest in anticipation, just remember that this is also true of trouble. —Elbert Hubbard
- * We love to expect, and when expectation is either disappointed or gratified, we want to be again expecting. —Samuel Johnson

GUA 06, SONG4, CONTENTION



Binary 010 111 = 23; Kan below, Qian above

06.X, Overall Image

The sky together with water is contradiction in movement*

Contention

The noble young one, accordingly,

In undertaking the work, appraises beginnings

A boat afloat on the water, with stars above for guidance: a permit to go anywhere, if the crew could decide where to go. With broad horizons and too many choices, some might say that one way is as good as another, others might draw a line in the water and take a strong stand on a moveable premise, others will claim that there is a wrong way in all of the choices that sink or maroon you. The stars are impartial but useless. The captain will have a compatible crew and backup plans before going.

06.0, Contention

Being true yet opposed

Wariness in the middle is promising

At the end, unfortunate

Worthwhile to meet a mature human being

Not worthwhile to cross the great stream

Advocacy, in systems of justice, does not begin with the truth, but by withholding one half of the truth, then exaggerating the other. The hyperbole weakens the case, and a jury and judge weigh double the nonsense, while somebody lies under oath. Yet in legitimate conflicts of interest, both can be right and both wrong. Certainly both can be sure, or an outer half certain, and an inner with no idea. But however sure one may be, what is true may be worlds away. Inquisitors full of assumptions can refute or validate anything, if they can control all the questions. But “true” can be also a verb, a reconsideration of aim in terms of where it wants to go and what it has to begin with. We true our aims and our courses. This will use our sense of resistance and friction to make corrections in courses, adjustments best made at the start of a journey, the midst of great water being a bad place to stop halfway. But rudders won’t work without some forward motion, so the true must learn on the move. The right idea is altered enough to accommodate the real: successes are found where resistance and failure are not. Right and truth guarantee no success.

06.M, Key Words

Advocacy, adversarialism, partiality, partisanship, taking or promoting one side
Presumption, challenge, competition; ambivalence, approach-approach conflicts
Conflict, disparity, dissent, dissonance, points of view within the bigger picture
Resistance, friction, strife, grievance, litigation, dispute, contest, confrontation
Arbitration, diplomacy, (re)conciliation, reconsideration, mid-course corrections
Revisiting postulates & reference frames, using feedback, finding metasolutions

06, Notes

06.6 The sky seems to rise while water is always falling and river-borne water in old China tended Eastward, the opposite direction of the heavenly bodies.

06.G, From the Glossary

song4 (a, the) contention, conflict, challenge, dispute, dissent, litigation, argument, quarrel, contest, antagonism; (to) contend, dispute, challenge, contest, dissent, litigate, accuse, argue, quarrel, reprimand, advocate, speak out publicly, bring (suit, a complaint, a grievance), demand justice, plead before a court (s, ed, ing); (to be) quarrelsome, adversarial

06.T, Tuan Zhuan

Contention

Above (is) firmness, below (is) risk

At risk and yet tenacious

(Means) *contention*

Contention

Being true (yet) opposed,

Wariness in the middle (is) promising:

The firm comes forward and gains the center

At the end, unfortunate:

Contention is not suited to completion

Worthwhile to meet a mature human being:

To honor the central and true

Not worthwhile to cross the great stream:

(This) leads to the abyss

06.1, 1st 6, Zhi Gua 10: Lu, Respectful Conduct

(Fan Yao 10.1: simply treading forward, nothing wrong)

Not prolonging certain endeavors

The small will talk

In the end, promising

06.1x *Not prolonging certain endeavors:*

Contention is not suited to being prolonged

* Even though *the small will talk*

One's arguments are clear

He has only begun to enact his plan and already gossips are making their noises. Having made a noisy beginning, he resolves to change his mind, plead no contest, withdraw and start over. Now the gossips could get really excited, but half of the conflict has just slipped away. The noise was good information, even if its content was not. Friction and drag are kinds of intelligence. Note that the swiftest boat has also the smallest wake, and the sharpest knife cuts without effort. So where is one wrong in changing one's mind? Trial balloons are meant to get popped; all great artists have lots of erasers; if the water is really cold, it is best if only your big toe tells you so. Sometimes being a quitter is wisdom. Anyone can begin in an error, it requires more of a fool to complete one. What is there now to defend so soon?

06.2, 9 2nd, Zhi Gua: 12, Pi, Separating

(Fan Yao 12.2: embracing servitude, only common one's promise)

Not capable of contending

Capitulate and take refuge

One's home town's people, three hundred households,

Will escape suffering

06.2x *Not capable of contending:*

Capitulate, take refuge (or) sneak away

* From a lowly position to contend with superiors:

Suffering comes as a harvest

You travel to see the tyrant, bearing a list of your village's grievances and seeking redress and justice. But your audience goes poorly, your lucid explanations, your logical arguments fall upon deaf ears. You are absolutely correct and the tyrant is equally wrong. Inferior people have all of the power today and reason has no voice. And yet you bow, and submit to honorable father, to a spoiled and arrogant fool. You bite your tongue and swallow your pride, you get small and invisible quickly and don't even think about justice today. The truth was only one of the options: to find the others first means surviving. Picking one's battles with care might be done best at the start, but soon after comes a close second. This is not submitting to fate, like a corpse or prisoner would. It's about the best future, not about truth.

06.3, 6 3rd, Zhi Gua 44: Gou, Dissipation

(Fan Yao 44.3: rump without skin, inferior progress, brutal)

Incorporating long-standing virtues

In order **to be steadfast**

Distressing, but in the end, auspicious

Yet for **someone engaged in the royal service**

There is no completion

06.3x *Incorporating long-standing virtues:*

Following the superior (is) promising

Conflicts can leave one shaken, with certainties in doubt and afraid of going too far. Not all human beings can spend half of life to examine and forge an original ethic. Society offers a fallback in classical virtues and morals, the compromises already packaged and approved by the mediocrats and the lowest of common denominators. Settling early on compromise is not always a good idea, yet it can help you move on to your more fruitful pursuits. An original, self-driven life is hard work. This isn't always worth all of the effort if one can be better used elsewhere. But the problems here are not in the lore of these hand me down values and truths. The safe course is still just one course, but promotes itself, and will go to war, as the one true way. Those who serve kings should not try to lead. Many more should not try to think.

06.4, 9 4th, Zhi Gua 59: Huan, Scattering

(Fan Yao 59.4: scattering those groups, claim the high ground)

Not capable of contending

Returning to take up a higher purpose

Withdrawing to secure the certain

Promising

06.4x *Returning to take up a higher purpose*

Withdrawing to secure the certain:

This is not failure

Imagine that our life is a maze with walls only one meter high, and everyone thinks that the rule is to crawl through this on your belly. And the one who stands tall and looks over the walls is a cheat and a quitter. Most life has its multiple levels like this. The fighting goes on in the trenches and the peace is made up above. The problem itself can be changed by changing its frame of reference, by letting in more options from the other parts of the world. Problems are not best solved on the level where they begin; solutions are often just one level up. To liberate mind from the known is not to go floating away from the real, to change the mind is easier than to change the rest of the world, and to change the game itself will break only one set of rules. Conflict dignifies things that need not even be. Higher purpose plays from above.

06.5, 9 5th, Zhi Gua 64: Wei Ji, Not Yet Complete

(Fan Yao 64.5: persist despite regrets, noble one has examples)

The contest is most promising

06.5x *The contest (is) most promising:*

Make use of the balance correctly*

Being true and sincere but still opposed. Maybe this is the right time for a contest, or conflict, to take a stand and assert what is right, or even simply to demonstrate who is the best. Beware of the warrior who knows that today is a good day to die. But the oddest things sometimes happen with one who is right and true, or is truly the best. They might find themselves outside of themselves in the contest, in some zone with the flow, walking the shining path, occupying the center around which opposing forces compete. It is like they have entered the problem at its moment of resolution, and all of the puzzle's pieces are found and sit right side up. This is not done from way down inside of one's purpose. When opponents are ready to fall they get help, those who are ready to self-destruct are assisted and everyone wins.

06.6, Top 9, Zhi Gua 47: Kun, Exhaustion

(Fan Yao 47.6: oppressed by creepers, have regrets and move on)

If somehow one is awarded the leather belt and ribbons

By the end of the morning they will be three times stripped away

06.6x Using *contention* to be subjected to burdens:

Truly not a basis for honor

Does this mean that one should renounce competition? Or that all triumph is empty? Or that victory carries no meaning? If this is only a game, then the morning's six contests still have great value. If this is mistaken for what is real and true, there is not only no net achievement, one is also six tests more exhausted. Conflict will take things out of proportion on purpose, but it ends by leaving them where they belong. It is when one thinks this important that even the winners will lose. The winner here is awarded six fine challenges, and honored with partners able to vie for top places. Character builds, to use in retirement later. And while there is no end to the wheel, there are the rewards, and the best may get to be put out to stud. It does not all need to sum down to zero. Simply decide if you want this, or find something better to do.

06, Dimensions

pang tong gua (opposite): 36, Ming Yi, Brightness Obscured
qian gua (inverse): 05, Xu, Anticipation
jiao gua (reverse): 05, Xu, Anticipation
hu gua (nuclear): 37, Jia Ren, Family Members
shi er di zhi (12 branches): No Family

06, Notes

* 06.5x A common interpretation of this line suggests that the subject has jumped from a position as combatant or plaintiff to that of judge, mediator or arbiter. This does not seem to be justified by the Zhouyi text, but rather seems to be extrapolation or inference from the Xiao Xiang combined with Wang Bi's notes. I think that the subject is still a participant in the conflict or contest, but that mastery requires finding the middle way. A few of the images used in the commentary derive from the martial art known as Aikido.

06, Wai Guang

* Qabalah: Yesod in Yetzirah
* Tarot: Nine of Swords
* Astrology: Luna in Air

06, Quotations

* One more such victory and we are lost. —Pyrrhus
* If there were a verb meaning “to believe falsely”, it would not have any significant first person, present indicative. —Wittgenstein
* I am bound to furnish my antagonists with arguments, but not with comprehension. —Benjamin Disraeli
* But what convinces us is not necessarily true- it is merely convincing- a note for asses. —Nietzsche, *WTP*
* Convictions are more dangerous enemies of the truth than lies. —Nietzsche
* A man who is doing his true will has the inertia of the universe to assist him. —Crowley, *Magick in Theory and Practice*
* We owe almost all our knowledge not to those who have agreed, but to those who have differed. —Charles Caleb Colton
* Pick battles big enough to matter, small enough to win. —Jonathan Kozol
* Don't take the wrong side of an argument just because your opponent has taken the right side. —Baltasar Gracian

GUA 07, SHI₁, THE MILITIA



Binary 010 000 = 16; Kan below, Kun above

07.X, Overall Image

Within the earth there is water

The militia

The noble young one, accordingly,

Is tolerant towards the people

And cares for the multitude

A wealth of hidden reserves, like water deep in the ground. The land might seem dry, but the harvest's potential is already here. The people might seem defenseless, but more dangerous arms and armor are cached close at hand, awaiting the rallying cry. A wise leader will nourish his people and help them to train their abilities, holding most of their resources hidden and most of their strength in reserve as able, healthy, good-hearted people. But as they are called upon, a number of forms can be filled on demand: liquidity becomes solidarity. The wrong leader will keep them standing, out in the open, divided and conquered, unaware of problems and tyrants at home.

07.0, The militia*

Persistence

A mature person's good fortune

No blame

Imagine the perfect village, peaceful and prosperous, from a bandit's point of view. To the extent that life is good it may need to be defended, safe in its many scenarios, with resources, means and wherewithal arranged for multiple uses, ready to adapt, with both strength and wealth secured by a healthy diversity. But all of this attention paid to being secure is best if gone when not needed, leaving only a small contingent of vigilant ones to watch the gates and horizons, set to emerge in emergencies only, and not just standing by, rattling swords. To have one of merit on point, one worthy to call upon loyalties, means the difference between militia and mob. There are long standing reasons why there will not be one vote for each man here, why merit leads when life is at stake. Who would be eager to kill, or ready to die for the cause when life itself is the cause? Would that all states were ad hoc like this and sunset all laws when done and go home. This can refer to one person as well, a mature one taken as model, a pool of resources, a population of selves, the readiness of a one's reserves to meet the time's conditions. Persistence means discipline and discipline, maturity.

07.M, Key Words

Ready reserves, liquidity, solvency, mobile and fungible assets, resourcefulness
Interdependence, collective force, strength in numbers, coalition, solidarity, allies
Instruction, discipline, training, regimen; planning for contingency, preparedness
Hedging, strategic security, expedience; chain of command based on merit or skill
Guardians, host; multiple uses of resources, the masses used as reservoir or pool
A defensive army disguised as a people, an ad hoc army or a grass-roots militia

07.G, From the Glossary

shi1 (a, the) militia, military, reserves, army, armies, host, hosts, legion(s), troops, garrison; general, master, specialist, tutor, expert, leader, instructor, director, sage, assessor, example, (role) model; expertise, organization, preparedness, readiness; [liquidity]; all; the people, the multitude, population; (to) teach, instruct, emulate, imitate, take as a norm or standard; model or pattern after another; militarily; unit of 2500 troops

07.T, Tuan Zhuan

The militia

(Means) the multitude

Persistence

(Means) uprightness

The skill to employ the multitude (with) uprightness

(Is) especially suited to use by the sovereign

The firm (is) central and resonant

The practice (is) hazardous, yet responsive

To apply this is toxic to all under heaven and yet the people endure behind it

(For their) *welfare*:

Given this, where is the *error* here?

07.1, 1st 6, Zhi Gua 19: Lin, Taking Charge

(Fan Yao 19.1: united in commitment, persistence is promising)

The militia sets out according to codes

To deny good order is unfortunate

07.1x *The militia sets out according to codes:*

To forget *the codes* (is) *unfortunate*

With a few coded toots on the company's horn, the militia comes running to rally, scythes swapped for swords, robes changed for armor. Fitness and readiness both have been maintained. Each man has his special skill and priorities ready. The tactics and strategies are by now second nature. Logistics all have their numbers, for faster communication. The regimens and protocols keep the rhythm and cadence. This is no free for all: there are orders and chains of command here. Even the martial artists and warriors, while not pawns, are disciples, instructed to function as one with some mythical sort of hive mind. With all this enacted by one simple code, it would not do to let the bugle boy toot his own tune, however rousing and peppy. He has trained to not be himself now. One can only hope that the raiders do not know the music.

07.2, 9 2nd, Zhi Gua 02: Kun, Accepting

(Fan Yao 02.2: straight, square, complete, without repetition)

At the heart of the militia

Promising

Not a mistake

The sovereign three times grants commissions

07.2x *At the heart of the militia* (is) *promise:*

Upholding heaven's favor

* *The sovereign three times grants commissions:*

Embracing the myriad realms

The general's tent is pitched in the midst of the hum and he takes the time to listen. His command radiates from the center instead of the top, and what respect that he commands serves him in place of awe. The general is the one who has the broadest of freedoms, the widest knowledge and the fewest restrictions. And this is why he is called the general, instead of the specific. The best have a mystical breadth, the least might lay claim to a heavenly sanction. The general must understand all of the foes. The one who does nothing else but grease the chariots' axles needs someone who connects him with the one who supplies the grease. The specialist will fall in the first general battle if there is no such coordination. Wise leaders will know how soldiers behave, follow the way things unfold and shorten the lines of supply and command.

07.3, 6 3rd, Zhi Gua 46: Sheng, Advancement

(Fan Yao 46.3: advancing upon an empty town)

A militia likely to transport fatalities

Brutal

07.3x A militia likely to transport fatalities:

Wholly lacking in merit

The militia marches dauntlessly on, but the battle wagons are too full already, with the casualties and corpses. Of course one expects to see soldiers wounded or dead in a war, but they have not met the enemy yet. In estimating their strength they don't calculate well. Yes, they can deal out horror and death, but this was the friendly fire. This is just not passing muster. Perhaps the multitude has taken the leadership over. Perhaps their leaders are so idle-headed that the masses might as well be self-ruled. Maybe they can all take a vote now on where to go next, or maybe form a committee, or decide they all get to ride in the wagons. Foes could stay home and still win a war of attrition, then show up to fix up the farms and care for the widows and daughters. The higher grades of advancement are open now, but this means someone to blame.

07.4, 6 4th, Zhi Gua 40: Jie, Release

(Fan Yao 40.4: release your big toe, trust companions)

The militia's fallback encampment

Not a mistake

07.4x A fallback encampment is not a mistake:

Still not neglecting the principles

This does not look like business as usual. The militia sends out its party of scouts, who come back pale and trembling, all full of stories and chatter. The foes do not look like people, their smiles melt stones at a distance, even their dwarves are two meters tall. The retreat is sounded in whispers. If this were a standing army, with its standing orders and targets, things might be a lot harder, with no getting free from last week's plans and ideas. The militia can disengage and think twice, and be more afraid to look dead than foolish, and win a truly great victory in simply remaining alive. Already there is talk of a great new alliance, but first is more talk of remaining invisible, advancing in other directions, assuming no postures, making no gestures or taunts. At least some more information is needed and room in which to review it.

07.5, 6 5th, Zhi Gua 29: Kan, Exposure

(Fan Yao 29.5: pit not flowing over, appreciate level attained)

The hunt takes captives

Worthwhile to manage the talking

Avoid error

The elder son captains the militia

The younger son transports fatalities

Constancy is inauspicious

07.5x *The elder son captains the militia:*

According to tempered action

* *The younger son transports fatalities:*

A commission would not be appropriate

The game is afoot and thus the hunt becomes war games. Wild pigs and birds have invaded the field. To put the young son in charge now is to bring on the slaughter, but get, in the process, a three-week supply of leather and bacon or poultry and eggs. The quicker reaction is noisy and hasty. The wiser response will look at the time and big picture. The elder son, as captain, will plan a strategic defense, will manage this invasion as though it were a campaign, and summon the swineherds instead of the butchers and give the militia a herd and a flock, to manage for the next generations. War is often called the Dao of abnormality. It is waged with the unexpected. In the predictable are the pitfalls: one arms with the crafty surprises. The young son knows no such big bag of tricks. The elder has the repertoire, the commanding information.

07.6, Top 6, Zhi Gua 04: Meng, Inexperience

(Fan Yao 04.6: smiting the halfwit, defend from transgressions)

The seasoned noble assumes the mandate,

Establishes domains and recognizes ruling families

Lesser people will not be used

07.6x *The seasoned noble assumes the mandate:*

By right (of) merit

* *Lesser people will not be used:*

(They would) certainly confuse the domain

The battles are over and won; the weapons and armor are returned to the cache; the militia is disbanded, debriefed and sent home. The losses are tallied and not found severe and all of the due adjustments made. Reconstruction gets underway, and from the sound of things, the newborns will soon outnumber the graves. The prince takes back his command from the general's most capable hands. But in this time while the wounds are still fresh and bleeding, the prince and the general will talk. The terrible price has been paid, lessons bought dearly with lives and in blood. The two will now squeeze all the growth that they can from this cost. Those of proven valor and skill will be granted power and land. Those who tried to help, but did not, still risked their lives for the cause and are honored with coin and gratitude. Life is still for learning.

07, Dimensions

pang tong gua (opposite): 13, Tong Ren, Fellowship With Others

qian gua (inverse): 08, Bi, Belonging

jiao gua (reverse): 08, Bi, Belonging

hu gua (nuclear): 24, Fu, Returning

shi er di zhi (12 branches): No Family

07, Notes

* 07.0 It would be misleading to translate *shi* as “The Army,” especially with its connotation of “standing army.” However, the late 20th century army (militia) of Switzerland, provides a nearly perfect example of the hidden, liquid and mobile reserves described and advocated here. Their knives also have the corkscrews and fingernail files.

07, Wai Guang

* Qabalah: Yesod in Assiah

* Tarot: Nine of Pentacles

* Astrology: Luna in Earth

07, Quotations

* A government needs a hundred soldiers for every guerrilla it faces.

—Fulgencio Batista y Zaldivar

* This year will go down in history. For the first time, a civilized nation has full gun registration. Our streets will be safer, our police more efficient, and the world will follow our lead into the future. —Adolf Hitler, 1935

* Among the many misdeeds of the British rule in India, history will look upon the Act depriving a whole nation of arms as the blackest. —Gandhi

* Whither depart the souls of the brave that die in battle / Die in the lost, lost fight for the cause that perishes with them. —Arthur Hugh Clough

* A king may choose his garments as he will, there is no certain test. But a beggar cannot hide his poverty. —Aleister Crowley, *Liber Legis*

* A strange game, Professor Falken. The only winning move is not to play. —War Games (movie)

* I see many soldiers; could I but see many warriors! "Uniform" one calleth what they wear; may it not be uniform what they therewith hide!

—Nietzsche, *TSZ#10*

GUA 08, BI3, BELONGING



Binary 000 010 = 02; Kun below, Kan above

08.X, Overall Image

Across the earth there is water

Belonging

The early sovereigns, accordingly,

established the numerous realms

to make kinsmen of all of the leaders

Across the commonest ground, the waters collect, drawn on by the least resistance to gather. The myriad streams pay a tribute to ocean, holder of all the deep regions. To make the water come your way, move to the lowest place. To know where this is just follow the pull, sense the undercurrents, the interconnectedness, the tidal forces. The rivers and rains take the low path to ocean. The high achievements and the lofty ideals become islands. This is far more humble than that. Troubles are fewest when families stand united, related and familiar. Where the family is in fragments, grant it some common ground. One rarely hears of factions, fragments and pieces of water.

08.0, Belonging

Promising

For a first consultation, supreme and enduring commitment

Not a mistake

Wanting peace, approach directly

The late are the unfortunate ones

Belonging is drawn by attraction; it's not a thing to be pushed. Holding the people together is not a thing that you think of, plan, then jump up and do. It is something you make yourself ready for, or worthy of, or appropriate to. The spontaneous ones arrive first, feeling their way in, finding their place, the preliminaries done in accord with their natures, not in accordance with judgment and logic. Life has had long ages to figure family out. The older parts of a primate's brain are filled with little scripts and devices to hold the band together, the subtlest signals and signs, rewards, alarms, taboos and incentives, or even tricks like love to keep you from eating your children. The family goes way back. If you are in the right place then right things will come. But do not ask the water to climb. Why are you not where you say that you wanted to be? Ask first if you are fit to this place. Is this the right place at all? So what is it holding you back? Reassess yourself and start over. If you find you must belong, it is easier to remake yourself than something larger than you. The late seek effects and not causes, or they have too little in common with what they would belong to.

08.M, Key Words

Affiliation, association, alliance, confluence, congress, concourse, convergence, Assimilation, coherence, cohesion, concord, commonality; bonding, joining, unity Affinity, accord, mutuality, merging, sharing, union, nearness, welcome, kinship Similarity, relatedness; to be drawn together; group by type and family, compare Identification with; organic leadership, forces of attraction; kind-ness, like-ness Common ground, origin, interest or cause; mitakuye oyasin (all of my relations)

08.G, From the Glossary

bi3 (to) accord, belong, combine, go together, join, affiliate, unite, associate (to, with); sort, compare, match, assemble, join, follow, (put, hold) together, draw an analogy (s, ed, ing); (to be) affiliated, paired (with), concordant, well-disposed; close, familiar; successive, comparable, analogous, similar; on behalf of; (a, the) union, belonging, affiliation, association, togetherness, congestion, commonality

08.T, Tuan Zhuan

Belonging

(Means) *promise*

Belonging

(Means) confirmation

The humble respond (and) follow

(For) a first consultation, supreme and enduring commitment

(And) *not a mistake:*

Due to firmness in the center

Wanting peace, approach directly:

Above (and) below (are) resonant

The late are the unfortunate ones:

This path runs out

08.1, 1st 6, Zhi Gua 03: Zhun, Rallying

(Fan Yao 03.1: cliffs all around, resolve, establish delegates)

Be true in joining with them

Make no mistake:

Being true more than fills this plain clay vessel

The end will come to hold even more promise

08.1x *Joining with them* (at) *first six*

Holds even more promise

The lowliest and emptiest things will be the first to fill up, but this is not the same as the most abased or the neediest things. A valley will fill first with water, then life. Water does not struggle up hills. It proceeds by feeling its way, not with visions of some distant sea, not by longing for ocean. There are places for struggle, vision and longing, just not here and now. Being true and sincere already exceeds this vessel's capacity. It is ready to fill up, not hungry to consume, and it can hold no more sky. Being not more than yourself, or wanting no more than what you are given, is a solid place to begin. For genuine humility, the beyond and unexpected might almost seem to delight in planning pleasant surprises, but unexpected good fortune comes simply from not expecting. You know when and where you belong, only maybe not why.

08.2, 6 2nd, Zhi Gua 29: Kan, Exposure

(Fan Yao 29.2: canyon holds risks, seek modest gains)

Joining with them comes from within

Commitment is promising

08.2x *Joining with them comes from within:*

Nothing of one's own (is) given up

To join with them feels like the right thing to do. The heart says to go now, and what seems like a resonance echoes. Of course the heart has no sense and no brains, and none have not learned the hard way that belonging the wrong way can injure original nature. The timely question to ask of this joining may be: can you be yourself here? This does not mean all of yourself. Nor does it mean that you could be here forever. It does not mean being supported, or encouraged in all your more private endeavors. Nothing will be guaranteed here. All the affairs of the heart are risks, of pain soon, and later, resentment. But often the pain will be in perfect proportion to what is not asked with modesty. If all that you ask is to not lose the core of yourself, this much is easy to watch. Then, if or when a bond fails to form, you can always move away.

08.3, 6 3rd, Zhi Gua 39: Jian, Impasse

Fan Yao 39.3: if going is impassable, coming is turning around

Joining with such inferior people

08.3x *Joining with such inferior people:*

Is this not sufficiently painful?

Belonging is done without effort, like going the watercourse way, and yet the need to belong is a powerful force: just look at any great river, roaring towards the sea. The needs for this are a basic part of the being. Bonds of common blood, or even of simple circumstance, like being born in one kingdom instead of another, will wrap much of human existence up in one package. Then we want anything but the silence or vacuum, anything but the lonely and dark. But must the need to belong outweigh almost everything else? Does unconditional love mean having no standard at all? Does a fear to pass judgment mean life is an exercise in bad judgment? If equality is assumed, is this being equal to everything average and mean? Inferior peers apply pressure. Passive members can join the wrong flow, right down sewers and drains.

08.4, 6 4th, Zhi Gua 45: Cui, Collectedness

(Fan Yao 45.4: a lot of promise, avoid mistakes)

Outwardly joining with them

Commitment is promising

08.4x *Outwardly belonging* among the worthy:

In order to follow the superior

He joins the outer order, learns the secret handshake and passwords, and dons the costume of custom. He is offered the mysteries one at a time. The king's servant pledges allegiance in words that are not his own, the priest leads a prayer that might not ring true to his doubts. Or a family might be adopted, not blood. The externals are not called trappings for nothing, but sometimes one really wants to be trapped, to be known, to be fooled into feeling secure and spend some time in safe harbor. This might not be an inferior thing, and it's not the same as falseness. Forms do not matter as long as they serve. Any group that has boundaries will be a little parochial, with an us that wants to look down on a them. Just don't renounce the group next door. Keep friends across the great water, and only accept what doctrine you need.

08.5, 9 5th, Zhi Gua 02: Kun, Accepting

(Fan Yao 02.5: golden dress, most promising)

Belonging exemplified:

The sovereign employs only three game flushers

Letting go of the forward game

His district's inhabitants will not be coerced

Promising

08.5x *Belonging exemplified* holds *promise*:

The position (is) correct (and) central

* To abandon the unwilling (and) seek the accepting

(Is) *letting go of the forward game*

* (*His*) *district's inhabitants will not be coerced*:

The superior commands the middle

The game is surrounded on only three sides. This grants any beast its birthright to freedom who chances to find the way out. Then one hunts the volunteers, the unfit and the unluckier ones. The sovereign has set a noble example here, showing how to rule without fraud, and the only force or compulsion being a force of compelling example. He makes his people aware that they too are free to choose the way out, if only across the great stream. A tyrant might believe that he holds a people with fences and chains, collecting power with coercion, and conscripting a loyal army. Of course it's an ancient question: Pat on the back or a ruling fist? Carrot or stick? Vinegar or honey? Attraction or promotion? So what kind of heaven do you go to under a threat? Grip with the open hand and bind them with ties of their choosing.

08.6, Top 6, Zhi Gua 20: Guan, Perspective

(Fan Yao 20.6: observing others' lives, a noble does no harm)

Joining with them without leadership

Unfortunate

08.6x *Joining with them with no priorities*:

Without a purpose (or) outcome

What sort of odd contradiction is this? Belonging and union work best when they follow like water, feeling their way with the currents, with no big expectation or plan, only living and learning en route. And yet now it is said that belonging and union, without head or leader, no priorities, nor mind up in front, nor purpose or outcome in view, nor knowledge of north, up or east, is the way to misfortune and trouble? It is known to be smart for the leader to follow, for the head to learn, for the mind to track, for a plan to adapt and improvise, for priorities to agree with a natural law. It is known that succeed means also to follow. Spontaneity is not like chaos. The block of uncarved wood still has its natural grain to guide the woodcarver's vision. Anarchy follows the natural order and alphas emerge to lead. Unity has a direction.

08, Dimensions

pang tong gua (opposite): 14, Da You, Big Domain

qian gua (inverse): 07, Shi, The Militia

jiao gua (reverse): 07, Shi, The Militia

hu gua (nuclear): 23, Bo, Decomposing

shi er di zhi (12 branches): No Family

08, Wai Guang

* Qabalah: Binah in Briah

* Tarot: Three of Cups

* Astrology: Neptune in Water

08, Quotations

* But we, to little state and transient God

Gave all our souls and let our loved ones bleed ...

Again we come out of our lesser loyalties, in tears,

To build love's well-earned city in the rich sod.

—Warren McCulloch. *Embodiments of Mind*

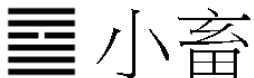
* But when the sagely man appeared, limping and wheeling about in the exercise of benevolence, pressing along and standing on tiptoe in the doing of righteousness, then men began to be universally perplexed Then men began to be separated from one another. —Zhuangzi

* Neither the country nor the society we build out of it can be healthy until we stop raiding and running, and learn to be quiet part of the time, and acquire the sense not of ownership but of belonging. —Wallace Stegner

* Those whose vision encompasses what they are as well as who they are know the true breadth of life, which is far more important than its length.

—Julie Fawley

GUA 09, XIAO³ CHU⁴, RAISING SMALL BEASTS



Binary 111 011 = 59; Qian below, Xun above

09.X, Overall Image

The wind travels high in the sky

Raising small beasts

**The noble young one, accordingly,
trains and refines the character**

The west wind drives across the sky, invisibly and without effort, yet making vast changes. The vultures climb high on the zephyr, barely seen, watching the land in great detail, for signs of life to erase. The winds of time remove the rough edges, unsharpen stones, twist the great trees, erase the intrusions of self-importance and human significance, all monuments to the small. The gentle breeze has the whole of earth's climate behind it, and all of the time in this world. The sage makes his profile small to the wind, refines his outward nature, attending minutia and detail, polishing surfaces, becoming a part of the unseen forces and part of the friendly persuasion.

09.0, Raising small beasts

Fulfillment

Thick clouds but no rain

From our western horizon

The zephyr, for all of its subtlety, still has the strength to drive the dense clouds from the region, to haul all that heavy water away. Living things too small to see transform a planet from lifeless desert to garden. And the logic of ignorant fools can transform it right back into desert. The power to tame possessed by the small counts time by the eon, no hurry, no matter. What is this season or that to the wind? Culture waits for the crops, crops wait for rain and the rain waits for just the right whim. How much more can less do? On the other side of the world, the butterfly's wing whips up a furious storm. But which butterfly was it? The sage will take care and attend to his smallness, give up self-importance to side with a vaster presence, to side with what endures, and in this way outlives himself and his footprints. This might explain his attention to seed, and why his eyes look beyond. The gods will dwell in the details, but the devils will dwell in there too. So who will take charge? Who will master this breeze? The masters are already up there, doing the most with the least, at one with the wind's wearing forces, watching for signs of life to erase.

09.M, Key Words

Complexity, complications, attenuation; chaos, complexity, little things adding up
Micromanagement, diminishing returns, getting caught up in the details, fussiness
Irritants, nuisances, trifles, worries, cares, distractions, the back-breaking straws
Attrition, erosion, small demands; wearing forces, shaping, refining & polishing
Long-term finitude, insignificance, limited influence, tiny pieces of big puzzles
Subtle persuasion, gradual adaptation and cumulative changes, fine adjustments

09.G, From the Glossary

xiao3 (to be) average, common, diminished, homogeneous, humble, insignificant, lesser, light, little, low(ly, er, est), mean, mediocre, minor, minute, modest, ordinary, slight, small(er, est), petty, tiny, trifling, trivial, unimportant, young(er, est), minimal; (a, the) commonness, homogeneity, littleness, meanness, mediocrity, pettiness, smallness; commonly, ordinarily; in detail; some small, of little, a little; for a short (time, while); (to) diminish, minimize, shrink, belittle; does not imply bad or wrong, but sometimes inferiority.

chu4 (to) take care of, care for, provide for, tend (to), attend (to), keep, raise, feed, nurture, sustain, nourish, rear, bring up, support, shelter, cherish, train, manage, cultivate, retain, restrain, tame, (bring under) control, herd, domesticate, raise beasts animals, brutes; accumulate, store up, gather, hoard, reserve (s, ed, ing); (a, the) nurture, cultivation, culture, domestication, husbandry, management, training; domestic animal; raising ... beasts; also pronounced xu4 in verb form, to raise animals

09.T, Tuan Zhuan

Raising small beasts

The flexible finds a place and high (and) low respond to this

So this is called *minor concerns*

Dynamic and yet adaptive

The firm (is) central and so the intentions (are) carried out

After this, *fulfillment*

Thick clouds (but) no rain:

Value (any) forward progress

From our western horizon:

The influence is not yet in motion

09.1, 1st 9, Zhi Gua 57: Xun, Adaptation

(Fan Yao 57.1: advancing, retreating, worth a warrior's resolve)

Returning to one's own path

How is this an error?

Promising

09.1x *Returning to one's own path:*

This ought to be promising

Small digressions are a part of even the greatest, most singular purpose. The path twists and turns. The root learns to live among stones, learning by going forward that the right path was not this or that. If a tree would grow its roots only according to plan, no rocky place would have any trees. Instead they'll explore the cracks in the harshness to make themselves at home. The lightning, crooked as well, turns as it learns where resistance to it is not. This does not seem to slow down its progress. Being true to one's path is not the same thing as being faithful to aim or direction. Life is not the idea of living. Life is not life's goal. Life is what is carried forward, learning as it goes that sometimes it has second thoughts and sometimes less than the perfect adventure. We broaden our paths a little and return with greater choices.

09.2, 9 2nd, Zhi Gua 37: Jia Ren, Family Members

(Fan Yao 37.2: having no other goals, inside preparing meals)

Drawn to returning

Promising

09.2x *Drawn to returning* is in the center

Truly nothing of one's own (is) given up

A young man returns to his humble home and greets the little woman. He kindles a modest fire and enjoys a bite of dinner. And after they've put the wee ones to bed, they have a bit of time left for small talk. They are partners in a short, little story, about nearness and relevance. Is this a great life or what? No great meaning here, no lofty ideals, nothing to shatter the earth, no mighty strides towards some great and distant purpose. Nothing to get engraved upon tablets. Just feeling one's way, to take the place of high purpose, following subtle longings, getting tugged home, not off to greatness. It is too small an ambit to call it ambition. But small is one of the world's great dimensions. All of life begins and goes forward through time by seed and other small signals. These lucky folks live where the good things begin.

09.3, 9 3rd, Zhi Gua 61: Zhong Fu, The Truth Within

Fan Yao 61.3: finding counterpart, beat drum, quit, weep, sing

The carriage throws off its wheel spokes

Husband and wife are wild-eyed

09.3x *Husband (and) wife (are) wild-eyed:*

Unable to rectify domestic affairs

The journey across time begins, with big plans to travel great distances. But only a short way from home the small bumps and curves take their toll. Husband and wife set to, attempting to fix each other's perspectives when they both should be fixing the wheel. They are carried away by a miscarriage, of what ought to be important. The grand scheme is lost to short sight, if rolling one's eyeballs can be thought of as sight. The squabble is petty, the problem small, but the power these have to ruin the journey is great. There is surely some extra baggage here, weighty little things maybe not worth the effort, and small stuff not worth the sweat. Especially given that just up ahead are many tall molehills to climb. But small, useful things add up as well: returned to the wheel and hub, those scattered sticks can be spokes again.

09.4, 6 4th, Zhi Gua 01: Qian, Creating

(Fan Yao 01.4: somehow to dance across the deep, no mistakes)

Be true

The bleeding stops, anxiety leaves

No harm is done

09.4x *Be true, anxieties leave:*

A higher (and) unifying purpose

Small, insignificant things like to blow themselves out of proportion, never more so than when they play on fear and insecurity, on anxiety and doubt. Then whole new perspectives are needed, larger frames of time or space, different light on the context. Watch the little court fool as he flatters the king, beating himself with a bladder, only a light and shallow amusement, a distraction from serious things. He speaks a truth all twisted safely around. A little well-timed diversion turns the events at the choicest of points. The king can no longer locate his aggression, his worries now feel silly, and all sublimated away. A little finesse stays the heavy hand, a magic idea with an army behind it is halted or set into motion. A mind is no big thing to change, with a twinkle here or a discharge there, a wider horizon perceived or a little time to heal.

09.5, 9 5th, Zhi Gua 26: Da Chu, Raising Great Beasts

(Fan Yao 26.5: a gelded boar's tusks, promising)

Being true is as good as a bond

Enrichment is by way of one's neighbors

09.5x *Being true (is) as good as a bond:*

There is no *enrichment* alone

Life fights its war with attrition by being the sum of its selves and then more. And thus we learn to grow collectives, we little ones pulling together to tame the greater beast, stronger, more durable in our numbers, a network of allies, with a greater pool of resource and skills. It all begins on a small enough scale, sharing the garden tools and stockpiles for the winter. Now fire and the wheel, or agriculture and husbandry need only be invented one time. We think we wax mighty. Legacies will outlive their heirs, empires their founders, cultures their sages, oracles their humble scribes, just as our pools of genes outlive their living forms. And then we are dwarfed again, out of our own control again, our bonds become chains, our reasons laws. The greatness we have made does not live and feel. When we lose these true bonds we go too far.

09.6, Top 9, Zhi Gua 05: Xu, Anticipation

(Fan Yao 05.6: three uninvited guests enter pit, respect them)

It has **already rained**, it is **already settled**

Value the merits already conveyed

The woman's persistence is difficult

as **the moon approaches full**

The noble young one's expedition fails

09.6x *(It has) already rained, (it is) already settled*

The merits (already) gathered (and) conveyed

* *The noble young one's expedition fails:*

There is a place for uncertainty

The zephyr subsides and the plump clouds return to dump water on the land. The mud is some inconvenience, but another season of success is secured. The value of human virtue is on the rise again. Husband and wife feel important and enduring, hoping this time it will last. How soon we all want to forget that the final word is never success, the final state never perfection. A thing to be grateful for becomes glory, meeting our needs becomes conquest. All these will continue for as long as the moon stays full. These are not things to found dynasties on. However timely for this little moment, presumptions upon such simple success are just witless airs, not stands against the winds of time. The rates and the signs go up and down daily. If we truly want something that lasts, we could learn a few lessons from changes.

09, Dimensions

pang tong gua (opposite): 16, Yu, Readiness
qian gua (inverse): 10, Lu, Respectful Conduct
jiao gua (reverse): 44, Gou, Dissipation
hu gua (nuclear): 38, Kui, Estrangement
shi er di zhi (12 branches): Xun-Zhen Family

09, Wai Guang

- * Qabalah: Malkuth in Yetzirah
- * Tarot: Ten of Swords
- * Astrology: Pluto in Air

09, Quotations

- * We cannot be kind to each other here for an hour. We whisper, and hint, and chuckle, and grin at a brother's shame. However we brave it out, we men are a little breed. —Tennyson
- * A myriad races came and went;
This sphinx hath seen them come and go. —*The Kasidah*, tr. Sir R. F. Burton
- * The happiness of most people we know is not ruined by great catastrophes or fatal errors, but by the repetition of slowly destructive little things.
—Ernest Dimmet
- * God is in the details. The Devil is in the details.
—Separate sayings. The former came first, the latter is now more popular.
- * Small causes are sufficient to make a man uneasy, when great ones are not in the way: for want of a block he will stumble at a straw. —Jonathan Swift
- * Men trip not on mountains, they stumble on stones. —Hindustani proverb
- * He that condemneth small things shall fall by little and little. —*Ecclesiastes*
- * These trifles will lead to serious mischief. —Horace
- * Take care not to spit against the wind. —Nietzsche, *TSZ#28*

Note: *Thus Spake Zarathustra* is quoted often in this section. Quotations are from the Thomas Common translation, which preserves more of the original's fun.

GUA 10, LU₃, RESPECTFUL CONDUCT



履

Binary 110 111 = 55; Dui Below, Qian above

10.X, Overall Image

The sky above, the lake below

Respectful conduct

**The noble young one, accordingly, distinguishes high and low
to steady the human purpose**

Out of the mirror-like depths the stars smile up at the people. That infinite dome above looks so humble and friendly, pretends to be captured. The sage draws lines between the stars and tells his people encouraging stories, trying to give them just the right measures of courage and hope to advance at the perfect pace, helping them to face the night unafraid, upgrading each comprehension one small step at a time, steadying the human will. “As above, so below,” he might say. But the worth of this will be tested. If they think too much of themselves, and tread too far too fast on little more than presumptions, they will merit no safety and the game falls apart.

10.0, Treading

on the tiger’s tail

When it **does not bite one**,

Success

Just who we really are can be some of who we think we are. The heavens give us some room to play around with this. Sometimes we are what we get away with, but the hope for a clean getaway sets some rules. Strength being a cousin to tolerance, the good-natured tiger permits man some pride in his dreamwork. More humored than threatened, it might need truly offensive behavior to make him turn and bite. But what offensive may mean will be his idea, not ours. We want to give ourselves courage to step up and into our destiny, we want to tread as far as we can and test the bounds of the possible and we try to define the right rules of conduct to enable our highest functions. But we don’t always want to know when and where to stop. To tell us this is not what the tiger’s teeth smile for: this is our idea. The gods that tell us when and where to go are also our idea. Sometimes we, or our gene pools, are wise enough to learn from death and extinction. And yet we have not yet, for instance, learned about war, or what civilized behaviors can be sustained for ages. In time our failures to die might define us, and what survives we might call correct.

10.M, Key Words

Conduct, deportment, tact, correctness, concordance; taking steps, actualizing
Treading carefully, circumspect behavior, action's meetness, conscientiousness
Audacious steps, challenge, hazarding, strategy, performance; tests, trials, rites
To carry out, honor; living up to standards; walking the walk, finding right track
Procedure, protocol; divine guardianship on terms not your own; reality check
Perform as 'move through form'; function properly; testing faith, tempting fate

10.G, From the Glossary

lu3 (to) step, take steps, take a step, tread, walk, trample (on, upon); perform,
conduct oneself, carry (on, out), honor, fulfill (s, ed, ing); (a, the) step, footstep
(s); shoes, sandals; conduct, behavior, path, track, performance, ceremony, function;
respectful conduct, heedful conduct

10.T, Tuan Zhuan

Respectful conduct:

The flexible *treads upon* the firm

Pleasure, but also attunement with the creative

And so it is that *treading upon the tiger's tail*,

Without (it) biting one, (is) success

The firm (is) central (and) correct

Taking steps in a divine place, and yet escaping suffering,
shows wisdom

10.1, 1st 9, Zhi Gua 06: Song, Contention

(Fan Yao 06.1: not prolonging certain affairs, small will talk)

Simply treading forward

Nothing wrong

10.1x *Simple treading's progress:*

All alone, (but) going forward (with) hope

He only walks and nothing more. He does not even amble or stroll. He makes no demands, takes no risks, seeks no adventure, leaves no footprints. You could say he was taking one step at a time, but he's not even counting that high. Along this old road the talk about tigers faded long centuries past. And the tigers themselves went away when the road was first built. It is hardly a thin line to tread, where the consequences of each step are known at the moment the foot falls. As it has been and was proven so long ago, the path is correct because it is safe. He can do little else but advance without error. But this in itself is much. Everyday suchness is no mean attainment for bright and enlightened beings. The bland, simple men do this without thinking, they merely tread through a smaller world in a tinier sliver of time.

10.2, 9 2nd, Zhi Gua 25: Wu Wang, Without Pretense

(Fan Yao 25.2: not plowing to harvest, still have direction)

Treading the path which is level and easy

The secluded one's persistence is promising

10.2x *The secluded one's persistence (is) promising:*

The middle avoids the source of distraction

At some point in time the tigers and deer might have taken this path. Then came the first pioneers, on the lookout for tigers and hungry for deer. Then came the lusty and boisterous men with their shovels and picks and their plan to tame this terrain. Now treading on routes trod before, far from all tigers and trials, the followers move, nothing to kill them, nothing to make them stronger, the journey of muted surprises. The map says where to go and where the scenic wonders will be. And if you look on the back of the map all of your questions are answered. It's easy to stay in bounds, in the middle of the wide open road, with plenty of room to maneuver. Modest goals, attainable steps and plausible expectations, who can truly know these are worse than death and insanity? Than cracking open the mind, or shattering views of the world?

10.3, 6 3rd, Zhi Gua 01: Qian, Creating

(Fan Yao 01.3: noble one, all day creating, looking frightful)

The one-eyed are still able to see

The lame are still able to take steps

Treading upon the tiger's tail

Is the bitten one's misfortune

The military man works for a greater noble

10.3x *The one-eyed (are still) able to see:*

Not well enough to claim vision

* *The lame (are still) able to take steps:*

Not well enough to travel along with

* *The bitten one's misfortune:*

The position was less than appropriate

* *The military man works for a greater noble:*

The purpose (is) firm

Something makes us think that a good human effort will accomplish any miracle. We have ourselves convinced that we are what we dream we can be, that we are what our best have accomplished and that we still live means that we are now fully tested. We make gods to call us their chosen, while the average man's vote on the matter makes it so by consensus. But each human is as each human does, and all humans are the mess that all humans make. This will be the tiger's point of view. We might go on deluding ourselves, seeing just well enough, but without a good perspective, lacking half of the picture, walking just well enough but not for steps that we skip. We act on behalf of the Lord, yet we will not do our best, much less more. A tiger will tear off what he can chew, but a whole half-witted fool isn't more than a bite.

10.4, 9 4th, Zhi Gua 61: Zhong Fu, The Truth Within

(Fan Yao 61.4: moon approaches full, the team horse runs away)

Treading upon the tiger's tail

Pleading (and) appealing will end in good fortune

10.4x *Pleading (and) appealing will end in good fortune:*

The intentions (are) carried out

The plan to tread the tiger's tail is one thing, while to go forth and walk that walk is another. Metaphors, analogies, symbols and plans are unable to bleed to death. It is one thing to say that respect will be called for, quite another to know what this means. Being the favorite children of the one who created the sky full of stars, we do not do well when up against things equal to or better than we are, and the tiger is merely a beast and no peer, and has no soul and will not go to heaven. Thoughts like these will one day pass, torn from our way of thinking one bloody bite at a time. The one who wants to survive this challenge, and not be the meal today, might put himself into perspective and find the respect which regards the tiger as sovereign. Not tigers in general either. Feeling oh so very frail and tasty: oh please, oh please!

10.5, 9 5th, Zhi Gua 38: Kui, Estrangement

(Fan Yao 38.5: their kind eats flesh, in going what error?)

Decisive steps

Persistence is stressful

10.5x *Decisive steps, persistence (is) stressful:*

The position (is) correct (and) appropriate

You are just about ready to do your next and best act, a romp with a real, live tiger. You have trained for long hours with the tamer of two, the one that exists in your mind, alongside your hopes for a future. And now you can be certain that fate has switched their two cages. Anything less than a perfect success will not be less than messy. Even the tiger's most playful nibble will not heal overnight. Commitment will need to be absolute, but the greatest determination will not be the determining part of success. To speak to your sovereign firmly and clearly, to say what you want, with neither false pride nor false modesty, will leave no more room in your mind for what does not belong here. You want his respect, not his pity. The true and correct is what will survive when one is this exposed. Either way, you'll know your fate soon.

10.6, Top 9, Zhi Gua 58: Dui, Satisfaction

(Fan Yao 58.6: drawn by satisfaction)

Studying the footsteps, examining the omens

If these come full circle, supreme good fortune

10.6x *Supreme good fortune at the top:*

A well-earned reward

The tiger's will will be done, on the tiger's own terms. The results are now in, if you know how to read them. You do not need to tread upon anything further. The path ends. The tiger lies behind you. If you want to know whether or not you succeeded, first look down at your feet, then back along your path at your footsteps. Now you scratch your head, and think about how well you did. If you have a beard, tug on that and make noises. Examine the omens and signs. Take an inventory. Now count the arms and legs. Look for missing pieces, or sticky, red puddles. Make up a progress report. Debrief. Change pants. If the prints from your feet lead up to where you now stand, this is a really good omen: it means you had great success. What a great joy! But if they fail to go this far, it might mean that you have had bad luck somewhere.

10, Dimensions

pang tong gua (opposite): 15, Qian, Authenticity

qian gua (inverse): 09, Xiao Chu, Raising Small Beasts

jiao gua (reverse): 43, Guai, Decisiveness

hu gua (nuclear): 37, Jia Ren, Family Members

shi er di zhi (12 branches): Gen-Dui Family

10, Wai Guang

* Qabalah: Netzach in Yetzirah

* Tarot: Seven of Swords

* Astrology: Venus in Air

10, Quotations

* One has no protecting power save prudence. — Juvenal

* If oxen or lions had hands which enabled them to draw and paint pictures as men do, they would portray their gods as having bodies like their own.

— Xenophanes, fr. 15

* There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy. — Shakespeare, *Hamlet*

* To be capable of respect is today almost as rare as to be worthy of it.

— Joseph Joubert

* Man is still a savage to the extent that he has little respect for anything that cannot hurt him. — Edgar Watson Howe

* Though the boys throw stones at frogs in sport, yet the frogs do not die in sport but in earnest. — Bion

* We are what we pretend to be, so we must be careful what we pretend to be.

— Kurt Vonnegut

* The fingers of saints are still hot from miracles, but can they save themselves?

— Joy Harjo

GUA 11, TAI4, INTERPLAY



Binary 111 000 = 56; Qian below, Kun above

11.X, Overall Image

Heaven and earth interact

Interplay

Their heirs, accordingly,

Enrich and complete heaven's and earth's natures

Confirming and reciprocating heaven's and earth's proper order

And thus supporting and protecting the people

The high and low mingle, to conceive the new spring. The distinction between earth and heaven is blurred by the beings partaking of both. To set them apart in body or mind makes no sense. Heaven begins at our feet, even when we stand in deep pits. Earth ends at the tops of our heads, even when we stand on the high mountain tops. And perhaps it is better if these are not one, save in theory, if their coming together makes spring, and the overlap full of new life. Healing divisions, for the sake of the offspring to come, the wise ones encourage things split apart to come back together. Having the best of both worlds might be the only way to get the best out of either.

11.0, Interplay

Smallness departs, greatness arrives

Promise and fulfillment

The celibate monk looks on, all agog, as even his god takes a bride, to keep from going the way of the small. The sage mounts aloft on the world, and no one can stop him, not even time. Lost are all one-sided claims to omnipotence, when only one of two sides can be but a third of the picture. Heaven here on earth, living and learning, raises up life made of stardust, lit up by light turned to sugar and wood: it all works so well when it all works together and human ideas don't cut it apart. Only the small can remain uninspired. What sort of matter would think spirit foe? What sort of spirit would demonize matter? This lowly earth never was very dead, but what a treat now to see her so much alive. And lofty heaven never was wise, but what a treat now to watch the light figure things out. Small losses here lead to great gains, while giving up bad ideas is almost no loss at all. Not too much heaven and not too much earth mingle in mortal mankind. A disembodied spirit has no way to evolve. Yet most of us seem to want less of one or the other. What sort of masses would want to drag greatness down? Why would a king not want a great people?

11.M, Key Words

Affirmation, prosperity, accessibility, availability, agreeableness, concert, peace
Reconciling opposites, integrating, conjoining, synergy, symbiosis, coexistence
Complements, interaction, interpenetration, interregulation, intercourse, harmony
Interaction, communication, attunement; thriving, positivity, affirmation, optima
To suffuse, permeate; the resolution of paradox, broad-mindedness, hybrid vigor
Healthy & productive arrangements; confirmation, facilitation, accord, interlacing

11.G, From the Glossary

tai4 (a, the) (free) interplay, harmony, peace, facility, prosperity, happiness, success, extravagance, grandiosity; smooth interaction; affluence; (to be) harmonizing, prospering, prosperous, pervading, exalted, honorable, superior, extravagant, flowering, flourishing, great, affirming, broad minded, liberal, extensive, large, permeating, pervasive, grand, most, extreme, interactive, safe, peaceful, tranquil; the west wind; (to) spread out, suffuse, interpenetrate, permeate, pervade, communicate (s, ed, ing); greatly

11.T, Tuan Zhuan

Interplay

Smallness departs, greatness arrives,

(With) promise (and) fulfillment:

When this occurs heaven (and) earth interact

And so the myriad beings communicate

High (and) low interact and their purposes converge

Within (is) light and without (is) shadow

Within (is) strength and without (is) acceptance

Within (is) the noble young one and without (are) the common ones

The noble young one's principles prevail

The common one's principles fade

11.1, 1st 9, Zhi Gua 46: Sheng, Advancement

(Fan Yao 46.1: well-favored advance, great opportunity)

Pulling up thatch grass roots

And with this, another cluster

To expedite* is promising

11.1x *Pulling up thatch grass, to expedite (is) promising:*

The objective remains elsewhere

The beings live one life, born from the rubbings of heaven with earth. Things are so interconnected, bound together with common ground and roots, wrapped with their common sunlight and sky, that the notion of self as illusion is not so hard to accept. Life is a network, as fellowships and families too. One mind is as much of a net as two minds or all minds are. Thus, when the tug of some chance pulls at one's fabric, there should be little surprise to see movement elsewhere as well. When one sees that things are about to get better, or that something good needs to be done, the kind of movement seen in grass roots spreads the message and action around. Those of like will, or even like would, will not be far behind. Even if one is alone and peculiar, use the net of connections here: friends can help friends from oceans or eons away.

11.2, 9 2nd, Zhi Gua 36: Ming Yi, Brightness Obscured

(Fan Yao 36.2: wounded in left leg, rely on horse's strength)

Embrace the wilderness

It is useful to cross the river without a boat

Avoid aloofness and neglect

Alliances are impermanent

Learn the value in balanced action

11.2x *Embrace the wilderness (and) learn the value
in balanced action:*

Thereby to honor the important

When you want to take a traveler's money, make him afraid of the places he goes. Then he will pull a great heavy shell around him and fill it with the familiar. Then make your inn look just like his home. Such a one would miss much in any event. But do not malign the one who goes native, who travels as light as he possibly can and interacts with the world. One with big plans and long roads meets the time on the terms of the time, meets the events with all that they have to offer. If no ferryman shows at the crossing, he finds it no setback to swim. His empty gourd floats well. Following yesterday's footsteps is no way to cross a great distance, so he thinks up new things to do on the way, things bright and fit to each situation. Friends come, and then he will go, but this will not chill the meeting. He was never the stranger.

11.3, 9 3rd, Zhi Gua 19: Lin, Taking Charge

(Fan Yao 19.3: sweet commitment, be concerned, avoid error)

There is no level without a slope,

No going without a return

It is difficult to persist with no errors

Do not worry: these are certainties

In nourishment find happiness

11.3x *No going without a return:*

Heaven (and) earth meet here

Heaven and earth rub together, creating the myriad beings. Rubbings, by definition, go first one way, then the other. So what are these ups and downs but a chance to dwell in small and nearsighted states? The chance to learn to buy low and sell high? To bet on all of the horses? To have both sides as a goal? To take some charge of our own satisfactions? Change refutes only the lesser existence. The sage goes to heaven by filling his belly. With his gratitude secure, he then has his yes and his no. When his pursuit is happiness, he simply goes to where it is stable, to what survives the ups and the downs, to the changes. Wisdom looks ahead, sometimes impossibly far. It can taste next autumn's fruit in advance. But the durable satisfaction knows no thing to be safe from destruction - and no future safe from not happening at all.

11.4, 6 4th, Zhi Gua 34: Da Zhuang, Big and Strong

(Fan Yao 34.4: hedge opens, power of the cart in the axle mount)

Fluttering and fussing

Not much enrichment by way of these neighbors

Not guarding the way to truth

11.4x *Fluttering (and) fussing, not much enrichment:*

Completely neglecting the substance

* *Not guarding the way to truth:*

Within the heart (is) the hope

His silos are all filled up, but he twitters down to his neighbors to borrow a peck of rice and some comfort. There he is met with affected surprise and delight, according to the customs, pursuant to all the newest rules of behavior. Every gesture is studied, an apt elaborate surface for every occasion. Is all of this motion and noise to fill up the awkward stillness and silence? Or does the time spent in all of this meaningless mess speak to deeper needs unfulfilled? Deep down they do want to trust and relate, to find value deep in each other, to say what is on their minds and express what is in their hearts, somewhere under those fears. They orbit around these needs, the silence and stillness a great, gaping hole in each of their beings, with no idea that such an empty place is a reservoir of strength. This is the room we have made for each other.

11.5, 6 5th, Zhi Gua 05: Xu, Anticipation

(Fan Yao 05.5: waiting at wine and food, persistence promising)

Lord Yi's gift of his maiden daughter in marriage

Showed **the way to happiness and supreme good fortune***

11.5x (*Showing*) *the way to happiness (and) supreme good fortune:*

In the center (is) *the way to* bring about the promise

When the Sovereign Yi gave his daughter in marriage, the lady could only outrank her new husband. But a royal decree made them equals. She really had little choice to marry sideways or up. So what could have been the down side here? To be unable to hold her old glamour and glory over her new partner's head? Anyone given some memory can live in the past. Some might live entirely backwards, backing up into the future, watching behind for new stuff, not taking a single stride forward, wondering why they don't know where they are going. Back-to-back is a painful and difficult way to share intercourse. Forbidding the perfect wedding, with all of that pomp and glory, reduced them to two human beings accepting and loving their limits, seeing eye to eye. We could all show a little more modesty in the face of what we could be.

11.6, Top 6, Zhi Gua 26: Da Chu, Raising Great Beasts

(Fan Yao 26.6: What is heaven's thoroughfare? Fulfillment)

The city wall falls back into the moat

Do not advance the military

From within one's own district, explain the orders

To persist is disgraceful

11.6x *The city wall falls back into the moat:*

One's own *orders* (are) confused

Fortifying the town with two great lines of defense, they built a great wall from the stones they had gathered while digging the moat. But today this wall falls apart, and it falls back into the moat, right in the middle of big plans to send the host marching out to new conquests and distant frontiers. Here is an ominous omen indeed. What can this tell them about their home town? When upholding one thing, by negating or denying another, synergy is reversed. The whole is rendered less than its parts. Two no's do not make a yes, as the theory promised they might, but solve into zero or chaos. Who will think to attack these ruins? Can they open up and wage peace? Can peace now be seen as more than the absence of war, or safety from an attack? The wall did not create strength. Can they rebuild with the stones from this lesson?

11, Dimensions

pang tong gua (opposite): 12, Pi, Separating

qian gua (inverse): 12, Pi, Separating

jiao gua (reverse): 12, Pi, Separating

hu gua (nuclear): 54, Gui Mei, Little Sister's Marriage

shi er di zhi (12 branches): Sovereign Gua, 1st Moon (Feb)

11, Notes

* 11.1 Note 'To expedite' (zheng) in 11.1, "Persistence" (zhen) in 12.1.

* 11.5 When *Di Yi* (second to last emperor of the Shang dynasty) gave the bride away to a less powerful and wealthy Zhou noble, she "dressed down" in acceptance of her humbler station, leaving, as is implied both here and at Gua 54.5, much room for personal growth. More of the story is told at 54.5.

11, Wai Guang

* Qabalah: Chokmah in Assiah

* Tarot: Two of Pentacles

* Astrology: Uranus in Earth

11, Quotations

* Allah is great, no doubt, and Juxtaposition his prophet. — Arthur H. Clough

* All the parts of the world are lovers, and every part of the universe is drunk with encounter. — Rumi

* when the oak begs permission of the birch

to make an acorn - valleys accuse their

mountains of having altitude - and March

denounces April as a saboteur

then we'll believe that incredible

unanimous mankind (and not until) — e.e. cummings, *XI APE*

* People do not understand that that which is at variance with itself agrees with itself. There is a harmony in the bending back, as in the cases of the bow and the lyre. — Heraclitus, fr. 117

* I am your tongue, your eye. I am your senses, your contentment and anger. Go, be detached! That one who hears through me and sees through me is you. Not only are you the possessor of the secret but you are the secret too. — Rumi

GUA 12, PI3, SEPARATING



Binary 000 111 = 07; Kun below, Qian above

12.X, Overall Image

Heaven and earth do not interact

Separating

The noble young one, accordingly,

conserves virtue and avoids trouble

Not allowing himself luxury in the form of compensation

A sacred kind of sadness and heartbreaking beauty accompany the fall. A cold and indolent sky torments a field of parched grain. You envy those geese going south, going their own separate ways. The parasites and the rot do have their proper places. Half of the healthiest forests are death and decay. Not growing is not a stagnation. Nations, cultures and civilizations have their autumns as well, wherein the parasites might well belong, when decay might be a good thing. But there is not much here for a sage or great leader. They may become uninvolved and withdraw to conserve their resources, not taking bait, not giving wrongness something to rally and live for.

12.0 Separating*

oneself from inferior people*

Those **not worth the young noble's loyalty**

Greatness departs, smallness arrives

Greatness is done here. The small move in and seize power. All intelligence leaves the masses. Now petty tyrants, passive aggressives, parasites and looters take over the kingdom. Scavengers gnaw on what's left. Do not fear the wolves here: selection brought evolution this far. Beware instead of sheep in sheep's clothing. The wolves might be their salvation. Priorities now are established by polls, and values by a vote. Rules will stand in for ethics. Majorities stand just as ready as any dictator could be to play the part of the tyrant. The will of the people is only peer pressure writ large, like mob rule but in slower motion. A world goes numb as the work of our glorious progress is left to decay and gravity. The middle ground is barren, more tedium than toil. How many times have we done this now? How many cultures collapsed has this one oracle seen? And yet this is how things should be. The things which have failed to merit survival fail to survive; things which are not sustainable cannot be sustained. How evolved and smart can we be and not learn this? So what are young nobles to do here? Just leave things? Or leave things which can be rediscovered next spring?

12.M, Key Words

Disjunction, discontinuity, disengagement, pulling apart, alienation, indifference
Denial, negation, division, schism, pettiness, aloofness, apathy, numbness, decay
Stagnation, entropy, disorder, decadence, standstill; to misunderstand, disapprove
Ignorance, small-mindedness, lowest common denominators, leaders out of touch
Stratification, abstraction, disintegrity, disarray, dissonance, disharmony, discord,
Non-participation, non-cooperation, negating and the need to negate, wrongness

12.G, From the Glossary

pi3 (to be) inferior, wrong, worthless, decaying, bad, stagnant, stagnating, disintegrating, alienated, inappropriate; (to) deny, refuse, stop, negate, disapprove (of), separate (from) (s, ed, ing); on the contrary; not, if not, or not, not do; (a, the) standstill, stagnation, separation, disintegrity, negation, denial, incoherence; [entropy]; what is not so; not, wrong; also pronounced fou3: to not be, if not, if out of

12.T, Tuan Zhuan

Separating oneself from inferior people

(Who) are not worth a noble young one's loyalty

Greatness departs, smallness arrives:

When this occurs heaven (and) earth do not interact

And so the myriad beings do not communicate

High (and) low do not interact

And so all under heaven lack government

Within (is) darkness and without (is) light

Within (is) weakness and without (is) strength

Within (are) the common people and without (is) the noble young one

The common people's principles prevail

The noble young one's principles fade

12.1, 1st 6, Zhi Gua 25: Wu Wang, Without Pretense

(Fan Yao 25.1: with no pretense, to go forward is promising)

Pulling up thatch grass roots

And with this, another cluster

Persistence is promising and satisfying

12.1x *Pulling up thatch grass, persistence (is) promising:*

The purpose remains noble

Things just begin to feel and go wrong. Already a cluster of citizens know it, but it isn't the old and wise ones: it's mostly young sprouts, and a handful of older artists and poets. The network begins underground, to counter the culture. As if informed by some hidden connections, they begin to uproot and then to transplant themselves. The fabric of things connected already makes up in microcosm a new, little culture and seed for the mulch of the past. Radical means from the root, and so it is true that this group gets carried away before wisdom has come to full bloom. But what they leave behind is in an advanced decay and away is where they should go, a homeless band of refugees, not yet wise to tactics and stratagems, yet mature enough to get out from under a failing system. The tribe they now belong to is far, far older than this.

12.2, 6 2nd, Zhi Gua 06: Song, Contention

(Fan Yao 06.2: unable to contend, village escapes suffering)

Embracing servitude

The common one's promise

Is the mature one's worthless fulfillment

12.2x *The mature one's worthless fulfillment:*

Avoid the herd's distractions

The decadent civilization makes up a world all its own. Its principles and its truths will define themselves into existence and just hang there with nothing to stand on, with only a little past and a little less future, in some void between heaven and earth. Its laws are its order and its coin its religion. A sage will lose most of his family, and mature human beings will question their own mental health. The people are sold on their sins and then get sold on salvation. And whoever holds praise and forgiveness is master. Want some roundabout power? Establish your place in a victimized class, then come forth to claim special privilege. The system is rigged, there is no way to get free here. So how do you win with self-rule forbidden, when you prize a clear conscience above the rules of the game? You do a great job choosing your battles.

12.3, 6 3rd, Zhi Gua 33: Dun, Distancing

(Fan Yao 33.3: tangled retreat, anxiety, distress, manage help)

Embracing the unworthy

12.3x *Embracing the unworthy:*

The position is not appropriate

We all have heard some story of a man who loses his life while saving a dog or a chicken. Society does this too when it loses sight of objectives and tries to move past selection. They will scold: Don't be judgmental, or ask: Why be so negative? All things are relatives to all other things, in the interest of fairness, all things are just being equal. Buried under this hooey is a primate's cortex that begs them to stop and look to first needs first. But the lowest common denominator does not want to hurt its brain, so looters and leaders weigh the same, principles go unchallenged, excellence is perversely rejected and authority cannot even question itself. Simply existing has the same value as working a lifetime on merit. Sometimes there is a great weakness in numbers. You must have a value to say that this is not worth it.

12.4, 9 4th, Zhi Gua 20: Guan, Perspective

(Fan Yao 20.4: observe country's splendors, visit the sovereign)

Having higher purpose is not a mistake

But this **kind of thing differs from happiness**

12.4x *Having higher purpose is not a mistake:*

The intentions (are) carried out

There are higher laws than the kingdom's, higher mandates and purposes than kings either give or follow. There may never be social pressure to step up or reach up and grasp these. Almost all the rewards are given for being some bland kind of normal, so praise and support will not be pouring in. But deep inside the mammalian brain, a mind wants its social support. Not selling out has a steep price as well. The person of conscience, the one who is able to give or withdraw consent, who claims the right to civilly disobey, who looks more often to the next generations than to the next appointment, is not overwhelmed with rewards. The transformation of humankind is called the great work and not the big fun. But higher purpose is not about gain, it is that you must give and can't stop. Happiness will measure things elsewhere.

12.5, 9 5th, Zhi Gua 35: Jin, Expansion

(Fan Yao 35.5: regrets pass, loss or gain, to go is promising)

Easing out of separation

The mature human being's promise:

This passes, that passes

As surely as mulberry seedlings

12.5x *The mature human being's promise:*

The position (is) correct (and) appropriate

The end of a difficult time is approaching. What has rotted and decayed begins to be known as compost and mulch. Now the small things that are growing are the young and their hopes for a better tomorrow. As each full set of seasons will bring its own lessons to bear, and several bring history's teachings, the flexible young one is now given learnings to lean on, about what went wrong in the past. Against the ill winds that we now know are out there, we stake our hopes for a future. Mulberry seedlings might pass in a couple of ways, but we want them to outgrow the need for the stakes and this means living and breathing, provisional plans, a healthy mix of the firm and the flexible. Later a grove of strong trees might even change the climate. For today through twenty years hence, life is reconstitution: the roots are fed well enough now.

12.6, Top 9, Zhi Gua 45: Cui, Collectedness

(Fan Yao 45.6: offering counsel, weeping, sniveling, no harm)

Overcoming the separation

At first denial, then rejoicing

12.6x *Separation* ends (and is) then *overcome*:

(But) how could this be sustained?

The wheel of fortune has come back around, spun off a new group of bright-eyed young sages, carried away an old load of dimwits, with their baggage of hope and despair, their little deaths and rebirths. Neither will joy last forever, although from what it has just undergone it can learn to last a bit longer, assuming some lessons in expectation and gratitude. The good and the true will not hold themselves erect. A higher order is endless work, as life is work against heat-death and falling apart. Have we learned yet why up and down are so oft interchanged? To look first for the longer trend and a larger arrangement? And above all, why do we seek our security in things that we don't think will change? Change is so foreign and scary to people they would choose endless boredom, or endless damnation, if only these be eternal.

12, Dimensions

pang tong gua (opposite): 11, Tai, Interplay

qian gua (inverse): 11, Tai, Interplay

jiao gua (reverse): 11, Tai, Interplay

hu gua (nuclear): 23, Bo, Decomposing

shi er di zhi (12 branches): Sovereign Gua, 7th Moon (Sep)

12, Notes

* 12.0 *Pi* is often translated 'obstruction' but this misses the point entirely. Here the two forces are going their own separate ways: the problem is that they are *not* interfering with each other.

* 12.0 The inferior person (*fei ren*) is not the same as the common or the average person (*xiao ren*), although the *Tuan Zhuan* and *Xiao Xiang* fail to make this distinction. The latter term is value neutral, the former is value negative. Although the net effect of an excess of commonness is still *Pi*, or *entropy*, this is attributable more to simple ignorance and ethical infirmity (*bu gang*) than to evil, or arrogant ignorance or moral depravity. The inferior may be seen as entropy's vanguard. There is a proper place in the world for the common person, no proper place for the inferior person.

12, Wai Guang

* Qabalah: Briah in Yetzirah

* Tarot: Three of Swords

* Astrology: Neptune in Air

12, Quotations

* Tie two birds together. They will not be able to fly even though they now have four wings. —Rumi

* Looking aside: let that be my sole negation. —Nietzsche, *Joyful Wisdom*

* It is a tale told by an idiot, full of sound and fury, signifying nothing. —Shakespeare, *Macbeth*

* What loneliness is more lonely than distrust? —George Eliot

* Corruption / never has been compulsory, when the cities lie at the monster's feet there are left the mountains. —Robinson Jeffers

* Monsters exist, but they are too few in number to be truly dangerous. More dangerous are the common men, the functionaries ready to believe and act without asking questions. —Primo Levi

* More harm has been done by weak persons than by wicked persons. —Harry Kennedy

* It is no measure of health to be well adjusted to a profoundly sick society. —Krishnamurti

GUA 13, TONG² REN², FELLOWSHIP w/ OTHERS



Binary 101 111 = 47; Li below, Qian above

13.X, Overall Image

Heaven accompanies flame

Fellowship with Others

**The noble young one, according to kind and family,
distinguishes the beings**

In view of star-spattered heaven above, a flame rains its sparks into night, each spark a star, adding its point of light. Around this, a constellation of wide-eyed hominids perform their rites to the grand design. And the sage is found among them, fostering the fellowship with analogies, distinguishing the beings by family and class, to draw things together, not cut them apart. And yet he will keep all relevant scales in mind. The fire does not enlighten the night, but the flame will make for a focus in common, a unifying vision, a bonding experience and quite a little spectacle. So gathered here we agree to disagree, exchange the best of our stories and songs, make our peace.

13.0 Fellowship with Others on the frontier

Fulfillment

Worthwhile to cross the great stream

And worth the noble young one's persistence

The little groups huddle together, at least well enough to find warmth and keep up their courage and hope. In the midst of each circle, the radius point, is one thing held in consensus, a thing believed in, an interest or goal, a line of descent or a niche in the world. But the stars give humankind far too much room for agreement, no one school of thought can possibly fill all the available space. Thus we push and branch outwards and cover this sphere and peer into space from all different angles and the oddest directions. And so the search for the greater world means going across the great waters, across our cultural boundaries, across the ages of time, outside of our niches and sometimes out of our minds. After ages of trials and wars, the clans start to take steps towards consensus, overcoming our disparities by returning to our old common grounds. But we share much fantasy still, including the notion that there is one truth and that only one school may own it. We yet need the breadth of all of our minds to get around all of our problems. Our hope is as much in seeing things not the same way. Our frontier isn't the known: is that not the whole point of frontiers?

13.M, Key Words

Society, social organization, human association, classes of people, community
Extended family, fraternity, agreement, coalition; crossing cultural boundaries
Ethnocentrism, anthropocentrism & xenophobia; common purposes & causes
Mutual endorsement and admiration societies, like-minded people, consensus
Schools of thought, group-think, cultural diversity, relativity of mores & values
Belief systems, collective associations, mass follies; symposiums, convergences

13.G, From the Glossary

tong2 (to) agree, assemble, assimilate, affiliate, associate, belong, come together, commune, partake in, conform to, congregate, converge, concur, gather, harmonize, identify, join, make uniform, share, unite (s, ed, ing) (in, with, to); (to be) alike, all, as one, colloquial, concordant, conforming, consensual, equal, identical, identified, in the company of, like minded, one, one with, similar, the same, united, together with, unanimous.; (a, the) community, assembly (ies), associates, association, colleagues (of), agreement, convergence, fellowship (with), meeting, joining, gathering, harmony, identity, oneness, partners, sameness, unity, union; of the same ...; fellow...; simultaneously, concurrently; and, with, as well as

ren2 (a, the) person, people, man, woman, one(s), other(s), another, human being, individual (s); each (one), other persons/people; anybody, anyone, everybody, everyone, somebody, someone (else)('s); some, those; humanity, humankind, mankind, society; character, citizen, fellow, folk; inhabitant, member, occupant, participant, persona, personality, population, personnel, staff, role; (in) adulthood; (of) maturity; (to be) human, adult, grown, mature; humanity's; (a, the) person's, people's, occupant's; fellow-; -body, -man, -person, -ist

13.T, Tuan Zhuan

Fellowship with others

The flexible finds a position, gains the center
and resonates with the creative

So this is called *fellowship with others*

Fellowship with others says that

Fellowship with others on the frontier (is) fulfillment

Worthwhile to cross the great stream

(Meaning) higher order endeavor

Refinement (and) clarity make use of strength

The central (lines) (are) correct (and) correspond

The noble young one (is) principled

Only *the noble young one* develops the capacity

To comprehend the direction of all under heaven

13.1, 1st 9, Zhi Gua 33: Dun, Distancing

(Fan Yao 33.1: withdrawing tail in trouble, not useful to go)

Fellowship with others at the gate

Not a mistake

13.1x *Departing the gate (in) fellowship with others:*

Given this, who is *in error*?

The fellowship meets at the gate, sharing rumors and stories, pestering the visitors for news of a large world not very distant, getting big earfuls of wondrous reports, of a world of difference out there. Common cause is so easy here, but they start to poke their noses out into the larger world, not yet funneling out, not ranging far and wide. They begin to speak about going beyond and plan their first adventure, from the threshold of this gate to the first great shore, beginning to open to newer ideas. Some men devour their enemies, some eat their fallen comrades, while another tribe buries good meat in the dirt. This must be witnessed by someone! As a child leaves crib, a youth leaves home, a man leaves province, the sage leaves nations to embrace a whole earth and siblings across the great waters. But first is the first great shore.

13.2, 6 2nd, Zhi Gua 01: Qian, Creating

(Fan Yao 01.2: see a dragon in the field, meet a mature one)

Fellowship with others only within the clan

Embarrassing

13.2x *Fellowship with others (only) within the clan:*

An embarrassing course

Communities of interests not shared are not wrong, nor is seeking ground not held in common. Yes, others are different. And other races and cultures are different, even under their skin. But no more different than one of your eyes from the other, giving a disparity that allows a perception of depth. This fellowship admits only one clan. They only seek similarities to their own superior persons. Thus even their gods look like members. They will fashion and arm their devils from everything not their own. When they journey across the great water they drag the familiar along and make a big deal out of spreading their ways. They think of themselves as especially chosen and as given the only truth. But this is inbred and incestuous. And thus they spawn monsters while thinking to breed some superior race. Superior man is their sacrifice.

13.3, 9 3rd, Zhi Gua 25: Wu Wang, Without Pretense

(Fan Yao 25.3: tethered ox, drifter's gain, townsfolks' disaster)

Caching weapons in the underbrush

Climbing one's highest hill

Three years without rising up

13.3x *Caching weapons in the underbrush:*

The rivalry (is) strong

* *Three years with no exuberance:*

Security in action

He really tried hard to find fellows among the others, but his trust is easily broken. In life one can reach out to many wrong someones. Imagine your view of the odds when this happens on the first trip beyond. It might take three years to come back. Suspicion mounts. When looking for possible enemies the suspects are everywhere; any divergence or slight disagreement means enmity. Thus he makes no loud noises, no demonstrations, no startled movements. But as safe as these years might be from attack, they are also silent, empty and joyless. Better to use those years up on the hill as time to ponder the broader horizons, the view from the top to look for better ways down and to learn what he thought was coldness was not really caring. Have three years been wasted? Not if one's real opponents are now known as fear and mistrust.

13.4, 9 4th, Zhi Gua 37: Jia Ren, Family Members

(Fan Yao 37.4: enriching the family, full of promise)

Mounting those battlements

But not capable of attack

Promising

13.4x *Mounting those battlements*

Means that *nothing can be done*

* *One's promise*

(Is) due to being distressed and then revising the principles

Equipped to face the great world with a courage and caution both learned at home, he takes the evening watch and climbs the town's wall with his spears, more ready for encounters in the sense of self-defense. Scouting from above, awaiting some sign of foes to menace his line, his gaze keeps coming back to the grizzly band of tough looking nomads camped outside of the gate, scarred up, missing limbs and presumably teeth. They are probably telling insightful and humorous stories, but he hears only ominous mumbling. That's a kerchief on the big one's belt, not scalps. At least from up here he can watch how people behave, although this is less than the wealth of those stories. He dares not open the gate and invite them in to dinner. Going out would change him. Is he not a captive here, in this his own home town?

13.5, 9 5th, Zhi Gua 30: Li, Arising

(Fan Yao 30.5: tears streaming like water, grief, good fortune)

Fellowship with others begins with wailing and weeping but then follows with laughter Mighty armies can entertain each other

13.5x *Fellowship with others* with such a *beginning*:

Through balance (comes) orientation

* *Mighty armies entertaining each other*:

Praising each other's abilities

We are forced by our fate into fellowship and condemned to this earth with billions of parasites: the poor ones intrude on our pockets, sick ones intrude on our health, old ones discourage our lofty ambitions and dead ones remind us too much of time. Those with a different language or color are not much better than beasts. And only two men with bad will, armies and opposite views, can double all of these problems. Those who have crossed some great streams in their lives and longed for home from the far distant shores, know that these others are not the alien beings portrayed in the struggles for power. Some might think to ask: what or whose needs do the enemies serve? No social contract cannot be rewritten. No rules of engagement are sacred. Enjoying diversity overcomes differences better than making both sides the same.

13.6, Top 9, Zhi Gua 49: Ge, Seasonal Change

(Fan Yao 49.6: leopard transforms, common folk change masks)

Fellowship with others on the frontier Nothing to regret

13.6x *Fellowship with others on the frontier*:

The goals (are) not yet achieved

Let's end the debate with a compromise: Some of us evolved and some never did. Perspective softens frustration - great things take time in large portions. So today a few of the males rejoice with some of the females in the high mountain meadows and wide open fields. This world is not yet at peace, nor is humankind more than halfway evolved. No guarantees exist of continued human existence. The greatest truths are still mysteries. No creature comes down from the sky to right all wrong. Nor yet has the night sky returned a glad echo. The cosmos is quiet and still much too big. This tribe which has gathered this day is a marginal fringe on an uncharted ground. But the cult is the seed of a culture and humankind is best adapted to live in these small bands. Below in the meadow life embraces life. Good things begin.

13, Dimensions

pang tong gua (opposite): 07, Shi, The Militia
qian gua (inverse): 14, Da You, Big Domain
jiao gua (reverse): 14, Da You, Big Domain
hu gua (nuclear): 44, Gou, Dissipation
shi er di zhi (12 branches): No Family

13, Wai Guang

- * Qabalah: Tipareth in Yetzirah
- * Tarot: Six of Swords
- * Astrology: Sol in Air

13, Quotations

- * The world does not know that we must all come to an end here, but those who know it - their quarrels cease at once. — Buddha, *The Dhammapada*
- * The bowels of existence do not speak to man, except as man. — Nietzsche
- * “Know thyself” is a good saying, but not in all situations. In many it is better to say “know others.” — Menander
- * No man can have society upon his own terms. If he seek it, he must serve it too.
— Emerson
- * A wise man associating with the vicious becomes an idiot; a dog traveling with good men becomes a rational being. — Arabic proverb
- * Whoever is not a misanthrope at forty years can never have loved mankind.
— Sebastien Chamfort
- * The only thing you will ever be able to say in the so-called 'social' sciences is: "Some do, some don't". — Ernst Rutherford
- * Hell is other people. — Jean Paul Sartre
- * A wise man gets more use from his enemies than a fool from his friends.
— Baltasar Gracian

GUA 14, DA4 YOU3, BIG DOMAIN



Binary 111 101 = 61; Qian below, Li above

14.X, Overall Image

Flame in heaven above

Big domain

The noble young one, accordingly,

suppresses the bad and promotes the good

Accepting heaven's terms and higher laws

Flame from the skies: the squandered power of affluent suns, a trust for the wise and the strong, is fought for and over by proud humankind. Much of earth's mass is made of precious metal, first fused in the cores of stars; the precious jewels were made in the depths of our world. We are not smart enough to claim these in place, so we mine and extract our few insignificant bits and then, with our fires and flames, we make choices and values to guide them. We, too, are as gods, really small ones, authoring good and evil, trying to add a clearer perception to strength. Such powers command by their nature, but this all begins with the power to give things a value.

14.0, Big domain

Supreme fulfillment

Amounts and degrees of possession and power are not any measure of greatness. To admire or want things in proper amounts and degrees gives them worth. Folks somehow come up with ideas of what is good and bad, of what is worth having, or worth letting be, or worth fighting for or against. The weights and standards are set. Economies and values, rates of appreciation and interest, what constitutes a prize or endowment: all these are settled and fixed into tangible things as though by silent votes. Though all of these were once verbs. We forget that to be able to treasure is as good as treasure itself. We economize and make value, we appreciate and take an interest, we prize what we love, we endow what we nurture, we option our choices, we redeem our lives, we reward ourselves with things that cost nothing. Gold is only a weight that turns light yellow. Yet we obsess with the seeming of things. A river belongs to the one who wades in, the mountains to those who can climb or admire. The wide eyed sage is the one with great holdings, dominions beyond possession, in wielding his power to give and take value. If you own the key why buy the vault?

14.M, Key Words

Possession of greatness, wealth, endowments, enrichment, abundance, affluence
Assets, dominion, domain as the home, belonging here, tenure; laying of claims
Vantage, command, territory, (spheres of) influence; enterprise, venture, credit
Value, interest, appreciation, treasuring, worth, gratitude, counting of blessings
Wealth of experience; owning one's power to assign, rearrange and revise values
Prometheus (foresight), gave fire from heaven to man; entitlement, appropriation

14.G, From the Glossary

da4 (to be) accomplished, best, better, big, complete, critical, crucial, developed, enormous, entire, extreme, far, full, fully grown, good, grand, great(er, est), heavy, high, large(r), (very, greatly) important, long, loud, major, mature, mighty, more, most, noble, noteworthy, old, overall, (more, most) perfect, pure, realized, ripe, seasoned, serious, significant, strong, successful, vast, whole, wholesome, vital; a lot of, full of, lots of; master-, (a, the) completeness, (full) development, entirety, grand(eur, ness), greatness, growth, (great) importance, largesse, majority, maturity, vastness, wholeness; a great deal, (very) much, very; already, completely, entirely, fully, greatly, thoroughly, wholly, *en masse*, well-; of (great, crucial, vital) importance

you3 (to) be, (in) being; (there, one, it, this, they, those) is, am, are, was, were, being, has, have, had, has/have been, will be, come(s) to be; (there is) one, someone, something; exist, remain, stay (s); become, arise, appear, grow, attain to, learn to be, turn into; (there) will, would, could, may, might, can (be); (this) will get; (if there) is, are, was, were; (were) there, one, it, they; have, (in) having; (one, that, they) has, have, had; has one's, have their; had (one's, their); contain, hold (onto), keep, maintain, own, retain, possess, stay; presume, assume, remember, take ... for granted; will have, (one they) (will, could, might, may) have; bring (up, about); get, achieve, acquire, attain, capture, claim, earn, find, gain, learn, take on; seize, take, took (possession of) (s, ed, ing); (to be) present, there; in possession of, possessed of, with; contained, held; abundant, rich, plentiful; (a, the) attainment, claim, possession (of); being, existence, presence; domain, dominion (in, over); what exists/is there; the, this, this one, the one in question; something; anybody, somebody, someone ('s); given this/that, this (being) given; of, about, with, for; His (especially of the sovereign), his, her, its, their; will, would ... with, to, for; -ing, -ous

14.T, Tuan Zhuan

Big domain

The flexible finds a distinguished position, in the great center,
While high (and) low respond to this
So this is called *big domain*

Its qualities (are) firmness (and) vigor and also refinement (and) clarity
Resonating with heaven and moving with the seasons
This is, accordingly, *supremely fulfilling*

14.1, 1st 9, Zhi Gua 50: Ding, The Cauldron

(Fan Yao 50.1: cauldron's upturned feet, expelling the stagnant)

Having no commerce with trouble

To never be wrong

A hardship, but otherwise not a mistake

14.1x *The big domain (of) first nine*

(Is a) *lack of commerce with trouble*

He remains down below to watch those above become slaves to their cravings for wealth, compromise themselves for bad dreams, sell their souls for false promises. He wants to be free of this servitude and to have no commerce with something so harmful. He might be right about what is inferior here. The propertied classes may spend their whole lives to command no more than the power to rearrange what they look at. But if the real wealth is a freedom, he will never find it in this much aversion to common human traits, or by twisting up his eyes at every evil he can find. A true wealth moves, interacts and makes changes, and it may or may not have its uses for big bags of money. If scowling is hard on the stomach maybe it's bad for health. So why not instead set compelling examples of a noble and wholesome simplicity?

14.2, 9 2nd, Zhi Gua 30: Li, Arising

Fan Yao 30.2: golden radiance, most promising

The great wagon is for loading

Have somewhere to go

Nothing is wrong

14.2x *The great wagon (is) for loading:*

To add to the middle (means) to be without loss

Great wealth is like this great wagon, waiting to be loaded or emptied, with a value in either condition: loaded means it is useful, emptied means it is mobile, ready to respond to the unforeseen chance. Wealth depends more upon what is moved, and the movement itself, than upon what is owned or contained. It might make just as much use of things which it does not have. And rolling stock is not just something possessed, it needs to get dirty and worn. As long as the supply is moving towards the demand, wealth grows. Try hauling cargo both ways, moving in both directions with things in demand. Free trade will see all sides advance. Then you can love your work, get paid to travel and have a clear conscience as well. This is like rubbing the portly belly of luck. You are this vehicle here. Cargo is neither you nor your future.

14.3, 9 3rd, Zhi Gua 38: Kui, Estrangement

(Fan Yao 38.3: seeing wagon held up, no beginning, but an end)

The prince presents offerings to the son of heaven

The common people cannot

14.3x *The prince presents offerings to the son of heaven:*

(For) *common people*, harmful

Why not stand out on the promontory and throw gold coins at the sun? The prince donates wealth to his wealthier lord, while the commoner people cannot understand why things move in this direction. There is no clear ulterior motive, and nothing to gain by such loss. They might sooner harm themselves than be caught acting thus. And herein there may be a clue. You cannot hold flame from the skies in clenched hands, so if you want to grasp, grasp that wealth is all about circulation. In theory, such offerings are not made to get more in return, but to work on your worthiness, to express your gratitude, to offer up trust that good will come back around and to practice the sun's way with wealth. For the gifted ones the higher power is giving. The needy cannot escape real needs and they cannot move on until these are met.

14.4, 9 4th, Zhi Gua 26: Da Chu, Raising Great Beasts

(Fan Yao 26.4: a young bull's corral, most promising)

This is not one's own domain

No blame

14.4x *Not being (in) one's own domain, no blame:*

Wisdom distinguishes plainly

Some say that we own this world by virtue of having laid claims. Some say that we inherit it from those who came before us. Some say we borrow it from people yet to come, a distant seven generations from now. And another group claims that it won't be truly possessed by human beings at all. If we are to survive, in any pleasant way, we will learn that these property rights are nothing more than a trust, for the whole of life to come, all of the myriad beings, including those beings who might become more and better than human. Our rights are to the use of the fruits, not to cut down the tree, not because any one of us says so, but because some day time and the facts will insist. Wealth is more than attracting the priciest brides, or stoking the envy in those less well off. But dominion is really no more than making ourselves at home.

14.5, 6 5th, Zhi Gua 01: Qian, Creating

(Fan Yao 01.5: dragon in flight, rewarding to see a mature one)

Their truths resemble commerce

If also dignified, promising

14.5x *Their truths resemble commerce:*

Confidence serves to manifest the purposes

* (It is) *assuming dignity* (which) leads to *good fortune*,

Naturally, and avoiding pretense

Culture, economics, genetics and climate all obey similar rules. However complex and chaotic these seem to be, little bits of knowledge can normally be applied to alter the outcomes or nudge them further from random. The first or most useful of these is to take some measure of charge over things inside your power and not be a victim or a leaf in the wind. Things in your power might not include the whole world, but things like your hands, your wings, your mind and your values. When you merely do as you're told the game will play you. Quantity, not quality, will be master and the size of your pile will measure its value. It's no wonder the junk that such piles collect. But a metaphor of commerce does not need to cheapen things. Free minds and markets are for sovereigns great and small. Our hope lies in merit and dignity.

14.6, Top 9, Zhi Gua 34: Da Zhuang, Big and Strong

(Fan Yao 34.6: billy goat butts hedge, problem is opportunity)

Assistance comes from heaven

Promising

Nothing cannot be turned to advantage

14.6x *Big domain at the top* (is) *promising:*

Through heaven's assistance

Heaven help us! What shelter is this with no roof or lid? How easily blessings are gained from the stars! All the space and time we can use, in parsecs of permission. If you have the proper attitude, protection even covers poverty and loss, while doing nothing to prevent them. The trick is to keep vision lively, to keep looking around, down in appreciation or up in awe, back in reflection or ahead in hope, and sideways for things that you missed. It's the one track mind that misses the riches, the favors, the wealth, the solutions to problems and the ways out of trouble. This is all spread before us, all of the clues that we need. The greatest gift is our gratitude: it's this that makes lots of stuff treasure. And divine guardianship is our maintenance problem: it works best when we work on our value and worth and stop taking life for granted.

14 Dimensions

pang tong gua (opposite): 08, Bi, Belonging
qian gua (inverse): 13, Tong Ren, Fellowship With Others
jiao gua (reverse): 13, Tong Ren, Fellowship With Others
hu gua (nuclear): 43, Guai, Decisiveness
shi er di zhi (12 branches): No Family

14, Wai Guang

- * Qabalah: Chokmah in Atziluth
- * Tarot: Two of Wands
- * Astrology: Uranus in Fire

14, Quotations

- * The ass loaded with gold still eats thistles. —German proverb
- * Natural wealth is limited and easily obtained; the wealth defined by vain fancies is always beyond reach. —Epicurus
- * I desire ... to leave this one fact clearly stated: there is no wealth but life.
—John Ruskin
- * Let him go where he will, he can only find so much beauty or worth as he carries. —Emerson
- * From the Sun did I learn this, when it goeth down, the exuberant one: gold doth it then pour into the sea, out of inexhaustible riches, so that even the poorest fisherman roweth even with golden oars! For this did I once see, and did not tire of weeping in beholding it. —Nietzsche, *TSZ* *56-3
- * Valuing is creating: hear it ye creating ones! Valuation itself is the treasure and jewel of the valued things. —*ib.*, #15
- * Your true value depends entirely on what you are compared with. —Bob Wells
- * The chief value of money lies in the fact that one lives in a world in which it is overestimated. —H. L. Mencken
- * The price is what you pay; the value is what you receive. —Unknown

GUA 15, QIAN₁, AUTHENTICITY



Binary 001 000 = 08; Gen below, Kun above

15.X, Overall Image

Within the earth is a mountain

Authenticity

The noble young one, accordingly,

diminishes the excessive and adds to the deficient

Appraising things with fair allocation*

The mountain stands in its past and future tense. Beyond its youth and its old age, in both directions, is earth. The level horizon hides the distant peak, while another peak stands just under the surface. Seen from time's great perspective, the greatest of things has its end. To find that end does not diminish a thing. To admit our own ends and limits does not diminish ourselves. This speaks of an equity, and not of an equality, not of making high things low or low things high, but adding some missing perspective and finding things as they are, from various points of view. We may see an excess and take some away, we may see a need and fill it, but this is just fairness.

15.0, Authenticity*

Fulfillment

The noble young one gets results

Earth exalted above the mountain? It just is, like an everyday suchness. Why do we wax so hyperbolic and try to turn things into poems? We do not need to level things either: high is high, except from above; we are small, except to the bugs. Modesty is simply insistence that growth be honest and sure, and to be rid of what interferes. Things are brought to completion and closure. It is too hard to keep things in all of their proper contexts if we do not know where things end and their contexts begin. To be genuine, fair, authentic or modest might mean declining a particular honor, or dismissing a point of pride, but real, rock-solid modesty is not about how one declines or accepts an honor, or refuses to allow a little pride. It's all about giving honor where due, and knowing where pride has its boundaries. We hear how the world is perfect just as it is. Why must we be so extreme? Why do we even presume to speak of perfection? The world is what it is. Cash those dreams in for cash value and what you have left is much more stupendous than perfect. It moves along fine as it is with accidents, defects and all. We seem to want to deceive ourselves forward.

15.M, Key Words

Due regard, respectfulness, to honor others according their merit; ordinary reality
Genuine, unpretentious, unassuming, modest, accurate, realistic, honest, authentic
Consistent, in excess; basis in fact, surety, solidity, firmness, stability, sobriety
Curtailed the superfluous, parsimony; thoroughness, realism; rocks in the rough
On solid foundations; exacting appreciation, accurate assessment, groundedness
Simplicity, nothing extra or extraneous, restraint, limiting to the most stable form

15.G, From the Glossary

qian1 (a, the) authenticity, respectfulness, respect, modesty; (to be) unassuming, authentic, respectful, yielding, deferent, reverent, humble, modest; deficient

15.T, Tuan Zhuan

Authenticity (means) *fulfillment*

The heavenly principle completes the lowly
With honor and clarity

The earthly principle (is) humble,
(Even) while moving upwards

The heavenly principle diminishes the superfluous
And adds to *the modest*

The earthly principle transforms the superfluous
And replenishes *the modest*

Ghosts (and) spirits (both) haunt the superfluous
And enrich *the modest*

The human principle resents the superfluous
And applauds *the modest*

Authenticity ennobles and exemplifies
(Being) lowly and yet not easy to exceed

The noble young one has results

15.1, 1st 6, Zhi Gua 36: Ming Yi, Brightness Obscured

(Fan Yao 36.1: in flight, drag wing, fast, but go somewhere)

Authentic modesty in the noble young one

Is useful in crossing great streams

Promising

15.1x (The) *authentic modesty* (of) *the noble young one*:

Humility (is) a means to self-mastery

He appears to be nothing special. He does not look or speak like a noble, does not look or speak like a beggar. He might not be suspected of harboring one thought, much less a boat and big plans to cross the great stream. This might not be known even after he's gone. It is not that he has no light to spare, but that he has it invested, with no light to squander. Nearly invisible, yet not seeming mysterious, he keeps to himself and attracts no distractions or challenge, simply doing the work that needs being done and pacing himself for the journey ahead. Modesty here is his method, made to serve greater ambitions. Quiet competence and humble simplicity will take him from this shore to highest adventure. So is a big plan to cross the great stream then immodest? Yes, if he fails to make it. He will not know this until he's across.

15.2, 6 2nd, Zhi Gua 46: Sheng, Advancement

(Fan Yao 46.2: sincerity precedes the reward in spring sacrifice)

Expressing modesty

Persistence is promising

15.2x *Expressing modesty, persistence (is) promising*:

The inner affections (are) found

If you don't tell them you're modest, then how will they ever know? And since they will not read your mind, express your skills, your needs, your desires, your want of an opportunity and your worthiness to take it. An honest modesty, straight from the heart, can feel great about itself. Doors open for virtuous ones and good information can open those doors. Sometimes being appreciated will help both the cause and its outcomes. The cultivation of virtue is often a long and thankless task, so why not see some rewards here? Modesty is not self-effacement, nor shame in being imperfect. It might be announced, or even decreed, without inviting a fall. Outward signs and behavior are not disallowed. The wrongheaded sort of humility that berates itself in court is just a perverse form of vainglory. To silence modesty is to confuse the two.

15.3, 9 3rd, Zhi Gua 02: Kun, Accepting

(Fan Yao 02.3: restraint in display is suited to persistence)

Diligent modesty in the noble young one

Gets results

Promising

15.3x (The) *diligent modesty* (of) *the noble young one*:

The myriads of people concur

Industrial strength modesty. His dedication and competence are inspiring of awe, but he got this way by being modest and attending to what was real. He is good at what he does and he has no doubts about this. Now, as the work begins to see some rewards, people gather around with compliments and praise. But he sends them on errands and starts them on projects, too busy to dwell on the honors, and applies the energy saved by not doing what is not needed. Does this mean that the work is not done for reward? He must be concealing some happiness, or smiling a little inside. Maybe it means that the work is simply not done and greater enjoyment is already had in its doing. It's the same thing as not speaking out when your silence allows you to listen and learn: it's as far from done as from wisdom, but working on it still.

15.4, 6 4th, Zhi Gua 62: Xiao Guo, Smallness In Excess

(Fan Yao 62.4: not beyond greeting others, and heedfulness)

Nothing cannot be turned to advantage

With candid authenticity

15.4x *Nothing cannot be turned to advantage*

(*With*) *candid authenticity*:

(This is) not against the rules

If it is best not to err, is it then second best to err on caution's side? Or is it best to step forward with candor and boldness? If you step forward and tell it just like it is, might you not learn a bit sooner whether or not you were wrong? When the rabbit stops to consider himself, the hawk makes a mess of his plans, but when he covers in fear of the hawk he starves. So rabbits who live to make more of their kind will hop along in the middle. The same applies here. Between a humble silence and all of the things you can say, a middle way will use a plus and a minus to better effect: speaking simply and true, to the point, to the king, to complete strangers. Modesty and candor are learning tools, on learning curves, taking little for granted, making few assumptions, but above all, asking questions and honoring others where due.

15.5, 6 5th, Zhi Gua 39: Jian, Impasse

(Fan Yao 39.5: at a major impasse, companions appear)

No enrichment by way of these neighbors

Worthwhile and useful to occupy and subjugate*

Nothing cannot be turned to advantage

15.5x *Worthwhile (and) useful to occupy (and) subjugate:*

To expedite without permission

Some serious trouble has come and gone and your good for nothing neighbors just sat by, doing nothing to help. What is a modest and authentic sovereign to do here? What right might you have to step in and alter their ways? What foundation might you have to assume that you are superior, that you know what is best for the others? How could this conquest be modesty? To show them good taste by grabbing their hair and rubbing their faces into your own fine cooking? And do it all for the good of the conquered? Are not the criteria relative? You already know from recent events that these folks are not your true friends. To act on good information is not the same as to act on a presumption. Is it enough to know that you have waited this long and examined all these questions? Is it now time for them to learn who their friends are?

15.6, Top 6, Zhi Gua 52: Gen, Stillness

(Fan Yao 52.6: authentic stillness is promising)

Expressing modesty

Worthwhile and useful to mobilize the reserves

To discipline home town and province

15.6x *Expressive modesty:*

The goals (are) not yet achieved

* An appropriate *practice to mobilize the reserves*

To discipline home town (and) province

Modesty gets big ideas and even a little ambition. Modesty takes command and it might even make a conquest. One need not be limp to be humble, or passive to be retiring, merely in earnest and honest. Modesty can express itself as often as any old rooster might do. Modesty can set armies marching as often as arrogance can, it can seize the reins of power as often as greed. The difference is due regard, and the good aim of good means to good ends. This means to begin with the failures and flaws all your own and the problems you have on the home front. Hypocrisy is immodest and it cannot lead by example. To conquer their own worst enemies is too much of a battle for most, so they must find their enemies elsewhere, or they fabricate some where none can be found. Fixing yourself is extremely ambitious.

15, Dimensions

pang tong gua (opposite): 10, Lu, Respectful Conduct

qian gua (inverse): 16, Yu, Readiness

jjiao gua (reverse): 23, Bo, Decomposing

hu gua (nuclear): 40, Jie, Release

shi er di zhi (12 branches): Gen-Dui Family

15, Notes

* 15.0 The rendering of *qian* as 'humility' is misleading. This subject is better covered in Gua 62. This has little to do with the practice of self-effacement, which is more often than not inauthentic. *Qian* is to know things as they are, even if they are great. The Gua *Ci* and *Yao Ci* are more emphatic about this than the Wings, which under Confucian influence might favor underestimation rather than the precise assessment that the *Zhou Yi* is recommending.

* 15.X This means something entirely different from a more usual translation of "weighing things and making them equal." This "handicapping" would actually be to appraise things falsely.

* 15.6 It was interstate propriety, if not unwritten law, to offer emergency relief to neighboring states in times of crisis. This refers to a neighboring state refusing to do so, probably looking for political advantage in the neighbor's misfortune.

15, Wai Guang

* Qabalah: Chesed in Assiah

* Tarot: Four of Pentacles

* Astrology: Jupiter in Earth

15, Quotations

* My mistress' eyes are nothing like the sun;

Coral is far more red than her lips' red ...

I love to hear her speak, yet well I know

That music hath a far more pleasing sound:

I grant I never saw a goddess go;

My mistress, when she walks, treads on the ground ...

—Shakespeare, Sonnet #130

* But if you could hide the world in the world, so that there was nowhere it could be removed, this would be the grand reality of the ever-enduring thing.

—Zhuangzi

* *Entia non sunt multiplicanda praeter necessitatem.* —William of Occam (Entities are not to be multiplied beyond necessity, a.k.a. Occam's Razor)

* We refuse praise from a desire to be praised twice. —La Rochefoucauld

* Great men are true men, the men in whom nature has succeeded. They are not extraordinary - they are in the true order. It is the other species of men who are not what they ought to be. —Henri-Frederic Amiel

GUA 16, YU4, READINESS



豫

Binary 000 100 = 04; Kun below, Zhen above

16.X, Overall Image

Thunder comes from the earth with energy

Readiness

The early sovereigns, accordingly,

composed music to celebrate merit

Enthusiastically offering this to the highest divinity*

Earth stirs, awakens, speaks out. The young sprout breaks free, lives out its homage to ancestors, simply, by carrying on. The fetus begins first to learn of its world by kicking the walls of the womb. The feedforward gives feedback meaning. Existence presses forward and outward before it develops ideas, out of balance in forward and outward directions, living, then learning, then learning to learn, and finally learning to live. The humming beings gathered, to set forth their first kings, to conduct their new music. They sang songs of praise and gratitude, inviting their gods and ancestors, their futures and pasts, to be present, carrying on all night and getting carried away.

16.0, Readiness

Worthwhile to establish delegates and mobilize the reserves

Masses in general, whether made up of people or stones, can seem very stubborn about getting carried away. But sometimes all this wants is a lead, or something to break down resistance. And then, when they go, they go wholly, with great inertia and power. Displace the right rock at the foot of the slope and the whole hill goes for a run. Just as matter and water are always ready to settle, or move down the hill, life is always ready to get up and go, to rise up and be more than it was. Any excuse for a party might do: life is a proactive force, and will turn procreative every chance it can take. Readiness is half of luck and wants only an opportunity. As an old force, much older than brains, it is sometimes hard to ensure that enthusiasms be always measured and rational. Energy joined with acceptance, movement made welcome, is power. But when a host is so moved it will want a tune and a beat to move to, and so human hosts want conductors and some lofty excuse for their being so inspired. The parts of a self are also a host. They too get elated when all of them go the same way, life affirmed, spirits high, the heart thumping cadence. But who will ask where?

16.M, Key Words

Enthusiasm, eagerness, exuberance, willingness, zest, the joyful noise, inspiration
Spontaneity, attunement, rhythms, consonance, synchrony; an optimum readiness
Acting in a timely fashion; responsive movement; prepare, provide for, allow for
Forwardness, predisposition, inclination, initiative, earnestness, encouragement
Confidence, preparedness, contentment, satisfaction; using momentum and inertia
Complacent, smug, self-indulgent; enthusiasm as Theos within, needing an outlet

16.G, From the Glossary

yu4 (to) prepare, provide, allow, (get, make) ready, prearrange, anticipate, presume, make allowance(s), take precaution(s) (for); think beforehand; be happy, be content, rejoice (s, ed, ing); (a, the) preparation, preparedness, readiness, anticipation; willingness, cheerfulness, enthusiasm, contentment; complacency, smugness, indulgence, swinishness, surplus, surfeit; responsive action, easy movement; excursions back and forth; (to be) prepared (for), ready (for); alerted, cautious, careful; willing, content (to); comfortable, satisfied, at ease, happy (with); docile; idle, remiss; preliminary, provisional; already, previously, beforehand; elephant-like, slow, heavy, ponderous, deliberate, inertial; in advance, in preparation

16.T, Tuan Zhuan

Readiness

Firmness resonates, and so the intentions (are) carried out
Responsiveness using movement

Readiness

Readiness responds with movement

Since heaven and earth (behave) like this
How much more true (this is) (for) *establishing delegates*
(*And*) *mobilizing the reserves!*

Heaven and earth behave with responsive movement

And so the sun and the moon never stray
And the four seasons do not vary
The wise ones make use of responsive movement
(*And*) as a result, punishments (and) penalties (are) specific
And the people consent

Readiness' meaningful timing (is) very important now!

16.1, 1st 6, Zhi Gua 51: Zhen, Arousal

(Fan Yao 51.1: shock, fear and alarm, then mirth and laughter)

Proclaiming readiness

Disappointing

16.1x *First six proclaims readiness:*

The resolve (is) exhausted (in) *disappointment*

Life invented and held onto enthusiasm once it had proved its utility in setting things in motion. For a feeling to do this much it needed to feel great, even greater than the beings who felt it, and this meant to exaggerate things. But this feeling is finite, and not the object or point of its own exercise, and it is subject to damage. It needs first to grow, to be nurtured and learn as it grows. It needs to be supported somewhere. Crowing about it too soon will let it all go, and all one gets for the effort are frowns, scowls and other attentions of doubtful value. Ready to go is not needy, desperate or anxious to go. To be earnest is not to be manic: such excitement is not contagious. Patience awaits a response, even if only: Let's not encourage this one. Then begin again there. You don't get a rhythm with only one beat, or the melody in one note.

16.2, 6 2nd, Zhi Gua 40: Jie, Release

(Fan Yao 40.2: hunt takes three foxes, claim golden arrow)

Resolved in stone

An unending day

Persistence is promising

16.2x *(This) day will not end, persistence (is) promising:*

Using the balance correctly

What a day this has been - and will be! You know that something special is ready to be engraved in your memory, a story to tell your grandchildren. This could be a personal best, a new standard set, an epiphany, an invention, a moment of perfect beauty, a place or a thing never witnessed before, the stuff of a legend, then myth. And for those who could not be here today, a record engraved in stone, something not to be taken away. The rhythm and tune are just right, the balance is perfection. The path to your goal simply shines. The moment comes, finds you so perfectly ready and passes, leaving you in your glory. Now what? The peak experience lets you go and trails behind you. How ready are you for yesterday? Have you been there now and done that? Let the stone carry the day. Just don't carry that stone.

16.3, 6 3rd, Zhi Gua 62: Xiao Guo, Smallness In Excess

(Fan Yao 62.3: never beyond defense, maybe attack from behind)

Wide-eyed readiness is regrettable

The slow will have regrets

16.3x *Wide-eyed readiness will have regrets:*

The position is not appropriate

There is nothing wrong with getting inspired when looking up to heroes and idols. Most of the time there will be higher powers and purposes than those we make up ourselves. But when the spirit is thought to be up on the altar and not down deep in the heart, the values may get all turned around. Soon the warrior is led by his sword, the scribe is led by his stylus, and the poor puppeteer gets jerked all around by his dummies. Movement and motive come from within, but idols won't tell you when. Imagine you want to pursue higher learning and believe that the only way is to get yourself put into school. This way of getting things done looks much to externals and to others for orders. Try showing initiative here. And if you must move yourself by using inanimate objects, then take a long pole and prod yourself from behind.

16.4, 9 4th, Zhi Gua 02: Kun, Accepting

(Fan Yao 02.4: tied up in a bag, no blame, no praise)

At the springs of readiness

There is **much to have and to gain**

Do not hesitate

Companions are gathered as hair by a clasp

16.4x *(At) the springs of readiness,*

(with) much to have (and) to gain:

The aims (are) fully developed

He stands up to rally the cheering host, with a great embrace for all whom he sees, drawing friends together as a comb gathers hair, sweeping them into one direction, and pinning them with and to common hope. When the timing is just right and the crowd is ready to make its music and dance, one little gesture will affirm all of life. All the conductor needs is a tiny little wand, then whole waves of readiness follow. Even down off the dais, and not in the ruler's place, a responsive timing and sense will rouse a people to movement. Who is at the center of things does not matter, but the circulation does, as the heart is not an organ for hoarding the body's best blood. Inspiration is breathing. Choice is most real at exactly the place where it has the least weight or inertia and the mind can move things around with simple yesses and noes.

16.5, 6 5th, Zhi Gua 45: Cui, Collectedness

(Fan Yao 45.5: convening assumes position, not the confidence)

Persistent affliction

Chronic but not fatal

16.5x *Six fifth's persistent affliction:*

Relying upon firmness

* *Chronic but not fatal*

The middle is not yet passed

He lies down to welcome a cure. What can he want and be hoping for here? To keep company with the healers? They are such a spirited lot! What is it about our illness and suffering that leads us to spend so much time here? How is this an expression of proactive life? The healer will have many questions. Is it better to feel something than nothing? Do you keep a disease just to rally a struggle for life, knowing that the spirit and will are forces that heal? Are there guilt and penitence here? Investment in cherished wounds? Is this one mistaking a fever for fervor? Does he just need a rest, friends, or some pity? Has this become known, secure and familiar? Isn't a neutral condition about the best the afflicted can hope for? Why does the victim hang on so when it's best to forgive and let go? Should one of the shamans drum on his head?

16.6, Top 6, Zhi Gua 35: Jin, Expansion

(Fan Yao 35.6: advancing antlers, limit to one's home town)

Blind readiness

Achieving while assuming setbacks

Avoids errors

16.6x *Blind readiness at the top:*

How could this be continued?

The experience is over your head, with so much more power than you, bigger, higher than you could summit alone. You might think something rash and suspect a divine intervention, or think that you have met with the ultimate truth, or at least found the way to the top. You are born again now. Is it still too soon to ask where this new life will go, or has this one already been planned by others? Ecstasy is such a fine place to visit, with medicine or on foot. A sorcerer draws a circle and within this becomes the deity. But when he steps back outside, he is merely enriched by experience. The monk meets his maker at last, but forgets to ask the big questions. He can only flop around on the floor and then faint. Sometimes it is even good science to suspend the disbelief in a moment like this. It is still tragic when someone cannot make it back.

16, Dimensions

pang tong gua (opposite): 09, Xiao Chu, Raising Small Beasts

qian gua (inverse): 15, Qian, Authenticity

jiao gua (reverse): 24, Fu, Returning

hu gua (nuclear): 39, Jian, Impasse

shi er di zhi (12 branches): Xun-Zhen Family

16, Notes

* 16.T *Shang Di*, “the highest divinity,” should not be translated “God,” as many have done. Anthropomorphism was more common back in the Shang than in the Zhou. There is not a divine personality, purpose or plan in this Zhou tradition, only the sacred way that heaven and earth work together. There is certainly an intelligibility about this, but not necessarily an intelligence. True reverence, wonder and gratitude do not presuppose or require an *object* of worship, merely a true opening up to the divine nature. This construction, which is a literal translation, seemed to offer an expression useful also to the a-theistic or the non-theistic, and allows for the magic of the universe without necessarily personalizing any of it and dragging in conscious intent, divine plans and teleology.

16, Wai Guang

* Qabalah: Kether in Atziluth

* Tarot: Ace of Wands

* Astrology: Saturn in Fire

16, Quotations

* A sorcerer asks the question “If we’re going to die with the totality of ourselves, why not, then, live with that totality?” — Castaneda, *Tales of Power*

* Earnestness is the path of immortality, thoughtlessness is the path of death.

Those who are in earnest do not die. Those who are thoughtless are as if dead already. — Buddha, *The Dhammapada*

* The measure of an enthusiasm must be taken between interesting events. It is between bites that the lukewarm angler loses heart. — Edwin Way Teale

* The tragedy of man is what dies inside himself while he still lives.

— Albert Schweitzer

* Without any intentional, fancy way of adjusting yourself, to express yourself as you are is the most important thing. — Shunryu Suzuki

* Action springs not from thought, but from a readiness for responsibility.

— Dietrich Bonhoeffer

GUA 17, SUI₂, FOLLOWING



隨

Binary 100 110 = 38; Zhen below, Dui above

17.X, Overall Image

Within the pool there is thunder

Following

The noble young one, accordingly, approaching nightfall,

Goes indoors for refreshment and relaxation

Movement under the surface. Times have their rhythms, their pulses and currents, their tuggings and tides, times to move forward, times to pull back, the drumming that speaks of the world's inclinations. Move to this natural rhythm and joy leads the way. A sage adapts gladly and follows his tastes: when hungry he eats, when tired he sleeps. Which direction will he take as his own? The one which finds the right place at just the right time. He may pause to ask for directions and allow the whole world to show him the way. Nothing is surrendered here. Following leaders or following prey, if he follows his own best interests, this will show him his way.

17.0, Following

Most fulfilling

Worthwhile to be dedicated

Not a mistake

We truly misunderstand what pursuit of happiness means: it is happiness that does the pursuing and tells us when we are on the right track, while as prey it is nothing but trouble. There are right and wrong ways to follow, but not the way most think. Those who believe first and then follow have basic things confused. They follow the song and dance of another, thus half a step out of time. Or they follow promotional schemes. And confidence games. And the shepherd, fearing his censure. And the fisherman with his bait. All bait, in fact, is named happiness by the one who sets the trap. Now take a look at the king: as leader he's more of a servant than the one who washes his master's feet. Is he less of a king when he follows? He conquers at his best when obeying the natural law. He follows to know how time moves, submitting in order to rule, attending the world's rhythms, following hints and trails and clues, following up and through. The things which are greater than we are, but still outside of ourselves, can still show or teach us our own true paths. But we cannot follow nearly as well when grovelling down on our knees, or unable to question or think.

17.M, Key Words

Quest, search, pursuit, seeking; incentives, attraction, allure, affinity, tugging, bait
Draw, pull, persuasion, compliance; consequent, consequence; adapting as fitness
To go along with, find the rhythm of, taking a pulse; follow up & follow through
Alliances, loyalties; subordinating, adherence, obedience, consent, submission
Guidance, orientation; succeeding, succession; magnetic center, ethical compass
Opportunism in taking guidance, advice & direction; follow as tracking & hunting

17.G, From the Glossary

sui2 (to) follow (up, through); succeed, trail, go along, fall in with, wait on, comply, accord, let, allow, adopt, adapt, conform, respond (in, with, to); lag behind, accompany, imitate, look like, resemble, carry out, pursue, chase, go after, come after (s, ed, ing); (to be) followed by, successive, succeeding, consecutive, subsequent; pursued, chased; (a, the) consequence, succession, pursuit, company, success, response; obsequiousness; subsequently, afterward(s), next, then, at once, presently, instantly, forthwith, right behind, in due course, in the course of time, accordingly, according to

17.T, Tuan Zhuan

Following

The firm comes forward and submits to the flexible

Movement and satisfaction (in) *following*

Great fulfillment, to be dedicated (is) not a mistake:

And all under heaven *follow* the seasons

Following the time has a meaning (of) great importance here!

17.1, 1st 9, Zhi Gua 45: Cui, Collectedness

(Fan Yao 45.1: being true is no end, take hand, do not worry)

Standards will change

Persistence is promising

Leaving the gate to interact has merit

17.1x *Standards will change:*

To follow the true (is) *promising*

* *Leaving the gate to interact has merit:*

Nothing (is) lost

Some believers believe that paradise is a walled-in garden of truth, a windowless monad, without any windows to let in bad news, or doors to admit any makers of mischief. They feel secluded, safe and secure behind the things that they are told. The news and the current events, the rhythm of the world outside the walls, are fogs and ephemera in the glare of eternal and unchanging truths. It may be true that the classics and standards change more slowly than fashion. Some laws might live for centuries, some dharmas, thousands of years. But even these adapt to new cultures and times. Who makes up these strange ideas, and why do people embrace them? What makes change so distasteful to insecure people? Why not tell them stories for grownups? Paradise is big and round. And you stand exposed on the outside.

17.2, 6 2nd, Zhi Gua 58: Dui, Satisfaction

(Fan Yao 58.2: trusting joy, promising, regrets pass)

Bound to the little child

Giving up one of maturity

17.2x *Bound to the little child:*

As opposed to joining (their) company

He believes in and clings to the nice and the fun. Thus he guards his innocence and cultivates his childlike qualities in order to stay in a happier state. The elders have all been there and done that, so long ago, and sucked all the juices out. Now theirs is a dry, second-hand, grumpy thing. Rigorous thinking and knowhow frown too much for his taste. Wide-eyed, but short sighted, a deficit of attention will not let him think this all through. Distractions cannot track this thing to its end. And so he will live to discover, in difficult ways, as much incompetence in innocence as arrogance in age. There is a way to be both, and to have the best of both, but this lies on the far side of adulthood, which also will need outgrowing. Neither youth nor maturity need take as much time as allotted. But beginner's mind is the best place to start and return to.

17.3, 6 3rd, Zhi Gua 49: Ge, Seasonal Change

(Fan Yao 49.3: when the talk has circled three times, be sure)

Bound to one of maturity

Giving up the little child

Following comes to be seeking of gain

Worthwhile to abide in persistence

17.3x Bound to one of maturity:

Intending to give up the lowly

On the path we must take to maturity, the time comes to put away childish things, such as innocence, trust, enthusiasm and wonder. To cling to the time-tested elders means great expectations are served. Tomorrow will be set and known to the mind. We now follow answers instead of the quest. We accomplish our tasks without so many digressions, no questions asked. No wonder we get precisely what we seek. The larger decisions demand serious thought, although games may be played if in earnest for serious stakes. The elder follows a path, but to do this he must miss the field. While just off the side of the path, a little folly explores a bit over the edge, and sometimes finds the path to be a wrong rut. To follow is to ask questions and cherish the wisdom in being surprised. These are not lowly, or things to outgrow.

17.4, 9 4th, Zhi Gua 03: Zhun, Rallying

(Fan Yao 03.4: quest of marital suitor, going without doubt)

Following to achieve success

Persistence has pitfalls

Being truly on the path,

Using clarity,

Where is the error?

17.4x Following to achieve success:

This means *pitfalls*

* *Being truly on the path,*

Clarity (is) the success

Goal-oriented behavior has much to recommend it, along with some widely known problems. There is always this advice: be careful what you ask for. And: enjoy the journey as much as the destination. And: don't look so far ahead that you stumble on things at your feet. And: a confidence man looks for "enlightened" self-interest. Then there are the troubles known to the larger followings. When a group builds up its machinery around the pursuit of a goal and then the goal is attained, it begins to imagine a body and soul for itself. Having started out its life as a good idea, it now wants to live forever. So it starts giving orders and laying down rules to keep itself conserved: be it now resolved, against all change. All of these share a solution: keep all the goals, just make them ad hoc and provisional, and never stop looking around.

17.5, 9 5th, Zhi Gua 51: Zhen, Arousal

(Fan Yao 51.5: shock going and coming, but work to be done)

Trusting in excellence

Promising

17.5x Trusting in excellence (is) promising:

The position (is) correct (and) central

If there are too many choices and not enough lifetime for every digression, maybe the best way to limit them is to set higher standards. Not higher ideals, but higher realities. Life is not tested or greatly advanced by the easy ordeals. Great strides are seldom taken in lockstep with others. We learn to swim best in cold water over our heads, when we are most alive to the living yet to be done. To face greater contexts and challenges will more likely cure us of snobbery than it will foster conceit. The superior man is a humbler man, in spite of all he has conquered. Selection brought this tribe far, but we may still want heirs who can walk more erect and think better than we, their primitive ancestors. Some will follow and seek, others track and find. To be the best that's within us, to get past ourselves, we need the unequal outcomes.

17.6, Top 6, Zhi Gua* 25: Wu Wang, Without Pretense

(Fan Yao 25.6: without pretense, but still suffering, no merit)

Seize and bind them

Then follow, holding them fast

The Sovereign* will offer a sacrifice at the Western Mountain

17.6x Seize (and) bind them:

At the top (is) extremity

The followers of a toppled tyrant are seized and bound and being taken to sacrifice. They were only following orders, doing as they were told. But now they are held to account for their actions, for their law-abiding crimes against humankind. The king will be on the high ground here, making some examples of the things not to follow. These will not be lambs or young goats; nor are they innocent victims. Where does one's innocence end and culpability begin? Can a conscience be required? There is a higher law and a justice to go with it. There are consequences to what we follow, or what we attach ourselves to. It is for us to step up and do the right thing, even in times that we are alone. We need not be told what truth is to be true. This is a part of what will finally stop war: people must learn to destroy or undo their own tyrants.

17, Dimensions

pang tong gua (opposite): 18, Gu, Detoxifying

qian gua (inverse): 18, Gu, Detoxifying

jiao gua (reverse): 54, Gui Mei, Little Sister's Marriage

hu gua (nuclear): 53, Jian, Gradual Progress

shi er di zhi (12 branches): No Family

17, Notes

* 17.6 This is word play on the *zhi Gua ming*, or resultant hexagram name, *Wu Wang*, Without Pretense. The Sovereign here is Wu Wang, founder of the Zhou, who conquered the tyrant Zhou Xin. The tyrant's closest followers, those holding positions of leadership, were beheaded in a sacrifice (see also 30.6), while the more *innocent* received new citizenship. There are *consequences* to Following wrongly, without conscience: Following does *not* give up duty or responsibility. The best Western parallel is the Nuremburg trial, where the defense was "I was only following orders."

17, Wai Guang

* Qabalah: Briah of Atziluth

* Tarot: Queen of Wands

* Astrology: Sagittarius Ascending, Mutable Fire

17, Quotations

* Believe nothing, no matter where you heard it or who said it, even if I have said it, unless it agrees with your own reason and your own common sense.

—The Buddha

* It is forbidden to decry other sects; the true believer gives honor to whatever is in them that is worthy of honor. —Emperor Asoka, India

* One requiteth a teacher badly who remaineth only a pupil.

—Nietzsche, *TSZ*, 22-3

* People never bother to think that a doctrine might not accept them.

—Idries Shah, *Caravan of Dreams*

* He does not believe that does not live according to his belief. —Thomas Fuller

* There are men, who, by their sympathetic attractions, carry nations with them, and lead the activity of the human race. —Emerson

* This thing we tell of can never be found by seeking, yet only seekers find it.

—Sufi saying

* Be it remembered that we command nature, as it were, by obeying nature's laws.

—Haliburton

* You dangle a carrot in front of her nose and she goes wherever the carrot goes.

—Aleister Crowley

* If you ain't the lead dog, the scenery never changes. —Lewis Grizzard

GUA 18, GU₃, DETOXIFYING



Binary 011 001 = 25; Xun below, Gen above

18.X, Overall Image

At the base of the mountain is wind

Detoxifying

The noble young one, accordingly,

stirs up the people to fortify character

The wind is stopped and thrown back on itself. The root encounters a stone with no cracks. This is going nowhere. The wind cannot be captured alive, except with wings to keep it in motion. At the dam the water turns stagnant. Good food left in the bowl will rot. Even our thoughts start to stink when their thinkers stop asking questions. Some think that to fix things is to make them stay put. The young noble lets in a breath of fresh air, while the sage arouses his people to aerate their spirits, even when this calls for whimsy and pranks. Without innovation there is no creation, without fresh air, no combustion. Many nouns abound here, just not enough verbs.

18.0, Detoxifying

Most fulfilling

Worthwhile to cross the great stream

Before the beginning, three days

After the beginning, three days

Which side of the bridge do we sit on to ponder? Do we look three days upstream, to the melting snow and old rain? Or three days down, to the sea? The sage might sit on this bridge in the present, but even his shortest time's span might be seven days wide. He keeps his moments inside of their contexts and thus keeps his world on the run and alive. Breezes don't come in a box. Things die and grow rotten when pulled out of context. Then how do we fix this? How might we arrest this decay? Fix and arrest are the wrong things to do here. We have too much of containment, enough of things safe from the changes. The liberal idea will become an institution and soon it no longer responds to the needs it was made to serve. Its big job now is defending itself against any change but its growth. The good idea becomes a belief, soon threatened by other perspectives. The decaying civilization cannot permit the experiments with styles of life which are poised to replace it. Habits and dogmas, pathologies and neuroses, circle back on themselves like incestuous clans. The rot spreads. But this has its good points as well: there is much which ought to decay.

18.M, Key Words

Fixations, toxic ideas, dogma, pathologies, bad medicine, ego, poison, venom, rot, Degeneration, deterioration, decay, suffocation, spoilage, corruption, resentment Righting wrongs, antidotes, reparation, restoration, renewal, fresh air; clear the air Revitalization, rejuvenation, redemption, stirring it up; purging, cleansing, curing Poor circulation, constipation, necrosis, atrophy, stuffiness, festering, decadence Stirring up, remedial action, corrective measures, flushing out the system, reform

18.G, From the Glossary

gu3 (a, the) corruption, decay, decadence, rot, putrefaction, worms (in food or the belly), toxicity, poison, pestilence; bad medicine, bad magic, slow poison, venom; fixation (s), stagnation, deception, guile, delusion, insanity; (glossed in *guwen* as chong M1519: worms, insects, reptiles); (a, the) renewal, healing, curing, purging, detoxifying; [neurosis, toxic ideas, a closed mind] ; (to be) fixated, degenerating, deteriorating, decaying. This is a janus word, meaning both to be poisoned and to cure from poison.

18.T, Tuan Zhuan

Detoxifying

The firm (is) above while the flexible (is) below

Adaptive and yet motionless

Fixations

Detoxifying (is) most fulfilling:

As all under heaven (is) healed

Worthwhile to cross the great stream:

(In) moving on there is work to do

Before the beginning, three days,

After the beginning, three days:

In the end, in due order, there will be a beginning

As heaven behaves

18.1, 1st 6, Zhi Gua 26: Da Chu, Raising Great Beasts

(Fan Yao 26.1: this will get harsh, worthwhile to quit)

Correcting father's fixations

To be a young one examining

Is not a mistake

Difficult

But in the end, promising

18.1x *Correcting father's fixations:*

Intending to inherit the examined

Along with the land and family's fortune, the legacies and traditions, the father's fixations will follow the line. The young one enters the work as a son, questioning what it means to inherit, and wondering just how far he might go saying no, thanks to some of this treasure. Does he really need all the loose ends and misdeeds? What should he do with those cognitive and behavioral problems? And what about those horrid ideas regarding religion and politics? How much of his limited time is best spent correcting his past? To stay stuck in this process rots a life too. What is tried over time is not thereby proven true. It will be good for the young one to learn how posterity feels: he can pass this new heirloom along to his own grandchildren. Three generations before the change and three after, he makes a great stream of his lineage.

18.2, 9 2nd, Zhi Gua 52: Gen, Stillness

(Fan Yao 52.2: stilling those legs, not helpful in pursuits)

Correcting mother's fixations

Ill-suited to firmness

18.2x *Correcting mother's fixations:*

Find the middle path

Has his mother let him go too far already? Certainly not from his own point of view. If mother had her way he would find a nice wife, and never cross any great streams. Neither will her love, so devoid of any conditions, allow her to see what her feelings can do to this boy. With less of unconditional love he might know more of himself, although accepting yourself as you are is not always the best thing to do. Whether he fails to live out his own life, or forsakes the family life he was born to, blame and guilt could plague him at either extreme. Even a path down the middle has problems if calling for too much compromise. What is a good son to do? The warrior's mom packs his lunch; the young monster gets mother's milk. You have to use your best judgment with love. Show her that nature and nurture will both produce in excess.

18.3, 9 3rd, Zhi Gua 04: Meng, Inexperience

(Fan Yao 04.3: useless to court woman losing self to wealth)

Correcting father's fixations

There will be a little regret

But no great mistakes

18.3x *Correcting father's fixations:*

Eventually *not a mistake*

Because I said so! just does not ring true for an answer. Father's belief in the right somehow seems wrong. Maybe not wrong enough to petition for better ancestors, but enough for a young one to want to sound out the family idols. Not old enough to be a good judge yet, not knowing the questions to ask, he still has an ear for the hollower sounds. He could tap these idols ever so lightly and learn all he needs to know, but when was a simple sufficiency ever the talent of youth? Thus he whacks them with a large stick. The legacy which remains is smaller, but a lot more sturdy. This is like sorting the inheritance early. Posterity has its duties and rights in both of time's major directions. Footsteps may track separate paths. One generation has no right to bind the next.* Each generation has an instinct and right to assert this.

18.4, 6 4th, Zhi Gua 50: Ding, The Cauldron

(Fan Yao 50.4: cauldron's broken leg, spilling the duke's meal)

Indulging father's fixations

To continue meets with disgrace

18.4x *Indulging father's fixations:*

Continuing (is) less than gainful

A lot of entrenched human error will get broad support from the culture around it. Families and groups may tolerate error as though this went with belonging, while the young get lots of advice to continue this trend and are pressed to accept these pathologies as if they were part of the meals. Wait until you are older, you'll see. Don't swim against the stream. You're breaking our hearts. What can one person accomplish? This is not how we raised you. Stay here where you belong and work within the system for change. All of the lemmings are doing it. There will always be places to place and hide blame, or to shelve your honor and hide from yourself. Humankind will never grow up in this way. A bending received in one's childhood is not an excuse worth a lifetime. Victims form a much larger class than innocents.

18.5, 6 5th, Zhi Gua 57: Xun, Adaptation

(Fan Yao 57.5: before reforming, three days, after, three days)

Correcting father's fixations

Use praise

18.5x *Correcting father using praise:*

Recognition for merit

No child should feel obliged to inherit inferior things. The young heir takes a stand on behalf of posterity, wanting to be a good ancestor. This truly concerns the family business, which in the bigger picture is life, evolving on earth, and then the human place within that and the quality of its culture. And so he goes to work now on what has been spoiled in the law of his father, the decrees of his king and the discourse on faith by the family's priest. Given the scope of this work, the problems we have created, our wars, our pillage, our parasitism, the mess we are making of earth, are things to be outgrown, expressions of immaturity. Correction will be more effective if it is constructive. This will need a wizard, persuasive and tactful, citing the wrongs but building on rights. If the proposal is not rewarding, assume that it will not work.

18.6, Top 9, Zhi Gua 46: Sheng, Advancement

(Fan Yao 46.6: blind ascent, advantage not relaxing the resolve)

Not serving sovereign or noble

Of higher worth is one's service

18.6x *Not serving sovereign (or) noble:*

The aim (is) a proper standard

High up on the mountain's pass the wind is unrestrained. Steady winds of change, ever brisk and refreshing, are the commonplace thoughts up here. Let the climber remember, however, that most people spend no time here, so their wildest dreams are still bound by ancient rules and fears. This one follows no father, no king, no priest, but works on his own on what has been spoiled. His sights are set beyond, watching for children to come, and species still uninvented by life. How are king and noble to come to know these freeman scouts' worth? The men of conscience, the conscientious objectors, the *satyagrahi*, the ones holding true, are truly above the law and serving higher purposes. They may not come down from the hill bearing tablets, but they might bring a harder redemption and seeds for competing cultures.

18, Dimensions

pang tong gua (opposite): 17, Sui, Following

qian gua (inverse): 17, Sui, Following

jiao gua (reverse): 53, Jian, Gradual Progress

hu gua (nuclear): 54, Gui Mei, Little Sister's Marriage

shi er di zhi (12 branches): No Family

18, Notes

* 18.0 *Gu* is a janus word, meaning both toxins and the recovery from toxins. This was the origin of the character: to make *Gu*, the poison: put a snake, a scorpion, a spider, a lizard and a centipede together in a bowl. Then use the remains of the last survivor to make a slave, cause insanity or work evil (Young boys make this kind of concoction all the time). This is Bad Medicine: not fresh, not alive and not changing.

* 18.3 The notion that one generation has no right to bind another is an idea that I first saw explored in the later writings of Thomas Jefferson.

18, Wai Guang

* Qabalah: Assiah of Yetzirah

* Tarot: Princess of Swords

* Astrology: Caput Draconis in Air

18, Quotations

* Ah, that ye would renounce all half-willing; and would decide for idleness as ye decide for action! Ah, that ye understood my word: "Do ye ever what thou wilt." But first be one who is able to will. Love ever thy neighbor as thou lovest thyself - but first be one who can love himself. —Nietzsche, *TSZ*, #49

* Rough work, iconoclasm, but the only way to get at truth.

—Oliver Wendall Holmes

* Opinions have vested interests just as men have. —Samuel Butler

* Science progresses one funeral at a time. —Max Planck (paraphrased)

* The man who never alters his opinions is like standing water and breeds reptiles of the mind. —William Blake

* In the practical use of our intellect, forgetting is as important as remembering.

—William James

* One way of looking at the history of the human group is that it has been a continuing struggle against the veneration of crap. Our intellectual history is a chronicle of the anguish and suffering of men who tried to help their contemporaries see that some part of their fondest beliefs were misconceptions, faulty assumptions, superstitions, and even outright lies.

—Neil Postman and Charles Weingartner, *Teaching as a Subversive Activity*

GUA 19, LIN2, TAKING CHARGE



Binary 110 000 = 48; Dui below, Kun above

19.X, Overall Image

Above the pool is earth

Taking charge

The noble young one, accordingly,

instructs and plans without exhaustion,

Accepts and secures the people without drawing boundaries

The water table rises as the earth begins to thaw, the seeds grow damp and ready to open up. The sap is rising fast and the time to relax is quickly departing. Farmers are busy clearing and plowing their fields, laying the groundwork for summer and fall. Workers would be less inexhaustible were this not a seasonal thing, but they've had all winter to get themselves ready. Now needs have snuck up in a hurry and it's time to get dirty and muddy and sweaty. The nobles have set their teams into motion, according to plans made beforehand, resources rise up to meet the occasion. It is not the time to manage the workers in detail: they coordinate and delegate from above.

19.0, Taking charge

The greatest fulfillment rewards persistence

To arrive in the eighth month* would be unfortunate

If the best rewards persistence, wish for hard work instead of good luck. Aquifers rise, work wells up too, saturated with timeliness. The seed has had its long winter to sort out ideas for sprouting. As its day to get growing quickly approaches, any pause now has a purpose. Admiring the progress to date, so fit to the eighth month, is trouble in the twelfth. Overseers step back only to look for oversights. Could it be time to pause and admire the work, when no work is done yet? Actions should not be postponed. The farmer must stay a full step ahead of the vigorous weeds and stand in as wet nurse for clouds if the rains fail to come. Creative problem solving is not theoretical now, but intelligence on the run. Even to take a moment now means to look sideways for unseen solutions and trends, to find a way to put the world's inertia to work and even make what is missing do tasks. Old successes only mean things learned and useful now: one is that you don't know when the rains will come. Seed must be broadcast by then. The season's promise taken for granted is empty. The success of the spring will be known in the fall, that of the leap in the landing.

19.M, Key Words

To manage, preside, conduct, oversee, supervise, allocate, deploy; due diligence
Commitment, approach, engagement, assuming command, taking responsibility
Accession, rising to the occasion, getting involved, going to work, undertaking
Groundwork, prospect-us, preparation; ripe timing, moment at hand, imminence
Warming up, intending to do, mapping out things to be done; rolling up sleeves
Step up, gear up, tool up; implement, getting into position; on threshold, about to

19.G, From the Glossary

lin2 (a, the) management, undertaking, oversight, responsibility, supervision, commitment, accession, prospect, project, prospectus; exalted approach; (to) supervise, oversee, manage, take command, take charge, commit (oneself), arrive, near, approach, go to, be about to, view from above, look down on, look in on, inspect, condescend to, favor (s, ed, ing); (to be) temporary, provisional, *ad hoc*, near to, about to, on the brink of, imminent, at hand; [rolling up sleeves, getting down and dirty]

19.T, Tuan Zhuan

Taking charge

Firmness penetrates and so prevails

Satisfaction along with acceptance

The firm (is) central (and) resonant

Great *fulfillment* (is) due to correctness

(As is) heaven's course

To arrive in the eighth month would be unfortunate:

Waning does not take long

19.1, 1st 9, Zhi Gua 07: Shi, The Militia

(Fan Yao 07.1: setting out to codes, to deny order unfortunate)

United in commitment

Persistence is promising

19.1x *United commitment's persistence (is) promising:*

Intending to advance correctly

The task ahead is enormous, but so are resources at hand. The scope is sufficient to make sense to gang up, organize forces and delegate tasks. This means making some new social group, an entity of sorts, but without any brains or a conscience. Responding to simple agreements to adapt their behavior and notions of good and right, members receive equipment and rations and booklets with rules and codes. The common resource and effort is pooled toward ends productive and righteous. The group has will and a purpose, notions useful as constructs, but these will have no living sentience, no sense, no self or mind of their own. Do not expect a smart group mind to coordinate the effort: this is only language. The one with the shovel is the real being here. When work is done, the group should disband for his sake.

19.2, 9 2nd, Zhi Gua 24: Fu, Returning

(Fan Yao 24.2: content to return, promising)

United in commitment

Promising

Nothing cannot be turned to advantage

19.2x *United commitment (is) promising (and) without doubt
worthwhile:*

Not yet accepting destiny

Many hands make the work easy. Many minds give it some depth. Sometimes the groups will not want this, as many want all of their members to serve the collective endeavor and to have no thoughts of their own. But today's little gang knows better. This is not an alliance of cattle, nor a government from a great center, nor the hive with the huge, pregnant queen. They go side by side, with separate aims and choices, each with a vision of what lies ahead, unobstructed by leaders and plans. If they each have many options, than the many should have many more. Our causes make use of myths and ideas, but these tend to make foolish leaders. Groups should not try to be towers. They ought to be bushes, each branch with its seed. One doesn't sow a field of grain by planting the seeds in one hole. Diversity means strong and stable.

19.3, 6 3rd, Zhi Gua 11: Tai, Interplay

(Fan Yao 11.3: do not worry the certainties, sustain happiness)

Sweet commitment

Not an orientation with merit

Following concern about this

Avoid errors

19.3x *Sweet commitment:*

The position is not appropriate

* *Following concern about this:*

The errors will not be lasting

While those around him get up and go, he squats on his thoughts of next season, already tasting the fruits of the labor he now postpones. To let ourselves be driven a little by thought of rewards at the end is not a bad or unusual thing. But if these provide all the force for the movement, then any disincentive will come at the worst of all possible times. Spring should be moving enough. But wanting only the good stuff for free, or wanting to be rewarded just for being you, is getting a little ahead of and full of ourselves. There are bitter and bittersweet lessons ahead - sour, salty and savory too. Why want to start with dessert? Life needs exuberant movement, or it will not even feed dreams. Some people pay to get exercised. You cannot just plod along, using up last year's health. Why not harvest some of this feeling now?

19.4, 6 4th, Zhi Gua 54: Gui Mei, Little Sister's Marriage

(Fan Yao 54.4: marriage delayed beyond term, late is timely)

Complete commitment

Without mistakes

19.4x *Complete commitment, without mistakes:*

The position (is) appropriate

He is late in getting started, but this time was spent in good planning. Those who were watching him breathing and scratching his head now see him fall to the task with a consummate style, like a waterfall headed for ocean when the bottom drops out of the river. An artist takes what seems ages to center himself, even months in preparation, while ink and brush lie motionless. The paintings he makes might only take minutes, but they could bring enjoyment for centuries. Getting ready is part of the work. The time spent becoming not lazy, or not half-measured, or not frightened or not insecure is not. We could easily spend more time in approach than at work, covering the contingencies, getting the devil's opinion, overthinking things through. But these creations rarely show genius or spark. There comes a time to get messy.

19.5, 6 5th, Zhi Gua 60: Jie, Boundaries

(Fan Yao 60.5: sweet limitation, promising, merit to continue)

Informed commitment

A great noble's necessity

Opportune

19.5x *A great noble has this necessity:*

Action in the center has this distinction

A great prince may surround himself with helpers more skilled than he is. He may appoint one who is more skilled at ruling. He knows where he ends, when to stop and let others begin. This is no cause for shame. In fact it will give him great face, with a great grin across it, to be smart enough to pass on tedious work. Authority can be skeptical and criticize itself without getting caught in a doubter's paralysis, or confident and competent without getting caught up in terminal pride. The sage is not ashamed of being so finite and small: he will make his universe larger still, at every chance he can take. Humility is a great thing. It will keep the prince honest and hungry for good information, even if this data contains opposing views. What sort of leader does not want command of the truths? The center of power is there.

19.6, Top 6, Zhi Gua 41: Sun, Decreasing

(Fan Yao 41.6: avoiding decrease increases, get help not family)

Authentic commitment

Promising

Nothing wrong

19.6x *Authentic commitment has promise:*

The objective lies within

At the height of his royal magnificence, the king moves in disguise, in old sandals, through the districts of workers and peasants, stepping around the broken pots and people, breathing the gasses of garbage and sewers, visiting hostels, asylums and prisons, to learn how life is beyond the edge of his world, outside of his illusions, but within his power to change. He lends the royal ear to the talk about the town, even getting an earful of talk about his rule. The greatest challenge for most is to go on pretending and to fend off all news to the contrary. The greatest challenge of all is to carry the true thing forward and help the people learn to be sovereigns as well. If his power derives from their consent, why not help this grow better and brighter? This task might not be finished by summer: this is long-term commitment.

19, Dimensions

pang tong gua (opposite): 33, Dun, Distancing

qian gua (inverse): 20, Guan, Perspective (ref. to 8th month)

jiao gua (reverse): 45, Cui, Collectedness

hu gua (nuclear): 24, Fu, Returning

shi er di zhi (12 branches): Sovereign Gua, 12th Moon (Jan)

19, Notes

* 19.0 Lin is assigned to the 12th Month or Moon (roughly Jan), the time to roll the sleeves up and get ready to get dirty or undertake the new year. The 8th Moon refers to the *Qian* Gua, or Inverse Hexagram 20, Guan, Perspective, the time to step back and contemplate the summer's work, not to begin it. This reference, combined with the assignment of Gua 24, Fu, to the Winter Solstice (11th Moon, Dec.), indicates that something at least close to what are now called the Sovereign Gua was among the original *Zhou Yi* dimensions. See the Gua assignments to the Twelve Moons (Dimensions, *Shi Er Di Zhi*).

19, Wai Guang

* Qabalah: Netzach in Assiah

* Tarot: Seven of Pentacles

* Astrology: Venus in Earth

19, Quotations

* Try not. Do or do not. There is no try. —Master Yoda

* *Carpe diem*. (Seize the day) —Horace

* Opportunities multiply as they are seized. —Sunzi

* We cannot put off living until we are ready. The most salient characteristic of life is its coerciveness; it is always urgent. —Ortega y Gasset

* ... you must live in the world today as you wish everyone to live in the world to come. That can be your contribution. Otherwise, the world you want will never be formed. —Alice Walker, *The Temple of My Familiar*

* The time will come when Winter will ask us “What were you doing all Summer?” —Bohemian proverb

* Never doubt that a small group of thoughtful, committed people can change the world. Indeed it is the only thing that ever has. —Margaret Mead

* You cannot build a reputation on what you are going to do. —Henry Ford

* Whatever you do will be insignificant, but it is very important that you do it. —Gandhi

GUA 20, GUAN₁, PERSPECTIVE



觀

Binary 000 011 = 03; Kun below, Xun above

20.X, Overall Image

The wind moves over the earth

Perspective

The early sovereigns, accordingly, examined the regions

And comprehended their societies

To establish their doctrines

The wide-ranging wind blows over the earth, entering every valley and cave, every niche and crack, by adapting to fit its place. The right idea embraces the real, simply, but richly in detail. The founders set aside preconceptions, in order to learn before teaching, observing the local ways and activities from inside out first, getting insight before claiming overview, being sure to sow the right seeds for the soil. The doctrine would vary, adapting to meet the needs of each point of view and the culture. Towers to some are observatories; farther away they are landmarks. The proper view of the tower encompasses both, but at any one given time only one might be usefully true.

20.0, Perspective

A cleansing but not a sacrifice

Being true is as good as majestic

Full of hope and trust, the people look up to the tower, watching the one up high on the altar. Full of awe, the sage looks up at the stars, with the fires of heaven gathered in waiting, beholding and being beheld, and being beholden, knowing what must be the sacrifice. The master of ceremonies knows the perceptions and makes them the carriage for delivering meanings, meeting the expectations, yet somehow still getting the message across, giving them what they wanted to see, and yet telling them what had need to be told. Many degrees of comprehension are represented here and the work is with many perspectives. But there is only gain here, not much to sacrifice, except for the stuff that is washed from the eyes and the heart, and the junk that is cleared from the view and the path. Many differing points of view can be added up together. Some say that this is why there is life, and why we all stay so separate. Others of course might say that there should be no why. We see more depth in the world this way, more dimensions to our existence. There is a way to be true that does not rely upon knowing only one truth. It is not lost in some relativity either.

20.M, Key Words

Observe, view, attend, study, contemplate, consider, examine; the examined life
Investigation, reconnaissance, review, survey, learning, comprehension, compass
(Changing) points of view, frames of mind, postulates, hypotheses, outlooks, ken
Frames of reference, reframing; universes of discourse; suspending a (dis-)belief
Overview, taking inventory, overall view, objectivity(-ification); reading the signs
Understanding other perspectives, a point of view of being beheld or objectified

20.G, From the Glossary

guan1 (to) attend, behold, comprehend, consider, contemplate, divine, evaluate,
examine, gaze (at, upon), gaze with concentration, look (at/for/to), observe, per-
ceive, see, study, view, watch, scry, regard (s, ed, ing); (a, the) comprehension,
observation, perception, perspective, prospect, scenery, sight, view, vista

20.T, Tuan Zhuan

The great *perspective* lies above

Acceptance and versatility

Balance (and) uprightness (are) used in *observing* all under heaven

Observing

A cleansing but not a sacrifice,

Being true is as good as dignified:

Those below *observe* and so (are) transformed

Observing heaven's sacred course and the four seasons' lack of deviation

The wise ones use (these) sacred principles to establish (their) teachings

And so all under heaven simply consent

20.1, 1st 6, Zhi Gua 42: Yi, Increasing

(Fan Yao 42.1: worthwhile and productive to perform great deeds)

Childlike perspective

For **little people, no blame**

For **the noble young one, an embarrassment**

20.1x *First six's childlike perspective*

(Is) *the little one's path*

There is nothing really wrong with having the ears, eyes and mind of a child. Minds grow their best developing slowly. You do have the simplified view, plenty of colors on the surface of things and lots of details at random. You are sure of yourself and your place at the center of things and are ready to question at least. Magic still lives. Of course there is no penetration, no overall concert or harmony, no practical way to apply what you see to your life. You have a deficient span of attention from only a single perspective. Right now is the only time. Your mind alights on the surfaces, on dazzle and glamour and show. You cannot tell the innocent from the naive. Your mind still wants a critical mass of experience and ways to step out of itself. Those who grow up should still want to have all this at hand. Just not as their only option.

20.2, 6 2nd, Zhi Gua 59: Huan, Scattering

(Fan Yao 59.2: hurrying to what supports one, regrets pass)

A prying perspective

Serves a young woman's persistence

20.2x (With) *prying perspective, the young woman persists:*

But still invites condemnation

Contemplating the rites through a crack in the doorway, the young lady watches her husband stepping solemnly up to the altar to begin the autumn rites. Yet all she can manage to think of is how his clothing looks and how she wants him home soon. If this is the limit of her domain and such a narrow, short-sighted perspective is all she requires or wants out of life, one ought not to ask her for more. As long as the effects of this are confined to her life, no great mistake or great anything. A princess will need a much broader range of perspectives. Such limited views keep her stuck in one place, with half truths and partial contexts, as less than a worthy witness. One degree of comprehension is not all that comprehensive. A single perspective is prey to misdirection and gossip. Gathering good intelligence is done outside of oneself.

20.3, 6 3rd, Zhi Gua 53: Jian, Gradual Progress

(Fan Yao 53.3: advancing, but no return, eggs but no goslings)

Observing our own lives in advances and retreats

20.3x *Observing our own lives (in) advances (and) retreats:*

Still not neglecting the path

The examined life begins with rough drafts and revisions. Growing up is creation. Who are we really, and what do we want here? With backward looks at the trends in our lives we try to make art out of retrospect. But what sort of stuff are we truly made up of? Disjointed events and their consequences? Are we what we have done and not what we failed to do? Were we never what we never could do? Could we be now what we no longer do? We sort through the trends and tangled up threads, the clues, the moments of valor and doubt, the tests passed and failed, to fashion and test new directions, to wrap up the past in simpler meanings and bring these up into the present, informing our freedoms with what we have learned and explaining even the accidents with newer notions of purpose. Some might dare to look at net progress.

20.4, 6 4th, Zhi Gua 12: Pi, Separating

(Fan Yao 12.4: higher purpose not a mistake, but not happiness)

Observing a country's splendors

Worthwhile and useful to be guest to the sovereign

20.4x *Observing a county's splendors:*

(Be) a worthy *guest*

The best judge hears all of the sides, even extreme points of view. But dispassion and cold objectivity will seldom help him reach truth. Even when all sides are lying, he will get as close as he can to first hand and occupy these points of view, many miles in many shoes, many places in many hats, surveying all he can. The outsiders' perspectives have limits and so going native will have much to offer. A wide-ranging teacher pauses between the palaces to note how the masses live. Great advantage is offered to royal guests, and to students at the royal academy, while if and how far these wonderful benefits reach beyond the palace walls, only the outsider can know. But even with peasants starving outside, as a guest in the palace, he feasts. It must be this way, to get the undamaged view. The fair witness must come and go freely.

20.5, 9 5th, Zhi Gua 23: Bo, Decomposing

(Fan Yao 23.5: a line of fishes, and palace inhabitants' favor)

Observing our own lives

The noble young one does no harm

20.5x *Observing our own lives*

(Means) *observing* humanity

Looking down from his tower, a young noble studies his life, reading the dreaded permanent record, trying to be objective, setting new goals and subjectives. With no magic mirror in which to examine himself, the world will be his witness, and so he can see himself there, in effects of his guidance upon the lives of his people. He has much to unlearn as well, pruning excesses and choosing what to lose. The object of public view is the last one relieved of the need for self-study, the one who rallies the optimists is often the last one to let go of doubts. He must come to know the human behaviors, trying not to see himself at the center. This means studying commoners, farmers, beggars, lawyers and crooks. This is not about what he thinks of himself. Letting this picture get big enough means losing some of his size and importance.

20.6, Top 9, Zhi Gua 08: Bi, Belonging

(Fan Yao 08.6: joining them with no priorities, unfortunate)

Observing others' lives

The noble young one does no harm

20.6x *Observing others' lives*:

The objective is still not objective

Alone at the top of the tower, the young noble's picture grows ever larger. He tries to take it all in, with what the wind has to say, what the stars have to show, and what noble works his hands might do next. The vision must reach through time, to where we have been and where we are going. But this is not a big picture if it is measured in years. This is whole species getting invented and going extinct, mountains rising and getting ground down. Life is all of our lives and all of our relations, a full circle of different perspectives. Finding no great discouragement, but nothing to boast of either, with luck he will never be satisfied. The spirit wants reassessment as the body demands food and breath. Any conclusions? Maybe do as you would be done by, live and let live, pay your rent, count your blessings and leave a better world behind.

20, Dimensions

pang tong gua (opposite): 34, Da Zhuang, Big and Strong

qian gua (inverse): 19, Lin, Taking Charge

jiao gua (reverse): 46, Sheng, Advancement

hu gua (nuclear): 23, Bo, Decomposing

shi er di zhi (12 branches): Sovereign Gua, 8th Moon (Sept)

20, Wai Guang

* Qabalah: Kether in Yetzirah

* Tarot: Ace of Swords

* Astrology: Saturn in Air

20, Quotations

* He, however, who is intrusive with his eyes as a discerner, how can he ever see more of anything than its foreground? —Nietzsche, *TSZ #45*

* Yes, the Springs had need of you. Many a star was waiting for you to spy it. Many a wave would rise on the past toward you ... All this was a trust. But were you equal to it? Were you not always distracted by expectation, as though all this were announcing someone to love? —Rilke, 1st *Duino Elegy*

* Men are more apt to be mistaken in their generalizations than in their particular observations. —Machiavelli

* There must be the true man, and then there is the true knowledge. —Zhuangzi

* ... for our complicated experiments have no longer anything to do with nature in her own right, but with nature charged and transformed by our own cognitive activity. —Werner Heisenberg

* The most fatal illusion is the settled point of view. Since life is growth and motion, a fixed point of view kills anybody who has one. —Brooks Atkinson

GUA 21, SHI4 HE2, BITING THROUGH



Binary 100 101 = 37; Zhen below, Li above

21.X, Overall Image

**Thunder and lightning bite through
The early sovereigns, accordingly,
clarified penalties when declaring the laws**

White-hot, jagged teeth and then a big crunch, with no pause between them. Clarity first and then vigorous movement. The cause of the problems has ended and all of the nonsense is done. The founders made a few simple laws, defined them clearly, and announced what the punishments were for their trespass. Then, when the social trust was betrayed, justice was done in bronze and blood. Everybody was warned, so committing a crime was to clearly ask for the consequences. And then the whole process came due. But the laws were few and clear then and all of those crimes had victims. Someone could use a truth for defense and reason could play the advocate.

21.0, Biting Through

Satisfaction

Worthwhile to execute justice

The beast who reigns supreme in a land does not trouble himself with antagonists. He bites the one who makes trouble. A prince does not compete with gossips and traitors: he makes clear examples. This world already has too many people, and a hard enough time with trust. Then why not start cleaning up, right here and now? The ideal justice is seldom attained. The tangled mass of law is written by lawyers. Bad precedents in the courts are still precedents. Enforcement of the law is wildly inconsistent. Sometimes laws will make nearly everyone criminals, to give the state more control. The codes proliferate fruitlessly and rarely get pruned. Both sides of the dispute are argued by toothless advocates, with mouths full of mush, and each with less than half of the truth. It isn't really a wonder then that crime and confusion prevail, that justice lacks teeth and moral force bite. To the gamblers the odds must look pretty good. What stands most in need of some lightning and thunder today is this system. Its obstacles, obstructions, predicaments and dilemmas are part of its very nature. The answer is less law, not more, against force and fraud, with victims.

21.M, Key Words

Gnaw, chew, bite + close together, shut noisily, clamp down; meta-level solutions
Retributive justice, enforcement, force, execution, dispatch, severity, *lex talionis*
Emphatic judgment; police action & power; legal recourse, punishment, sentence
Cogency, credibility, teeth, bite, decisiveness, incisiveness, trenchancy; severance
Instruments of justice, legal constraints, criminal law (dist Gua 06, civil disputes)
Insufferable things; accountability, culpability; closure, finality, termination, ends

21.G, From the Glossary

shi4 (to) bite (into, on), bite down on, bite off, eat, devour, gnaw, chew (on) (s, ed, ing)

he2 (to be) through, together, closed, closing; (to) consolidate, bite, eat, chew, join the teeth; close, shut, unite, join (s, ed, ing); noisily, loudly, completely; as ke4: suddenly, promptly

21.T, Tuan Zhuan

Between the jaws is an object

So this is called *biting through*

Biting through and then *satisfaction*:

The firm (and) the flexible (are) evenly apportioned

Action with clarity

Thunder (and) lightning converge and make manifest

The flexible gains the center and then acts above

Although not properly situated

(It is) *worthwhile to execute justice*

21.1, 1st 9, Zhi Gua 35: Jin, Expansion

(Fan Yao 35.1: advance frustrated, wits for confidence, tolerate)

Sandaled feet, shackled in stocks, hiding the toes

Not a mistake

21.1x *Sandaled feet, shackled in stocks, hiding the toes:*

Not progressing

Few have never been first time offenders, although many have never been caught. This is a first misdemeanor, a minor mistake, a nibble on that great poison cheese. The knowledge that one has been stupid is all the wisdom most need in order to move on. To take the education needs little remorse and less resentment or rancor. This punishment speaks to the crime: to own two feet is not the license to trespass, or tread too far astray, or stay on this recent path. One is not free to go there again or move in that way the next time. Deprived awhile of toes, one relearns the value of walking more freely about. Restraints are there to mimic restraint and hint that to control this yourself would be better. The little debt to society is easy to redeem: just limit the options. You don't shoot the dog until he brings home his third skunk.

21.2, 6 2nd, Zhi Gua 38: Kui, Estrangement

(Fan Yao 38.2: meeting with the leader in the alley, not wrong)

Biting into tender meat, burying the nose

No harm done

21.2x *Biting (into) tender meat, burying the nose:*

Relying on firmness

He has lived a stressful and strenuous life. His meat has always been fairly tough. While dining with high born, gentler folk he's taken too firm a bite. Meet the new marshal in town, with a nose that knows no art for the dainty, more for tracking the scents of the wild. This ever-so-delicate flesh is not a match for his usual chomp. His teeth bang loudly together and this makes the thin-skinned nibblers nervous. So much for doubting his place on the food chain. At least the bite has been bitten. But is he ready for too big a serving of justice, too poorly prepared to mete out some leniency, or too crude to comprehend fair mitigation? Does he mean to cut through the protocols thus? Will he beat some hapless jaywalker senseless? Who will teach whom a thing or two here? Maybe force and finesse can meet halfway, in firmness.

21.3, 6 3rd, Zhi Gua 30: Li, Arising

(Fan Yao 30.3: sun declines, no drums, songs: moans & laments)

Biting into preserved meat

Encountering decay

A little embarrassing

But no blame

21.3x *Encountering decay*:

The position is not appropriate

Gnawing away at old, dried meat he bites into something gone bad. There will be some delay before he can execute justice, as he finds time unpleasantly stretched into long and unloveable moments, face first into the privy, with no way to save face, instill awe, gain credibility or set impressive examples. Things are more complex than first thought. The troubles he thought he could deal with quickly took some time to grow rotten, with underlying causes, hidden implications, toxic pathologies and clearly something festering. A sickening revelation. A revolting development. With roots down deep in the past, it is not easy to get this over and done with. Once he can get this out of his system and the bad taste out of his mouth, he will know to look for old problems, with deeper roots and causes long in need of correction.

21.4, 9 4th, Zhi Gua 27: Yi, Hungry Mouth

(Fan Yao 27.4: tiger's search, staring, glaring, passion to hunt)

Biting on dry, bony meat

Securing funding and arrows

Warranting difficult persistence

Promising

21.4x *Rewarding difficult persistence (with) promise*:

Still an unknown

Getting ready to execute justice, the enforcer takes nourishment seriously. Already well-fed for the showdown, he trains his bite for the worst, gnashing and grinding and crushing, he even chews up the bone. Friends are a little nervous, but are glad to be on his side of the problem, and show support by pledging their money and arrows. The fierceness and the extent of this trouble are not yet perfectly known. The tiger takes his turf seriously and rarely has cogency troubles, or doubts about his ability to get to the throat of a problem. His bite is well-known and no laughing matter. Events could grow brutal as hell soon, but by tomorrow's light things might not be as grim as expected. He might even frighten the problems away. But even one such as this could save some trouble by laying out traps and contingency plans.

21.5, 6 5th, Zhi Gua 25: Wu Wang, Without Pretense

(Fan Yao 25.5: afflictions, do not medicate to bring well-being)

Biting into dried meat

Finding yellow metal

Persistence is trouble

Avoid mistakes

21.5x *Persistence (is) trouble, avoid mistakes:*

Find the proper response

While everyone here at the table might know that finding an arrowhead in your meat is good luck, it is not half as well known that not finding this item until it's too late is something less than lucky. You'll still play a part in your luck here. Sufficiency to the task is the perfect quantum of vigor. Not enough bite will not get the job done. If the strength of the bite is tempered and only just barely sufficient, then a treasure awaits your discovery. But if the jaws are too strong to play the more sensitive parts, you will use up your treasure in having your teeth rebuilt. There is much less good fortune in not being ready for the more unlikely events. So when you execute justice and someone says to really crack down, think twice. Half a bite might be the best portion. There are mitigating circumstances and things which might be redeemed.

21.6, Top 9, Zhi Gua 51: Zhen, Arousal

(Fan Yao 51.6: shock and confusion, learn from neighborhood)

Wearing the cangue, hiding the ears

Unfortunate

21.6x *Wearing the cangue, hiding the ears:*

Quick to hear, (but) without clarity

Now he stands before you, unable to scratch his ears, a monument to his ignorance. Hey, here's an omen. Having demonstrated his deafness to words of fair warning he may now be certified numb in the skull. It is not unusually cruel to punish this stupid, inferior head. That's where the trouble is, in the thinking that got him here. Perhaps even now he finds ways to blame his parents and village. Maybe he will try to explain how he just went out of his mind. No criminal acts against other people are sane. This describes crime: it is not an excuse to commit one. And the one who sets him free before he learns to own his misdeeds is now an accomplice and partner in crime, as vile as the one who make the bad laws. One more offense and someone will cut off his ears: a visual aid to the code. It may still be that he can do nothing.

21, Dimensions

pang tong gua (opposite): 48, Jing, The Well
qian gua (inverse): 22, Bi, Adornment
jiao gua (reverse): 55, Feng, Abundance
hu gua (nuclear): 39, Jian, Impasse
shi er di zhi (12 branches): Xun-Zhen Family

21, Wai Guang

- * Qabalah: Geburah in Atziluth
- * Tarot: Five of Wands
- * Astrology: Mars in Fire

21, Quotations

- * Alexander finding himself unable to untie the Gordian knot, the ends of which were secretly twisted round and folded up within it, cut it asunder with his sword.
—Plutarch, *Alexander*
- * Arrakis teaches the attitude of the knife - chopping off what's incomplete and saying "Now it's complete because it's ended here." —Frank Herbert, *Dune*
- * Let the sword decide after the stratagem has failed. —Arabic proverb
- * My deeds upon my head! I crave the law.
—Shakespeare, *The Merchant of Venice*
- * Truth has rough flavors if we bite it through. —George Eliot
- * There are a thousand hacking at the branches of evil to one who is striking at the root. —Thoreau
- * The more corrupt the state the more numerous the laws. —Tacitus
- * I know no method to secure the repeal of bad, obnoxious, or unjust laws so effective as their strict execution. —Ulysses S. Grant
- * What you cannot enforce, do not command. —Sophocles

GUA 22, BI4, ADORNMENT



Binary 101 001 = 41; Li below, Gen above

22.X, Overall Image

At the foot of the mountain is flame

Adornment

The noble young one, accordingly, clarifies numerous policies*

But does not presume to execute justice

A glorious sight to the folks in the valley, but this glamorous light on the surface of things preempts and precludes the long vision. Only one side of this issue is lit, one only sees part of the surface. You see it with your own eyes; what pleases the eye is apparently true; how could appearances be deceiving? From this point of view, folks can be told nearly anything about the world beyond. Even the near is subject to tricks and plays of the light, the magician's stock in trade. This is not to negate the beautiful, or local information: most of cultural thought is raised in small spaces. But deeper issues and critical precedents want the broader and longer perspectives.

22.0, Adornment

Satisfaction

A little worthwhile to have somewhere to go

Beauty and grace for most are glamour and cultural finery: folks pause when their eyes are caught by the evident, or according to local custom, be this a grand illusion or a small illumination. Adornment will play with the forms of glamour and sham. It can also have some quantum of substance, as with the arts of a culture. To know the small and nearby is a great thing: nearsight is a big part of vision. Perhaps the best example is a goat on the side of a mountain, stepping with consummate style, advancing one well-reckoned step at a time, adding up small successes and taking great care in distinguishing this crag from that. This gets him slowly up to the top where the truly grand vistas await. It is his nearsight that allows him to do this. If he knows where he stands the whole world is at his feet. But humanity seems to want to light up a little and stop there, taking comfort in what it thinks is the known, lying in comforting ways. When ethnics transcend ethnocentrics, they still can't get past the anthropocentric. This may be a way of controlling the known, much like locking oneself in a box. Still, there is enough detail here to fill up the whole of a lifetime.

22.M, Key Words

Dressing up, beautifying, decorating, embellishing; relation of form to content
Elaboration, costumery, vanity, cosmetics, fashion, facade, veneer, posturing
Refinement, style, grace, elegance, charm, class, etiquette, protocol, formality
Near-sight, limited vision, myopia, glamour, fascination, sham, illusion, pomp
Superficiality, public image, fancy surfaces; proximity's effect on apparent size
Aesthetics, beauty way, highlighted substance; the cultural artifact as substance

22.G, From the Glossary

bi4 (to) adorn, dress (up), beautify, embellish, decorate, make graceful (s, ed, ing)
(to **be**) elegant, brilliant, ornate, fancy, dressed up, sumptuous; superficial, near-sighted; (**a, the**) adornment, ornamentation; shell, treasure; model (s)

22.T, Tuan Zhuan

Adornment satisfies

The flexible comes forward and refines the firm

Consequently, *satisfaction*

Alternately, the firm rises upwards and refines the flexible

Consequently, *a little worthwhile to have somewhere to go*

(Even) heaven (has) a style

Refinement (and) clarity mean stability

(Such is) human culture

Look to heaven's refinements

Thereby to study the seasonal changes

Look to humanity's refinements

Thereby to transform (and) complete all under heaven

22.1, 1st 9, Zhi Gua 52: Gen, Stillness

(Fan Yao 52.1: still toes, no mistakes, prolonged persistence)

Adorning those feet

Dismissing the carriage and walking

22.1x *Dismissing the carriage and walking:*

On principle, declining to ride

It will keep him up on his toes, so to speak, to search for the simpler life and make a more humble progress. Who should he try to impress? He walks a mile first in his own shoes, getting sure-footed and grounded. Remember when you were little and you finally got the shoes that almost walked for you, and suddenly you could jump twice as far? Pedestrian approach indeed! So what if the quicker things now pass you by? Heaven meets earth at this surface of things, this is how humble it is. This may contribute little towards getting somewhere, but there are other ways to measure advancement. You are free to stand on your own two feet, to step off of the beaten path, or rely on the footholds you've found. Racing by misses much. Terra firma can teach you as much through your feet as the sages teach through your ears.

22.2, 6 2nd, Zhi Gua 26: Da Chu, Raising Great Beasts

(Fan Yao 26.2: the carriage is relieved of its axle mounts)

Adorning his beard

22.2x *Adorning his beard:*

To partake in a higher prosperity

He imposes upon his natural face, lending a grace to the beard on his chin, hacking away at prolific nature, hoping to uncover dignified form. The shears of the forces of civilization stand up against the old, wild ways. Is this the real you, or is this a mask? Is the genuine still in there somewhere, or does it fall to the floor? Is this like self-cultivation? Is he grooming himself for the good life? Will he now be invited to partake in superior pleasures? And if the shave won't make the man, you bet your beard when nothing can. In some cultures the men will wear nooses and leashes tied around their necks, but some claim this is only men missing their beards. Should we feign interest in social affairs so that others feign interest in us? Should we pity the man clothing makes? Society grows like a beard: dignity lies in there somewhere.

22.3, 9 3rd, Zhi Gua 27: Yi, Hungry Mouth

(Fan Yao 27.3: dismissing appetites, ten years not functional)

So elegant looking, as though dripping

With enduring persistence, promising

22.3x (An) *enduring persistence holds promise:*

In the end nobody mocks this

He takes social graces as far as allowed, up in your face to get noticed. Glistening wet, almost dripping with grace: can he still be more than a drippy, frivolous fop? We think he can still be a man and be bubbly and oily, aesthete and affected, and keep his purple lace underwear. He may on occasion need to back up his choices, but this could help him build character. Gracious living, good fashion and charm are higher styles of life, and it's certainly good to be sensitive. But much in the mind does not like its shallowness mocked and something deep in the gut deeply resents all these elaborate surfaces. And what's the deal with plant genitalia? Flowers are there for bugs, so plants can have sex. How would you like it if you had the roots and they had the knives? The real beauty is not about beauty: it grows out of health.

22.4, 6 4th, Zhi Gua 30: Li, Arising

(Fan Yao 30.4: so suddenly, what a blaze, an ending, a waste)

So elegant looking, as if of pure white

A white steed, as if on wings

Not an adversary but a marital suitor

22.4x *Six fourth* (is) properly positioned

(But) doubted

* *Not an adversary (but) a marital suitor:*

In the end, no question

He comes on with a dazzling grace here, clad in white, impeccably preened, just like a transcendent thought, on a winged horse, swift as the wind. The eyes need some time to adjust. There will of course be questions: what fuels these white-hot flames? The preacher might wear this same angel suit when leading his flock to the fleecing, the charlatan wears it too. All want something in the worst way, all are supposed to be lying like hell. Our fool really is different: he is in love and attempting to mate. He cannot help himself: he's so nuts because these are what drive him. The whole of nature bears testament to the good grace of the mating dance, all the feathers and flowers and fur. It also drives much of the human economy, even where you can't talk about it. This is what our fool flesh is heir to: life simply wants to grow larger.

22.5, 6 5th, Zhi Gua 37: Jia Ren, Family Members

(Fan Yao 37.5: sovereign draws near to family, do not worry)

Dressed up amidst hills and gardens

One's **gift bundle of silk** is but a **shabby remnant**

Embarrassing

But **in the end**, promising

22.5x Six fifth has promise:

There will be happiness

He lives a simple and frugal life, with good to do, if not not well-to-do. Upper class life feels foreign. You can live in the ornaments. Rules are different above. He feels too clean and misplaced. He hasn't learned half of the gestures, but knows to take gasses outdoors. He knows the gift he brings is no treasure. He feels like a clown in these fine, borrowed clothes. Economy here means something entirely different. Appreciation as well. Poverty and simplicity are not the same thing, although they might share the same budget. He will not need to fake his humility. Life and style are not utterly meaningless here and the pleasantries make for some pleasantness. There is good and much work to be done here, which will find its way back down to the valley. He brings all he can up the hill, wrapped in this shabby silk offering.

22.6, Top 9, Zhi Gua 36: Ming Yi, Brightness Obscured

(Fan Yao 36.6: not light, darkness, rise to sky, fall to earth)

Plain white elegance

No mistake

22.6x Plain white elegance is no mistake:

The top attains the goal

From down below in the valley the simple forms did not seem enough. From on top of it all the perspectives are different. Anything more than a simple, natural form just feels pretentious and silly. Simplicity too is a kind of a style. The white canvas hides all the colors of light, and so it contains all the paintings as well. Plainness is not just for hiding, as silence is not just for filling. Content does not need sham to be beauty: the highest sort of beauty hides barely inside the obvious, as the ordinary wipes off. Humanity's long fall from grace was said to occur near the time when nakedness turned into shame, when wearing the sky became wicked, when right and wrong was draped over the world, when too much extraneous surface was gathered. Fear for the boundary came along with the boundary. Trash doesn't belong up here on the peak.

22, Dimensions

pang tong gua (opposite): 47, Kun, Exhaustion
qian gua (inverse): 21, Shi He, Biting Through
jiao gua (reverse): 56, Lu, The Wanderer
hu gua (nuclear): 40, Jie, Release
shi er di zhi (12 branches): Gen-Dui Family

22, Notes

* 22.X Numerous policies as civil administration, as distinct from criminal law, or Gua 21, the Inverse of 22.

22, Wai Guang

- * Qabalah: *Ayin*; Path between Malkuth and Yesod (Trad: Hd-Tp)
- * Tarot: The Devil (Nearsightedness)
- * Astrology: Tenth House, Cardinal Earth, Capricorn

22, Quotations

- * What use is your plaited hair, fool, and your raiment of goatskins. Within you is ravening and the outside you make clean. —Buddha, *The Dhammapada*
- * What kind of truth is this which is true on one side of the mountain and false on the other? —Michel de Montaigne
- * Every man takes the limits of his own field of vision for the limits of the world. —Schopenhauer
- * For the great majority of mankind are satisfied with appearances, as though they were realities and are more often influenced by the things that *seem* than by those that *are*. —Machiavelli
- * Half the work that is done in this world is to make things appear what they are not. —E. R. Beadle
- * It's a small world - but I'd hate to paint it. —Steven Wright
- * It is helpful to know the proper way to behave, so one can decide whether or not to be proper. —Gail Carson Levine
- * The trouble ain't that people are ignorant. It's that they know so much that ain't so. —Josh Billings
- * A man knows that his work is well-done when it has a beauty of form to it. But he does not add or leave out anything of substance just to make his work appear more beautiful. —Eyler Robert Coates, Sr.

GUA 23, BO1, DECOMPOSING



Binary 000 001 = 01; Kun below, Gen above

23.X, Overall Image

The mountain depends on the earth

Decomposing

Superiors, accordingly, are generous to subordinates

Confirming their positions

The mountain towers over the earth. A mighty pile of stones indeed, but no threat to time's dominion. Compelled by long ages of erosion and gravity, its impressive stature is slowly surrendered for the sake of a broader base. Thus the wise will learn to minimize what they hoard, and to give generously to common and regular people who support them from below. Piles of wealth become talus and scree, or charity. Redistribution will happen, but this can be voluntary and sent to where it does the most good. Only a few can dwell at the top, but the least oppressive can stay there the longest. As life does with its seed, the best wealth to carry also weighs the least.

23.0, Decomposing

Not worthwhile to have somewhere to go

Simply by definition, any endeavor or thing which isn't sustainable must some day cease to occur or exist. These things will tend to take care of themselves, with a little assist from gravity. Time in unknown quantities will even take care of social reform. To move in enduring ways, then, means allowing the heavy to fall, the old to die, the weak to be eaten and the low to fill up. To move with the time is to move along with least effort. Suppose you have an enemy with self-destructive behavior. Would you give him a reason to rally and fight for his life? It will not end at decay: when husks go seeds takes a turn. Lasting perfection is not more important to nature than death and rotteness are. Seeds do not sprout out of nice-looking fruit. So to not give up will mean giving downwards. In his tower high on the hill, the uppity one will try to sleep smugly, up on his bed of complacency. Had he passed a few of his excesses downward, the mob would not now be coming to get him, seeking to lay him low, hoping to catch this useless encumbrance napping. But it's only a bad situation for things as they are; it is good for things as they will be. Try going in that direction.

23.M, Key Words

Curtail, abridge, cut back, trim excess, pare down, deprive, skin, strip, flay, ruin
Ground, downgrade, stabilize, consolidate, broaden base, return to basics, reduce
Deterioration, breakdown, overthrow, destabilization, deconstruction, insecurity
Overripeness, dross rotting around a seed, nourishment from decay, germination
Germaneness, essentials; pruning; concessions for sustainability, wide foundation
Leaving what should be left, carrying on with less but with stability; lightening up

23.G, From the Glossary

bo1 (to) curtail, (pare, cut, break) down, abridge, strip away, split, lay bare, ex-
propriate, reduce, cut up, skin, peel, flay, deprive, ruin, break, pluck, degrade,
scavenge, loot (s, ed, ing); (to be) decomposing, decadent, unsustainable, dis-
integrating, breaking down; deprived, stripped (of), ill-founded; (a, the) decon-
struction, destruction, deterioration

23.T, Tuan Zhuan

Decomposing

(Means) *stripping away*

The flexible alters the firm

Not worthwhile to have somewhere to go:

The common people prevail

Accept and stop here

Look at the image

The noble young one respects waning (and) waxing as surplus (and) want

(And as) heaven's behavior

23.1, 1st 6, Zhi Gua 27: Yi, Hungry Mouth

(Fan Yao 27.1: forsake spirit tortoise, look at me, hang mouth)

Depriving the bed of its legs

To dismiss (such)* persistence is unfortunate

23.1x *Depriving the bed of (its) legs:*

Thereby to cover up the lowly

There are gnawing sounds in the dark, and slander afoot in the realm. For a while the intrigue goes unnoticed, but even the littlest rat bites add up. All that they want is a few small and simple concessions. Too many have been too hungry too long and thanks to this poor inspiration they have nothing better to do. The thought or the basis upon which he comforts himself is not a stable foundation. It is weak in the basics, with poor legs to stand on. The lowliest things should be the most firm; the heavier things are better stepped on than carried. Underestimating the problem is, in fact, the problem and believing conditions are stable will bring collapse even closer. Better to set the bed on the floor and hit bottom while still up above. Much cannot hide below the legless bed: no ghosts or assassins, no monsters or thieves.

23.2, 6 2nd, Zhi Gua 04: Meng, Inexperience

(Fan Yao 04.2: embrace inexperience, involve women, household)

Depriving the bed of distinction

To dismiss (such)* persistence is unfortunate

23.2x *Depriving the bed of (its) frame:*

Still not finding support

His bed with its elegant frame sets him apart from the others. He is comforted by his thoughts of how very special he is. But now he climbs home for some rest at the end of the day and discovers his bed overturned, all of his loose change gone, and maybe some of his secrets as well. The warning is implied: he has carried too much weight to these heights and wrapped himself up in himself. This frame of reference, that gives him his sense of security, is less than reliable now. Now his boundaries and his identity are problems instead of solutions. This attitude upon which he rests comes under attack from below. To possess a good resting place, a comfort zone, or a cushion in the center of who you are, is a fine and peaceful thing. But defining this in terms of the envy of others is begging for sleepless nights and bad dreams.

23.3, 6 3rd, Zhi Gua 52: Gen, Stillness

(Fan Yao 52.3: setting those restrictions, rigors choke the heart)

Curtailing itself is not a mistake

23.3x *Curtailing itself is not a mistake:*

Let go of high (and) low

There is a place in this world for that which would topple all towers, or overthrow sleepers and tyrants, destroying their plush, purple couches. Deep in the untouched forest, life is in balance with death, but not locked in combat: the new will grow out of the old, the quick will grow out of the rotten. Pruning, restraint and self-limitation all will serve healthy growth. But we still want to move with the time, as gravity will show patience with mountains, taking one stone a year, with only occasional drama. Nor should one try to pop a pimple too soon. When the process is hurried, lessons of value may not be learned well enough. But bet in the end on decay, of everything not acting like seed. Then the trick with letting things go is simply to shed the stuff that gets in the way of tomorrow, letting gravity do the work of hauling this all away.

23.4, 6 4th, Zhi Gua 35: Jin, Expansion

(Fan Yao 35.4: advance like a rodent, persistence is dangerous)

Stripping the bed for its flesh

Ominous

23.4x *Stripping the bed for (its) flesh:*

Cutting close to disaster

The natural consequence of unsustainable behavior is in extinction of that behavior. The sleeper awakens to very bad news. Many do not wish him well here and carry the weapons to prove it. There are even a few he thought were his friends, including his chief of security. They say he was given fair warning about being a greedy rat, but somehow he needed their envy. If reasons and pleas cannot pierce his covers, then maybe the knives and swords will. Even as too late as yesterday, his fortunes might have turned. To have given it all away back then was a bargain. Gravity has the force of a law: you can do many things inside its structure and even find ways to fly. But gravity now describes this one's plight, and soon there might be a grave to sleep in. This is cutting things far too closely: just hope this is merely prediction.

23.5, 6 5th, Zhi Gua 20: Guan, Perspective

(Fan Yao 20.5: observing our own lives, a noble does no harm)

A stringline of fishes

By way of the palace inhabitants' sponsorship*

Nothing cannot be turned to advantage

23.5x *By way of the palace inhabitants' sponsorship:*

An outcome with no complaints

With an ugly breakdown of order in progress, the rebels march up to the wealthier parts of the town. Because our subject lives in a tower, and his tower sits high up on the hill, the rebels might think to take this one down too. So they march up the hill with their stones. But this one's servants have been treated well, and greet the rebels at the front door and invite them in for hot baths and refreshments, and wise stories told by His Lordship. Witnesses here attest to his character. The rebels straighten and dust off their clothes, and prepare for rational talk. An astronomer, philosopher and a noble: who'd have guessed it? He has done his best when he could have done only his most. The past catches up and it isn't so bad. They make him an honorary rebel. It is great to have friends in low places too. Someone went fishing with chum.

23.6, Top 9, Zhi Gua 02: Kun, Accepting

(Fan Yao 02.6: dragons war in wilds, bleeding indigo and golden)

The ripest fruit is not eaten*

The noble young one gains ground

As the common people tear down their own shacks*

23.6x *The noble young one gains ground:*

The people (are) those who uphold (one)

* *(As) the common people tear down (their own) shacks:*

In the end not fit to be used

The tree has been thoroughly shaken and picked, and gravity did its duty as well. The only fruit remaining is spared for its ripe old age, the fittest and best example, the one that none will begrudge. The one thought too green, too high or not worth the effort will find its way down to the soil. It's just how things will shake out, the most natural selection. The hasty are consumed. When decomposition goes this far things will soon work themselves out. The angry mob runs riot, and burns its own slum to the ground. The lord of the land gets his land back oddly unspoiled, made fertile again by the ashes. The rebellion burns itself out. This does not need to call itself justice. It is merely appropriate for unsustainable things to self-destruct now. The rot will only attack the weak, the worms get at the dead fruit, the seed is set free.

23, Dimensions

pang tong gua (opposite): 43, Guai, Decisiveness

qian gua (inverse): 24, Fu, Returning

jiao gua (reverse): 15, Qian, Authenticity

hu gua (nuclear): 02, Kun, Accepting

zhi hu gua (nuclear of): 08, 20, 03, 42

shi er di zhi (12 branches): Sovereign Gua, 9th Moon (Oct)

23, Notes

* 23.1,2 The addition of *such* points to an ambiguity: your persistence or theirs?

* 23.5 This seems to be a lost historical reference to a popular uprising against abuse of class privilege. The noble family in question would have been spared a “toppling” specifically because of the proper way the subordinates in their employ had been treated. The *Yi* is of course advocating here for *noblesse oblige*, nobility’s sense of obligation to the society which supports it.

* 23.6 See Sappho, Fr. 105a.

* 23.6 This is seen frequently in the modern era, in the looting and burning of a ghetto or slum by its own inhabitants, who seem to be heedless at the time that the greatest loss is their own. There is no other leader but rage, which, in its blindness, misses its object. A tantrum is not a revolution: the fruit falls on its own, once again into fertile soil. Those adapted to prosper will begin with the facts.

23, Wai Guang

* Qabalah: Kether in Assiah

* Tarot: Ace of Pentacles

* Astrology: Saturn in Earth

23, Quotations

* There are people who are followed all through their lives by a beggar to whom they have given nothing. —Karl Kraus

* *Et tu, Brute?* —Julius Caesar

* Concession comes with better grace and more salutary effect from superior power. —William Pitt

* In history the way of annihilation is invariably prepared by inward degeneration, by decrease of life. Only then can a shock from outside put an end to the whole of it. —Jakob Burckhardt

* Know ye the delight which rolleth stones into precipitous depths? Him whom ye cannot teach to fly, teach him then to fall faster. —Nietzsche, *TSZ*

* You, making haste, haste on decay: not blameworthy / life is good be it stubbornly long or suddenly

A mortal splendor: meteors are not needed less than mountains: shine, perishing republic. —Robinson Jeffers

* Growth for the sake of growth is the ideology of the cancer cell.
—Edward Abbey

GUA 24, FU4, RETURNING



復

Binary 100 000 = 32; Zhen below, Kun above

24.X, Overall Image

Thunder dwells within the earth

To return

**The early sovereigns, accordingly, on the day of winter solstice,
closed the frontier pass gates**

Merchants and travelers did not move about

Rulers did not inspect the domains

The longest night at last ends in dawn, the great wheel again spins towards spring. Locked in winter's frost the frozen seed abides, a conception, but a long way from birth. Winter begins today, but the bottom of this cold lags six weeks behind, on the near side of hope for the best, and spring's promises kept. The change will not be abrupt, but trust in the wheel's direction suggests it is on an acceptable course. In such deep cold and dark night there is no wiser choice to make than for refuge and home: light and the fire go indoors as well. Why are these the high holy days? Why not spring in full blossom or glorious summer? Take a full winter to answer.

24.0, Returning

Fulfillment

Exit and enter without anxiety

Companions arrive without fail

Turning around and returning is the way

The seventh day brings return

Worthwhile to have somewhere to go

New life begins deep inside, in those places too near to know and too small to see. But the mind sometimes seems made to go out and about, to test and discard new truths and realities. Now and again the mind will need a reminding, a memory wants a remembering, the vision a revision, the cognition a recognition. We cannot face the new without a renewal. Out there and way out there are where we leave those things that we will not or cannot bring home. The best and most realistic of all long-term goals is a home, and the longest-term home of them all is the earth. Of every being and thing that has ever existed, one thing can surely be said: this was only a phase that some of this world went through, although sometimes again and again. When nearly the same things happen again and again, then and there we find our reasons to hope. Seven days out of line? No matter, never mind, to and fro will go the way, here we go and come again, right back to where we belong. And this does not mean we must live there all of the time, any more than needing to sleep means sleeping all of the time. But is this not a high, holy thing to spend some time where we belong?

24.M, Key Words

Coming back, coming home, coming around, beginning anew; to resume, retrace
Re-; Restoration, restitution, redintegration, renewal, reunion, recovery, resilience
Natural processes, cycles, the inevitability of cycles, recycling; renewed promise
Pivotal point, still point, turning point, axis of the world, winter solstice, rebirth
Core truths surviving digression, reconstitution, rededicated efforts, revitalization
More coming around than turning back, 361 degrees instead of 180 degrees (Fan)

24.G, From the Glossary

fu4 (to) devolve, recover, recur, redo, renew, recommence, recall, repay, reply, repeat, restore, resume, retrace, return, revert, revise, revive, (come, go, turn) around, back, home (to); fall back (on); overturn, turn over (s, ed, ing); (a, the) answer, recovery, recurrence, renewal, reply, response, return; (to be) in answer, reply, response, return (to); recurring, recurrent; again, repeatedly; coming and going

24.T, Tuan Zhuan

Returning (means) fulfillment:

The firm *comes back around*

Energetic, and using acceptance to proceed

So it is that *exiting (and) entering (are) without anxiety*

(And) *companions arrive without fail*

Turning around (and) returning (is) the way,

The seventh day brings return:

(As) heaven behaves

Worthwhile to have somewhere to go:

Firmness prevails

(In) *returning* one sees the heart of heaven (and) earth!

24.1, 1st 9, Zhi Gua 02: Kun, Accepting

(Fan Yao 02.1: walking on frost, hardened ice is the outcome)

Not far to return

Nothing worthy of regret

Most promising

24.1x *Nothing distant* in this *return*:

The way to refine (a) life

Even the greatest or truest of paths must be thought to include some of these smaller digressions and trips aside. Being oneself is being true to one's nature, and nobody experiments quite like nature. Life is for learning. The straight and narrow directions are heedless of most of this world. The most respectable man in the world should be permitted, if it is his choice, to enjoy women's toes a little too much. It's these little flaws in the art of our lives that let evil spirits out. Life needs to explore its options and this can't always be done only inside of the mind. Stepping off the side of the path to have a good look around, or simply to relieve yourself, is not a great mistake. The shortest distance between two points is the distance traveled in fact: it isn't the one in the plan. The guilt of one who fears to stray will make of his path a deep rut.

24.2, 6 2nd, Zhi Gua 19: Lin, Taking Charge

(Fan Yao 19.2: united in commitment, promising in every way)

Content to return

Promising

24.2x *Contentment in return* holds *promise*:

Through lowly compassion

He goes out a little bit further this time, coming home seven days later, back to the fold, and maybe a fatted calf, with something new to ponder, a little wiser, a bit more humble. Exposure to the new lets him bring some of this home, to share with family and friends, to compare it with what is thought right, here on this side of the stream. Going as scout and diplomat for friends and the tribe he returns to will mean that he belongs here still. And this part is important: the decision made to do this exploring for those you leave at home can be made backwards in time, especially if one is able to turn error around into wisdom. When measuring a direction from self, instead of from a path, all straying is done in forward directions, not sideways. Turning around to go back home is also a forward progress. But sometimes this is uphill both ways.

24.3, 6 3rd, Zhi Gua 36: Ming Yi, Brightness Obscured

(Fan Yao 36.3: hunt captures great leader, no call for haste)

Repeated returns

Difficulty

But no blame

24.3x *Repeated return* has (its) *difficulties*:

Deserving *no blame*

He comes home to rest from a hard day's work, but he will return tomorrow, only to do it all over again. What he does during the day falls apart a little less completely each night, so there may be an end in sight. And every seventh day he can rest and recover a little. This wheel of toil and trouble is supposed to turn towards a brighter tomorrow, although most are dragged in circles until they drop in the dust. So what is the difference which leads to no error or blame? They say that it is insane to do the same thing over and over and keep expecting different results. The right thing to do then is to get some different results, with wise investment at home, learning to do more with less and getting back to the basics. It is not a resignation to this way of life. But any truly great work will keep one coming back, just like petty tasks will.

24.4, 6 4th, Zhi Gua 51: Zhen, Arousal

(Fan Yao 51.4: the shock is followed by muddledness)

Walking in the middle, all alone in return

24.4x *Walking in the middle, all alone in return*:

In order to follow the path

He thought he might find his way with this group, but little of what he learns here will be a part of his whole life's path. It was somebody else's journey. Things did remain to be learned before they could be brought home. Perhaps in a week on the road all he will gain is one memory, the odd look on somebody's face, or a clever thing to say the next time, or a bit of assertion to groan about later. To his private context he takes what little he needs, but a little is plenty if what he returns with is seed. So this all came as a big surprise, just when he thought it was going so well. The road taught him this: it goes two directions at once, each with ups and downs. The path of a higher purpose is only half as crowded, even if it is twice as lonely. But suppose that he'd learned this nearer the end, and had twice as far to go back.

24.5, 6 5th, Zhi Gua 03: Zhun, Rallying

(Fan Yao 03.5: collecting one's riches, persist in right amount)

Honest return

With no regrets

24.5x *Honest return, with no regrets:*

Concentrating in order to examine oneself

This time he went way too far out. The path went on forward, yet he came back, and will not do things that way again. To stay your own best friend after a misadventure like this needs more than forgiveness, but to whip yourself for acting the fool is to play the fool twice. So he had a rough time, made a mistake, believed wrong things, drank and turned into a jerk, got angry and lost a few friends. We need to turn our regrets into lessons. Honesty stings, but the toxins dishonesty swallows will kill us. A straightforward, critical inventory is the shortest way back home, less loops than shame or guilt or repentance. Good judgment might pronounce some atonements, but it takes the best lessons forward: ahead is work to be done, a smarter life to be lived and consequences to own. Why live out our years in memory of our regrets?

24.6, Top 6, Zhi Gua* 27: Yi, Hungry Mouth

(Fan Yao 27.6: at the source of appetite, brutal but promising)

Lost return

Ominous

There will be calamity and grave errors

If trying to advance the military

In the end there will be a major defeat

Reaching one's domain and its nobility with misfortune

Even after ten years, no ability to campaign*

24.6x *Lost return comes to misfortune:*

The opposite of a *noble* course

He gets hooked on his highest hope, like a fish gets hooked on bait, gobbles it up and swallows it whole and is dragged beyond any hope of a timely return, into the jaws of his destiny. The arrogant general can't see the long winter that lies beyond the solstice. He marches northward, overstretching his supply lines, underestimating the natives, overextending the resources and losing all sight of home. How could there be a return, crossing burned bridges and pawing the scorched earth for grain? Trapped where he cannot survive it must end. Too much belief in the self and its one way purpose. If he does now have the wit to survive, there are still ten years worth of damage. The lotus is cut from its roots in the mud, as the spirit is cut from the flesh, all for the greater glory, but only to wither and die. Here there will be no redemption.

24, Dimensions

pang tong gua (opposite): 44, Gou, Dissipation

qian gua (inverse): 23, Bo, Decomposing

jiao gua (reverse): 16, Yu, Readiness

hu gua (nuclear): 02, Kun, Accepting

zhi hu gua (nuclear of): 07, 04, 19, 41

shi er di zhi (12 branches): Sovereign Gua, 11th Moon (Dec)

24, Notes

* 24.6 For modern examples, see either Napoleon's winter invasion of Moscow or Hitler's reprise of the same stupidity. The *Zhi Gua, Yi, 27*, Hungry Mouth, suggests that it is blind appetite which is here overriding the sense of one's way back and causing inattention to supply lines. Were the symbols of this Gua more aquatic, the authors might have used an image of a big-mouthed fish being caught hopelessly on a hook, never to return to the water except by a long, wrong route through the food chain.

24, Wai Guang

* Qabalah: Geburah in Assiah

* Tarot: Five of Pentacles

* Astrology: Mars in Earth

24, Quotations

* All these tidal gatherings, growth and decay,

Shining and darkening, are forever

Renewed, and the whole cycle impenitently

Revolves, and all the past is future. —Robinson Jeffers

* Remain true to the earth, my brethren, with the power of your virtue ... Lead, like me, the flown away virtue back to the earth - yea, back to the body and life ... Physician, heal thyself! Then wilt thou also heal thy patient. Let it be his best cure to see with his eyes him who maketh himself whole.

—Nietzsche, *TSZ* [Luke 4:23]

* Bao Jiao vaunted his conduct and condemned the world, but he suicided with his arms around a tree. —Zhuangzi

* Every beginning is a consequence - every beginning ends something.

—Paul Valery

* The mind ought sometimes to be diverted that it may return the better to thinking. —Phaedrus

* Mid pleasures and palaces though we may roam,

Be it ever so humble, there's no place like home. —John Howard Payne

GUA 25, WU² WANG⁴, WITHOUT PRETENSE



Binary 100 111 = 39; Zhen below, Qian above

25.X, Overall Image

Beneath the sky moves thunder

The creatures interact without pretensions

The early sovereigns, accordingly, flourished according to season

And nurtured the myriad beings

Heaven has given all of its orders: they come with each being. This being, in turn, is what life has learned so far: to live and learn more, to add new perspectives and tricks. Ancient heaven and eons of seasons are at work in the natural mind. Life true to nature is the seed of heaven, its blessing to go forward, wild and noble, informed by its inner wisdom and what it can learn on the way. Most of the wisdom heaven might teach is built right into young sprouts, the rest being clockworks and natural law. We begin with heaven's best guesses at how things might average out, a head start with promise, but not guarantees, not good and innocent, not sinful or fallen.

25.0, Without Pretense

Most fulfilling

Worthwhile to persist

For one without integrity there will be suffering*

And not much reward in having somewhere to go

By right of birth comes the will and the sense to reach out for a good life. Youth errs and stumbles, but as with young bones, first roots and green branches, the shock of having to learn will be absorbed in the bending. The importance of living is its own affirmation, with heaven's permissive assent; senseless living is also permitted, for those who may choose denial. Being true to the gifts one is born with, living a life of sincerity and integrity, is not any guarantee against bad luck and ugly surprises. Even truth is not always success. But life has learned that these traits will improve the odds, that working with a natural merit and practicing a natural good can be two of the best rules of thumb one can live by. And so one's inner being might already know what it means to be true. And life has also learned that living an insincere life, full of contrivance and guile, with parts of yourself at odds with your nature, will tend to diminish a life, or cost too much precious time in defending illusions and errors. Innocence might not have all things thought through, but thought is not all. The pilgrim who still seeks his heaven has looked everywhere but at his own feet.

25.M, Key Words

Lacking, avoiding, no + presumption, pretension, recklessness, falseness, delusion
Artlessness, guilelessness; naturalness, simplicity, sincerity, a natural intelligence
Natural gifts, instinctive goodness, spontaneity, integrity, innocence, inner voices
Pure motives, openness, surprise, wonder, original mind, faith in innate goodness
Credulity, vulnerability, susceptibility, accessibility; good faith; the noble savage
Presumption of innocence, benefit of doubt; issues of confidence, trust & honesty

25.G, From the Glossary

wu2 (to be, being, is, am, are, will be, exists, remains) (has, have, had, having, with) (do, does, did) (there is/are/will be) (it/this/these is/are) no, not, nothing, never, rarely, seldom, no longer, without, with no; but (no, not); there, this, these (is, are) no, not, nothing (of); not (a, the); (to be) absent, gone, non-existent; destitute, wanting, in vain; lacking in; free of/from; avoided, devoid, void, deprived, regardless, instead (of), rather than, despite; not much, no longer; not being; (the) least, minimum, (so, very) little; no matter; no ... done; neither ... nor, whether ... or not, without ... or; (to) (simply) lack, want; avoid, escape; not have, own/possess/have no/less/fewer; find/leave/use no; do no, not do, do nothing to (s, -ed, -ing); (will, would) not (be); do(es) not exist; were there no; has/have gone off; will/would not be(come); (a, the) absence/lack/want of, avoidance of; nothing, emptiness, non-being/existence, no-thing-ness; un-, ill-, im-, in-, dis-, de-, non-; -less; don't, do not; used for Wu2, M7180, GSR103i

wang4 (a, the) presumption, pretense, expectation, falseness, duplicity, pretext, guile, deceit, folly, error, disorder, disarray, distraction, extravagance, distortion; (to be) irregular, incoherent, presumptuous, pretentious, full of oneself, false, erroneous, vain, futile, ignorant, fanciful, duplicitous, wild, empty, void, reckless, entangled, idle, incorrigible, absurd, stupid, wanton, foolish, disorderly, untrue, embroiled, entangled; falsely, wrongly, foolishly, wantonly; (to) look toward, expect, hope; assume, presume, pretend (s, ed, ing)

25.T, Tuan Zhuan

Without pretense

Firmness comes from without and becomes master on the inside

Movement with lasting vigor

The firm (is) central and resonant

Great *fulfillment* (is) according to *integrity*

Heaven's higher law

For one without integrity there will be suffering

(And) *not (much) reward in having somewhere to go*

(While) *without pretense* there is *forward progress*

How is this so?

Heaven's higher law is not protection:

(It is) movement itself!

25.1, 1st 9, Zhi Gua 12: Pi, Separating

(Fan Yao 12.1: pulling up grass roots, with another cluster)

With no pretense, to go forward is promising

25.1x *Without pretense comes to advance:*

Attaining the purpose

With no help from mind's prior knowledge, an inner sense says to keep moving. A fetus does not know where it's going when it first kicks the wall of the womb. It is doing this to learn about legs. Life's first order of business is living to learn. Feedforward leads to feedback and this will feed the mind what it needs. Even the young of cattle and sheep can frolic and play and seem as if they had minds. Life pushes forward: the glorified mind is only one of its instruments, and has no more value or worth than the ways life can put it to work. Most confuse such innocence with ignorance, look upon wildness as a thing best outgrown, but life has had time to put its science together and knows that on average it's better to explore than to stay put or hide. The promise here is of learning ahead, not guarantees of success.

25.2, 6 2nd, Zhi Gua 10: Lu, Respectful Conduct

(Fan Yao 10.2: treading level, easy path, obscure one persists)

When not plowing to harvest

And **not breaking new ground** for established fields

Then it is worthwhile to have somewhere to go

25.2x *Not plowing to harvest:*

No riches yet

It is a folly of thinking to think that life in the present is confinement to life in the present. From its center here it reaches both forward and back. No garden would ever come to pass if no kind of forethought were thought, or if no kind of vision was seen and combined with tips from gardeners past. But the bulk of the work is done in the middle of these. We do not reap the harvest while plowing, nor do we dine on the third year's crop while planting the first year's seeds. We might trick ourselves into thinking that back pain or blisters are somehow their own reward. We trick our children in school, so that reading and math seem relevant many years ahead of time. These tricks may be better than expectations, which cost us our presence of mind, but best is to honor the need and just do it. Nothing passes the time like enjoyment.

25.3, 6 3rd, Zhi Gua 13: Tong Ren, Fellowship With Others

(Fan Yao 13.3: caching weapons, climbing hills, 3 years without)

One **without pretense** still **has misfortunes**

Sometimes tying one's ox

Means **the drifter's gain**

And **the townsfolk's disaster**

25.3x The drifters' gaining the ox

(Is) the townsfolk's disaster

That bad things can happen to good people is the source of much wrong-headed, paranoid thinking. Accidents happen, and things not deserved. The ox which was tethered by some innocent farmer is the drifter's gain, against a great loss of trust. Wisdom is built using tough knowledge too, and living to learn must also learn this. Undeserved ill fortune might squat on anyone's head. To account for its presence, many of life's extra meanings were conjured up out of thin air. Professionals will divine from its droppings, and pretend to know its next stop. But while this thing squats on the innocent bystander, things far from the truth will be thought, things not to the point will be said. Thus does the burden of proof fall upon the accuser, and the accused enjoys a presumption of innocence and the benefit of the doubts.

25.4, 9 4th, Zhi Gua 42: Yi, Increasing

(Fan Yao 42.4: advise prince to follow, then perform reliably)

May there be loyalty

Not a mistake

25.4x Prescribing loyalty is not a mistake:

Certainly presume this!

Some things must be presumed for the sake of our own mental health. Trust is one such presumption, and also an unending source of life's lessons. Mostly we'll learn in the end to lower our expectations too far. The fortunate ones expect others to be on the kind and ethical side of the average, or expect to turn losses to lessons, and set aside a dumping place for all those disappointments, somewhere out of the way. But what of being worthy of trust, and of learning and unlearning to trust ourselves? We seem born with most of an ethic, a hunger to find what remains to complete it, and maybe even a conscience. Our ethics are tied to self-interest, and opportunism by birth. So why not begin with things as they are? Life offers lessons in the order they need to be learned. To want guarantees is not innocent. Simply promise wisely.

25.5, 9 5th, Zhi Gua 21: Shi He, Biting Through

(Fan Yao 21.5: biting into dried meat, finding yellow metal)

One without pretense still has afflictions

Do not medicate to bring about well-being

25.5x Lack of pretense itself (is) medicine

(This) does not call for experiments

The body is trying to say something, the brain has no final words yet. A disease is the start of an adaptation to the stresses along life's way, stresses often developed when the mind takes us far from our paths. Its favorite roots of guilt or fatigue or shame or self-indulgence are sunk into places that mind refuses to heed and keep clean, where ego refuses to know spirit's sources, or abstract thoughts get lodged in the flesh to fester: foreign conditions to feed foreign forms. The illness which has no such roots will tend to run a shorter course. An innocent following feelings might wander into a dark place like this. A healer or an empath might take on the illness of others. Let these be. Roots that feed an illness require a will to have one and a lot of work to develop. The healer's best cure will be a bath in water and light.

25.6, Top 9, Zhi Gua 17: Sui, Following

(Fan Yao 17.6: seize and bind them, sovereign offers sacrifice)

Without pretensions, yet advance brings suffering

This is not a direction with merit

25.6x Without pretense's behavior:

Going too far leads to crisis

Flawless adventure was never a part of the promise: it was not that kind of promise. To be without pretensions might mean falling prey to crafty surprises, or falling in with the wrong crowd, or falling to the unseen forces. Sincerity is no guarantee that uprightness will lead to success, or that right action will lead to good fortune. That kind of promise smells more like bait. Success is not one's reward for being sincere or true. In being true and sincere, one simply looks for good signs to act or not act. And with this being more like a process than a single moment in time, minds and directions can change. Innocence is a way to learn and unlearn, not an instrument to make things work or to set the world straight. Even when you are righteous, or even merely right, the guardians and protectors of justice just do not answer to you.

25, Dimensions

pang tong gua (opposite): 46, Sheng, Advancement
qian gua (inverse): 26, Da Chu, Raising Great Beasts
jiao gua (reverse): 34, Da Zhuang, Big and Strong
hu gua (nuclear): 53, Jian, Gradual Progress
shi er di zhi (12 branches): Xun-Zhen Family

25, Notes:

* 25.0 As it is pointed out in several ways in several lines to follow, the converse of this is not true: to live one's life with integrity does not guarantee success. Things happen without reason or purpose, although many reasons are made up in retrospect. But a life lived simply to learn is superior to a life of pretending to know.

25, Wai Guang

- * Qabalah: Geburah in Yetzirah
- * Tarot: Five of Swords
- * Astrology: Mars in Air

25, Quotations

- * Perfect sincerity offers no guarantee. —Zhuangzi
- * In the beginner's mind there are many possibilities. In the expert's mind there are few. —Shunryu Suzuki
- * An honest man is always a child. —Martial
- * A man is not to aim at innocence, any more than he is to aim at hair; but he is to keep it. —Emerson
- * I am too much a skeptic to deny the possibility of anything. —T. H. Huxley
- * The qualities we have do not make us so ridiculous as those which we affect. —La Rochefoucauld
- * "Thou mayest have deceived subtler ones than I," said Zarathustra sternly, "I am not on my guard against deceivers; I have to be without precaution. So willeth my lot." —Nietzsche, *TSZ* #65
- * Seek simplicity and distrust it. —A. N. Whitehead
- * Life can only be understood backwards, but it must be lived forwards. —Soren Kierkegaard
- * Still the odds fall sweet in favor to an open heart. —Ferron

GUA 26, DA4 CHU4, RAISING GREAT BEASTS



Binary 111 001 = 57; Qian below, Gen above

26.X, Overall Image

Heaven dwells in the midst of the mountain

Raising great beasts

**The noble young one makes use of large stores of knowledge
of prior ideas and past deeds**

With which to develop such character

The lessons of our history and inheritance are as hard won treasures, stored in the mounds of our culture, kept for their timely use later. All that we have handed down and maybe some things we've forgotten, all that we are heir to, the patents for the wheel and fire, the methods of agriculture and husbandry, the thoughts and deeds of the founders, all of this vast, invested legacy is ours now, to carry forth or squander. A little restraint will keep this potential growing, a sense of place in the scheme of it all will prepare us. Life grows even more meaningful as we learn that it goes on without us, because this might give us the notion to become respectable ancestors.

26.0, Raising Great Beasts

Worthwhile to be persistent

To not dine at home

Is promising

Worthwhile to cross the great stream

The legacy of mankind is greater than any man and the best of us stand upon older achievements. To inherit all of this is a trust that our brightest lights have endowed. It can be a trust, or simply ours, or our own heirs' in turn. Some of the generations will leave the world a better place than they found it, while others might hand down horrible things, depletion and debt, devastation and unfinished wars, bad laws and toxic ideas. Some with long vision will invest in the long term and an infrastructure. Others refuse to look past the next election or payday. It is up to each heir to pick and choose a bequest for the next generations and even to decide whether or not the concerns of their heirs will be weighed at all. For centuries of our history, some of our cultures have held respect for elders or reverence for ancestors in highest regard as a sacred duty. Yet too few of us truly see the real point in all this: if we, as heirs, understand the perspective of heirs, if we know it in our hearts and bones, we will be less inclined to be bad ancestors ourselves. We forget this today. Not dining at home, and crossing great streams, puts us in a larger world, serving higher powers.

26.M, Key Words

Domesticating, taming, civilizing, harnessing, schooling, training, husbandry
Stewardship, trust, legacy, dynasty, foundation, endowment, usufruct, service
Inheritance, responsibility, discipline, restraint, inhibition; investing in potential
Mound building, cultural accumulation; consolidating gains, making them work
Banking, investment, conservation (as distinct from conservatism), guardianship
One's place in history, shoulders of giants, ancestry & posterity, making destiny

26G, From the Glossary

da4 (to be) accomplished, best, better, big, complete, critical, crucial, developed, enormous, entire, extreme, far, full, fully grown, good, grand, great(er, est), heavy, high, large(r), (very, greatly) important, long, loud, major, mature, mighty, more, most, noble, noteworthy, old, overall, (more, most) perfect, pure, realized, ripe, seasoned, serious, significant, strong, successful, vast, whole, wholesome, vital; a lot of, full of, lots of; master-, (a, the) completeness, (full) development, entirety, grand(eur, ness), greatness, growth, (great) importance, largesse, majority, maturity, vastness, wholeness; a great deal, (very) much, very; already, completely, entirely, fully, greatly, thoroughly, wholly, *en masse*, well-; of (great, crucial, vital) importance

chu4 (to) take care of, care for, provide for, tend (to), attend (to), keep, raise, rear, feed, nurture, sustain, nourish, bring up, support, shelter, cherish, train, manage, cultivate, retain, restrain, tame, (bring under) control, herd, domesticate, raise beasts animals, brutes; accumulate, store up, gather, hoard, reserve (s, ed, ing); (a, the) nurture, cultivation, culture, domestication, husbandry, management, training; domestic animal; raising ... beasts

26.T, Tuan Zhuan

Raising great beasts

The firm (is) tenacious

Staunch (and) substantial, bright (and) distinguished

Each day improving the character

The firm rises and honors excellence

The power to stop (with) power

Greatness (means) uprightness

To not dine at home (is) promising:

To nourish excellence

Worthwhile to cross the great stream:

To resonate with heaven

26.1, 1st 9, Zhi Gua 18: Gu, Detoxifying

(Fan Yao 18.1: correcting father, the young one questions)

This will get harsh

Worthwhile to quit

26.1x *(This) will get harsh, worthwhile to quit:*

(And) not provoke a crisis

Nurture, training and discipline will sometimes make all of the difference between the noble beast and a monster. This young one was born with some spirit. His hot blood would have him act now, but another possesses a greater power to train him, and will tighten the restrictions with every rash advance. Not only must he dine at home, and stay away from any great streams, his immediate ancestor locks him up in his upstairs room, withholds his share of the family's fortune and grounds him. To end the tantrum now is to quit making everything worse. This might have been an attempt to find where some limits were. Success. His rights and duties are one. The thing he has just tried to be is just not an option: it is stayed by an upper hand. Not many things are less fun to be than a spoiled, rich brat with no flatterers around.

26.2, 9 2nd, Zhi Gua 22: Bi, Adornment

(Fan Yao 22.2: adorning his beard)

The carriage is relieved of its axle mounts

26.2x *A carriage relieved of (its) axle mounts:*

In the center (and) not to be blamed

He makes an honest attempt to not dine at home, to broaden his horizons, to cross the great stream and see something new. But someone has undone the strap on his axle and otherwise sabotaged his most noble aims. It makes little difference if these vandals struck at random or if this is some kind of message: he must dine on this side of the stream until he makes his needed repairs. We assume he already knows he can now cover twice as much ground by lightening his load and relying upon the kindness of strangers, but he does not want to go native in some distant part of the realm. The traveling scholar, you see, might look like a less worthy drifter. In either event he still has a great gulf to cross here, and things to learn yet about having class and the classes. Having the means means so little when you cannot move forward.

26.3, 9 3rd, Zhi Gua 41: Sun, Decreasing

(Fan Yao 41.3: three set out, lose one, one finds companion)

A fine horse gives chase

Warranting difficult persistence

Daily* training at chariot and defense

Worthwhile to have somewhere to go

26.3x *Worthwhile to have somewhere to go:*

A higher (and) unifying purpose

He has all that he needs - and way too much more. The young noble has a difficult education ahead. He is given the horse whose spirit will not be broken. The swords that he trains with are real. The books he studies have depth. Whatever part he plays, he plays hard and well to sharpen his skills. He also loses those forms of behavior which will not lead him to excellence, and this means a lot of normal human activity. When the time comes to break free from his practice, into a world not bound by his theories or gates, his sharp skills and quick senses will be ready to take advantage of any situation, including defense and retreat. And he might even use these skills in loving, or cooking a meal. Although he is young, this training is an investment in the children of his children. His high expectations will serve the higher purpose.

26.4, 6 4th, Zhi Gua 14: Da You, Big Domain

(Fan Yao 14.4: this is not one's own domain, no blame)

A young bull's corral

Most promising

26.4x *Six fourth (is) most fortunate:*

To (still) have well-being

The young bull comes of age. His horns start to bud and he starts to get new ideas of turf, and redefining the peace. While his horns are his right by birth, a big world around him will lay claim to its rights as well. The husbandman has his own plans and notion of property rights, and insists on a lot of control. In the course of growth of every new power, however great it is set to become, there are places where destiny may be forestalled or cheated entirely, a time when a force may be tamed or coopted. This is no secret to rich and powerful clans: its regular use has kept them in power. The way to win here is to be the one who controls or restrains his own ambitions, or makes them seem shared with those of the powers that be. To roam one's own pen, and service all of those cows, isn't leading a wild herd: but it's also not being an it.

26.5, 6 5th, Zhi Gua 09: Xiao Chu, Raising Small Beasts

(Fan Yao 09.5: being true like bond, wealth uses neighbors)

A gelded boar's tusks

Promising

26.5x *Six fifth* has promise:

There will (still) be rewards

Here is a small and clean solution to a large and dirty problem. Now the tusks once bared in a menacing snarl have a hint of the saint in their gleam, and the world has just become perfect. Although he's still kept confined, it's only against his playful leaps into the lap of his master. He's allowed to keep some of his nature. He'll have more friends this way too. He gets to be part of a team. He's guaranteed the serenity to accept what he cannot change. Culture is a veneer no longer over this wild beast. It now goes all the way down, only not quite as far. Good fortune for the one with the knife, for knowing it takes but a nip at the root of unruly behavior, a little effort to get great results. And this is a thing we have handed down, after losing so many great warriors and hunters to boars. Our hunting party includes those gone before.

26.6, Top 9, Zhi Gua 11: Tai, Interplay

(Fan Yao 11.6: city wall falls back into moat, explain orders)

What is heaven's thoroughfare?

Fulfillment

26.6x *What is heaven's course?*

The way the great advance

Is this a highway to heaven or what? The young heir inherits the high, sacred place, the shining mountain, held so much in awe by the mound builders. Who can forget the whole point of building these mounds: to gain a commanding view from above? To honor the wonderful height, he restores the ancestral shrine and sets a great feast for the stars, and nobles and worthies too. All heaven attends his fine service, and the stars have a marvelous time, although they eat little or nothing. When you set a table for gods you get to eat the leftovers, so plenty remains for those not dining at home, and for guests from across the great waters. Is the top of this heap as close as we'll get to heaven? Was the fine time worth saving up for? What does a peak experience justify? Fulfilling ourselves or our duties, fulfillment is freedom: it lets us move on.

26, Dimensions

pang tong gua (opposite): 45, Cui, Collectedness

qian gua (inverse): 25, Wu Wang, Without Pretense

jiao gua (reverse): 33, Dun, Distancing

hu gua (nuclear): 54, Gui Mei, Little Sister's Marriage

shi er di zhi (12 branches): Gen-Dui Family

26, Notes

* 26.3 Most of the received texts, including very old sources like the Mawangdui, have Yue, saying or speaking, instead of ri4, day or daily, in this line. Nonetheless, many recent translators and scholars have emended the text here. See Source Text Discrepancies & Emendations, following the Matrix translation. The use of ri4 at 26.T also suggests this emendation. If pressed, I would translate *yue xian yu wei* as “Vowing to train at chariot and defense,” which would preserve some of the implication of dedicated sacrifice suggested by the Zhi Gua.

26, Wai Guang

* Qabalah: Malkuth in Assiah

* Tarot: Ten of Pentacles

* Astrology: Pluto in Earth (vis. plutocracy)

26, Quotations

* If men have not that in them that fits them to precede others, they are without the way proper to man. They ... can only be pronounced defunct monuments of Antiquity. —Zhuangzi

* If I have seen further it is by standing on the shoulders of giants.

—Sir Isaac Newton, paraphrasing Bernard of Chartres, 12th Cent.

* When we are planning for posterity, we ought to remember that virtue is not hereditary. —Thomas Paine

* The ultimate test of a moral society is the kind of world it leaves to its children.

—Dietrich Bonhoeffer

* The ultimate result of shielding men from the effects of folly is to fill the world with fools. —Herbert Spencer

* We do not inherit the earth from our ancestors; we borrow it from our children.

—Haida Indian saying

* Some believe all that parents, tutors, and kindred believe. They take their principles by inheritance, and defend them as they would their estates, because they are born heirs to them. [also Gua 18] —Alan Watts

GUA 27, YI2, HUNGRY MOUTH



Binary 100 001 = 33; Zhen below, Gen above

27.X, Overall Image

Beneath the mountain is thunder

Hungry mouth

The noble young one, accordingly,

is **careful with words and expressions**

And **moderate in drinking and eating**

Thunder lies deep in the mountain: a rumbling deep in the belly, or a great potential for energy. The volcano awaits an abundance of pressure. The light waits in the food for its freedom. In unexplored mines, on the hoof, in the silos, in a life unexamined, energy lurks in its latent forms, locked up as a potential. Then there are the nutrients to go along with the calories. Now just add an appetite and an open mouth to feed, and then there can be nourishment. The wise attend the gaping mouth, food going in, speech coming out, since food for thought can be wholesome or toxic as well. We can choose our menus and our hungers too, according to what we would nourish.

27.0, Nourishment

Persistence is promising

Study the hungry mouth

From the searching mouth to the feeding

Getting to know the true and false hungers and choosing to feed what is best and right, the wise will make agreements between their competing needs and select what goes into their makeup. Concern for the fuel is regard for the flame. Know others by their hungers and wants and infer what they seek to nourish by what they chase around with jaws agape and snapping. Who and what a body becomes is made up out of this diet. Who and what the mind becomes is assembled out of experience. Who and what spirit becomes is also a part of the food chain. There are those who eat all things in sight and those who'll believe every thing that they hear. There are diners with excellent taste and those who just pick to be picky. Then there are the nervous birds and those who will worry themselves halfway to death over whether a meal is healthy. The attractions of combustible substances, those matters at hand that are richest in energy, or in exothermic potential or delicious implication, drive us forward through life. It's just the way things are set up, along the whole length of the food chain. We need to get out there, hunt and kill things, to turn them into us.

27.M, Key Words

Appetites, hungers, drives; sustenance, nutrition, nurture, provision, nourishment
Meeting needs, furnishing necessities, self-reliance, self-assertion, competence
Choices of menu, diet, good taste, selecting the input for output, fostering health
Finding the genuine & productive appetites, starving the false; potential energy
Appetite and its gratification, nutrition as a science, fostering growth and the true
Nutrient and energy cycles, raw material and fuel; hungering properly; G.I.G.O.

27.G, From the Glossary

yi2 (a, the) appetite, hunger (s); nourishment, nutrition, sustenance, jaws, open
jaws, mouth, hungry mouth, chin, cheek; self-care; (to) take care of oneself, keep
fit, consume, eat, take in, ingest, feed on, nourish, rear, feed, furnish necessities,
care for; hunger (s, ed, ing); (to be) appetitive, hungry, oral; with appetite, with
hunger

27.T, Tuan Zhuan

Hungry mouth

Persistence (is) promising:

Nourish uprightnes (and) in due order *good fortune*

Study the hungry mouth:

Study what is the purpose in nourishment

From the searching mouth (to) the feeding:

Study what are the sources of nourishment

Heaven (and) earth nourish the myriad beings

The wise ones nourish the worthy

(and) thereby reach the whole of humanity

Hungry mouth's opportune timing (is) very important here!

27.1, 1st 9, Zhi Gua 23: Bo, Decomposing

(Fan Yao 23.1: deprive bed of legs, don't dismiss persistence)

Forsaking your spirit tortoise*

Looking at me with hungry mouth hanging open

Disappointing

27.1x *Looking at me (with) hungry mouth hanging open:*

Truly lacking (as) a basis for respect

You already have most of the answers you need. We are born with a great wisdom, a wonderful hunger and thirst. The humans whom we know best have been studying the human dao for a hundred thousand years. These lessons have worked their way into our genes and tastes. Give a toddler too many choices of dishes, spread across the whole spectrum of foods, and in weeks, with no coaching, he will learn to select perfect meals, with hunger for all the right foods and no appetite for the wrong ones. But a modest amount of sufficiency unto ourselves is a critical part of this process. We must at least get up and walk to our prey. What else should we put into gaping, drooling holes? The medicine tortoise, the one long life that we live, is a feast for the right predators. Thankfully this tortoise is less than fleet of foot: one may catch up.

27.2, 6 2nd, Zhi Gua 41: Sun, Decreasing

(Fan Yao 41.2: hold, don't push, avoid decrease to increase)

Subverted appetites

Dismissing the customary,

Going into the hills hungering

Going boldly into failure

27.2x *Six second goes boldly (into) failure:*

Behavior (that) strays from its kind

He listens to his belly, then listens to his head. While down in the valley, he hungers for food on the summit. Up on the summit, he misses the food in the valley. He runs around a lot this way, but it does not lead to fitness. He only feeds his inadequacies, while talents double over with hunger. There is really only one of him, but it doesn't agree with itself. It doesn't go hunting together. It's more like begging than hunting, or being eaten alive by a hunger. Good taste agrees with good appetite and knows it must munch on what is at hand, or be as a sheep on the prowl, after greener grasses, or as be mutton for a greater hunger. It might be best to starve the bad hungers now and then learn to hunger first for things needed, and then for things wanted and last for things he's told he should want - even if the economy is hungry for his needs.

27.3, 6 3rd, Zhi Gua 22: Bi, Adornment

(Fan Yao 22.3: so elegant, as if to drip, enduring persistence)

Dismissing the appetites

Persistence has pitfalls

For ten years not to be functional

Is not a direction with merit

27.3x (For) ten years not to be functional:

A path greatly sideways

His tastes want to run towards something a bit more exotic, such as maybe to go beyond food to live on water and light, like special, holy water and moonbeam light. How glamorous that would be, how elegant and ethereal. Malnutrition of the spirit begins in the body forgotten. To fast several days can be a great thing. But we don't mistake our belly's growling for some totem animal power, or the lightness in our heads for the light of understanding. We cannot thrive by feeding mind nothing but thoughts about spirit. The mind will starve, or it develops without basic parts. Great spirit, like that of swift horses, runs throughout the being. Spit out this mouthful of crazy ideas, don't swallow that: light hides in food. Go with your gut, but use your head too. Fad and fashion diets are not for real people. They are not fueling anyone.

27.4, 6 4th, Zhi Gua 21: Shi He, Biting Through

(Fan Yao 21.4: biting on dry, bony meat, get funding, arrows)

Top-heavy appetite is promising

The tiger searches, staring and glaring

With its passion to hunt and give chase

Not wrong

27.4x Top-heavy appetite holds promise:

Ascending extends (what is) known

He goes to great lengths, and heights, as a hunter, commanding the broadest views. Power being the rate at which energy is transformed, a higher power will mean that much will be transformed. Each and every one of those furry, little creatures would love to be the tiger's happy, woodland friend. It isn't the tiger's fault they are on the menu instead. He has no choice but to follow his nature. Back in the good old days, he would hunt for a weak and stupid human, and back then we were all well-served by his natural menu selection. He was always objective about this - he could not rely on pet food and the rare volunteers. He won't be given snacks or treats for being so cute. Humanity shares the predator nature. Some make apologies, some give thanks, but the best is to live the best life, to honor the meal, not waste it in futile existence.

27.5, 6 5th, Zhi Gua 42: Yi, Increasing

(Fan Yao 42.5: be true, kind, no question, kindness is worth)

Dismissing the customary

To abide in persistence is promising

But not suited to crossing great streams

27.5x To abide in persistence holds promise:

Accepting in order to follow the superior

Behind another's successful example, he experiments with diet, trying out new ways of doing the familiar. For a time life will be out of balance. It is not a time to witness things fairly, or to go fast forward with health, especially not across the great water. He forages in new fields where the taste is confusing, searches for missing nutrients, each one of which praises itself as the basic substance of life. The body with life at stake wants patience and time to decide and needs to work out new ways to appraise the wants and their satisfactions. First is the necessary, then the sufficient, then the higher wants. The structure will be reconfigured once the basis has changed. There will be subtle signs to look out for. To study this well means reducing the variables by keeping things simple. It is not a time to make promises or to feed expectations.

27.6, Top 9, Zhi Gua 24: Fu, Returning

(Fan Yao 24.6: lost return, major defeat, ten years no recovery)

At the source of the appetites

Brutal but promising

Worthwhile to cross the great stream

27.6x (At) the source of the appetites (with) a brutal promise:

(There are) well-earned rewards

Like the priest on a mission to cannibal land, he sets himself up to provide, to give to those who seek in hunger below, knowing, we hope, to not drop his own meaty self into their gaping jaws. Within his own frame of reference, he might not be so pretentious at all, and note that his health has him roaming about, wanting to share. Some tribes across the great water will make no distinction twixt body and soul and already know flesh is bread and blood wine. Let him first expect to learn as much as he plans to teach and to keep his wit trained on their hungers. Being fuel for flame often means getting burned; giving oneself often means being taken or even refused. The top of the food chain is always food for someone. To give them fish or to make them dependent leaves him no way home: they will bite that hand, then eat him alive.

27, Dimensions

pang tong gua (opposite): 28, Da Guo, Greatness in Excess

qian gua (inverse): 27, Yi, Hungry Mouth

jiao gua (reverse): 62, Xiao Guo, Smallness in Excess

hu gua (nuclear): 02, Kun, Accepting

zhi hu gua (nuclear of): 29, 59, 60, 61

shi er di zhi (12 branches): No Family

27, Notes

* 27.1 The tortoise image accompanies several hollow gua shapes, yin surrounded by yang. See also 41.5 & 42.2, both with Zhi Gua 61.

27, Wai Guang

* Qabalah: Assiah of Atziluth

* Tarot: Princess of Wands

* Astrology: Caput Draconis in Fire

27, Quotations

* To a man with an empty stomach, food is God. —Gandhi

* A hungry man is not a free man. —Spanish proverb

* Grub first, then ethics. —Bertold Brecht

* We of the Tleilaxu believe that in all the universe there is only the insatiable appetite of matter, that energy is the only true solid. And energy learns. Hear me well, Princess, energy learns. This, we call power.

—Frank Herbert, *Dune Messiah*

* I saw them eating and I knew who they were. —Kahlil Gibran

* The soul, like the body, lives by what it feeds on. —J.G. Holland

* Understanding human needs is half the job of meeting them.

—Adlai E. Stevenson

* We do not know what we want and yet we are responsible for what we are - that is the fact. —Jean-Paul Sartre

* We don't know what we want, but we're ready to bite somebody to get it.

—Will Rogers

* Our minds are like our stomachs; they are whetted by the change of their food, and variety supplies both with fresh appetites. —Quintilian

GUA 28, DA4 GUO4, GREATNESS IN EXCESS



Binary 011 110 = 30; Xun below, Dui above

28.X, Overall Image

The lake rises over the trees

Greatness in excess

The noble young one, accordingly, stands alone and undaunted

And steps back from the world without sorrow

Rain dancers call down heaven itself. Now the sky has a weight few prepared for. Orchards and structures under the lake, cries become bubbles below: this is more than a little over the top. The great passes through, the local world is almost gone. This is not wrath or fury, not divine justice or plan, only a thoughtless, ham-handed fist of a world much bigger than us, far too great to care for the parts of the whole. Here is an adventure to which one will not need to travel. There's just time to collect a few wits, to step up and get nimbly moving, no time for fret or regrets. The losses won't be so for long, once the past is washed away. An overwhelming finality helps.

28.0, Greatness in Excess

The ridgepole bends

Worthwhile to have somewhere to go

Fulfillment

Too much of existence comes to visit one place, so you may be crowded out soon. Nothing of this will ask you for patience. The wind with driving rain soaks the old thatched roof through, the ridgepole flexes under strain. Meetings like this with the powers that be, or the peaks of the human experience, seem to avoid all the boredom well enough. But when they crest, expect to relocate quickly and have somewhere to go in mind. This glut of compelling experience might be avoidable, given some serious speed, a way out and a clear path to high ground. The wise will make room by letting it move them. The tough are already long gone. And who knows? Plan B in prospect is seldom superior; in retrospect, it is always the good one, or the hidden plan of the spirits and gods, that we just could not see until we awakened. What this will change what we are. This is critical mass and an exigent transit. Now we will not stay the same even more than before. If you step in this river twice you are done. Above and beyond is the call, to life in interesting times. Have we then overestimated ourselves and degrees of commitment? Now's the time to take a deep breath and go.

28.M, Key Words

Inundation, saturation, surcharge, extremity, crisis, emergency, stress, pressure
Encroachment, transgression, overload, live load, hurried adapting, resilience
Surpassing, overwhelming, extraordinary, too much; going beyond, transition
Peak experience, stretching limits, pushing envelopes; more than bargained for
Excess, unleashing, abnormality, heavy matters, under strain, humbling events
Going far beyond, greatly transcending, greeting something greater than yourself

28.G, From the Glossary

da4 (to be) accomplished, best, better, big, complete, critical, crucial, developed, enormous, entire, extreme, far, full, fully grown, good, grand, great(er, est), high, heavy, large(r), (very, greatly) important, long, loud, major, mature, more, most, mighty, noble, noteworthy, old, overall, (more, most) perfect, pure, realized, ripe, seasoned, serious, significant, strong, successful, vast, whole, wholesome, vital; a lot of, full of, lots of; master-, (a, the) completeness, (full) development, entirety, grand(eur, ness), greatness, growth, (great) importance, majority, vastness, wholeness largesse, maturity; a great deal, (very) much, very; already, entirely, fully, completely, greatly, thoroughly, wholly, *en masse*, well-; of (great, crucial, vital) importance

guo4 (to) go beyond, go past, exceed, surpass, transcend, miss, stray from, pass (by, over); bypass, get by, transgress, trespass, stray, err, inundate, predominate, exceed proper limits; (s, ed, ing); (to be) passing, transient, errant, past, in excess, extreme, exceptional, too much (of), excessive, beyond, above, overly, unusual, extraordinary; greater/larger than; (a, the) error, transgression, fault, excess (iveness) (s); will err; to a fault, to extremity, to excess, to extremes

28.T

Greatness in excess

Greatness is that which exceeds

The ridgepole bends:

Beginning (and) end (are) yielding

The firm (is) *excessive* but central

(Be) adaptable and glad to move

Worthwhile to have somewhere to go:

And after this, *fulfillment*

Greatness in excess's opportune timing (is) *very* important now!

28.1, 1st 6, Zhi Gua 43: Guai, Decisiveness

(Fan Yao* 43.1: vigorously advancing toes, going not successful)

For cushions, using white thatch grass

Make no mistakes*

28.1x *Cushioning with white thatch grass:*

The flexible is on the bottom

He offers a fine, little sacrifice, that the world might treat him more gently. Sweet incense wafts through the room and his offering mats of woven, white mao grass cushion his delicate gifts. It is timely, now, to show his great care and to act with a great carefulness. It's hard to think that these little things might truly alter the course of great events. We do not yet know just how much protection these little white mats will afford if and when the floodwaters rise over the threshold and the roof comes crashing down. But isn't it odd that the mats are made out of roof thatch? Maybe he prays for less interesting times than those that Greatness in Excess promise to give. Maybe he feels lowly and weak because life has not been as easy or kind. But under this roof is no place to hide: one wants a heads-up caution here, not the fussy kind.

28.2, 9 2nd, Zhi Gua 31: Xian, Reciprocity

(Fan Yao 31.2: persuaded in one's legs, to abide is timely)

The withered poplar sprouts a new shoot

An older gentleman finds himself a maiden to marry

Nothing cannot be turned to advantage

28.2x (*An older gentleman* (and) *maiden companion*):

Going beyond with each other's support

Wonders will cease, but not just yet. His springtime might have been a bit springier, but this thought is not slowing him down. Perhaps he is even stepping more lively now that the end is in sight and he runs out of time. The old prune is a plum again, the old dog has picked up a new trick. And, if our young lady can bring our old goat back to life, there may yet be some children or heirs. In times such as these, the real priorities show, the kind which reach far past our wisdoms. Even now, life is tough stuff to stop. Now, who would have thought that these sublime stirrings were some kind of *force majeure*? We should not be quick to judge Eros a light and frivolous force. This kind of force insists in the subtlest ways, but it authors the species and drives our evolution by wanting what it wants. These waters run deep in our beings.

28.3, 9 3rd, Zhi Gua 47: Kun, Exhaustion

(Fan Yao 47.3: oppressed by stone, grab thorns, do not see wife)

The ridgepole is deformed

Ominous

28.3x *The ridgepole's deformity becomes trouble:*

It is not enough to assume support

He kept trying to get his friends to call him an architect, but they only wanted to use the word “poet.” Living and then later learning is one way to move through life, but one picks up a lot to be later unlearned. Living to learn is another: for folks living thus, even the stones are good teachers. Living alone in one’s mind is a third way to live, and for these, misfortune is often the way fortune works. It is now time to pay the tuition for a crash course in applied engineering: deflection, bending and failure in simple beams under live loads in worst-case scenarios. The pressure grows nearly unbearable. The stress and strain is more urgent than an omen and more signal than a sign. Failure is not a slow motion process. The acceleration of gravity is constant, so our poet’s acceleration may be the only variable. Move to higher ground, quickly.

28.4, 9 4th, Zhi Gua 48: Jing, The Well

(Fan Yao 48.4: the well is being relined, nothing is wrong)

The ridgepole holds up

Promising

To take much more, then deficiency

28.4x *The ridgepole's holding up holds promise:*

Not a failing onto those below

Though it sags when the sky grows too heavy, the beam gives fair warning this time. It seems bent enough to warrant assessment. A provisional brace or repair might, or might not, permit a rest or long absence. Some stresses accumulate, some go away, but both of these happen in time, and time plays the odds, and odds mean margins of safety. Failure and bending are two different states: failure will happen just once, but bending in stress is the best time to study a structure. When one part reveals a weakness, remember you work with a system, not just a pile of boards: the trouble could be in the groundwork. If the margin of safety is set at the norm, then normally the roof will not fall in and kill you. You will want this to not happen more than half of the time. You only want to be killed by extraordinary events, so measure this well.

28.5, 9 5th, Zhi Gua 32: Heng, Continuity

(Fan Yao* 32.5: continuing in character, her promise, his problem)

The withered poplar* bears flowers

An older lady finds herself a young gentleman to marry

No blame, no praise

28.5x *The withered poplar bears flowers:*

(But) how could this last?

* (An) *older lady* (and) *young male companion:*

So inviting (to) condemnation

Good for our lovely, plucky old lady! With wrinkle goop and war paint, and some would say not enough else, she goes on the hunt and brings home a healthy, young buck. How discreet can you be when you kick up your heels like that? There will be no children of course, and no praise from the horrified gossips, and one day he will move on somewhat wiser. In great times life knows its allies, sometimes by warmth. The value of such an arrangement is not so commonly known, but its worth is clear to those so arranged. Why even care what a gossip will think? How could this last? Can it be more than one final fling if the flower saps the tree's strength and renewal is not from the roots? A last hurrah or maybe hooray! Why not ask this one instead: Who dares to measure the time? And is the eternal really all that it's rumored to be?

28.6, Top 6, Zhi Gua 44: Gou, Dissipation

(Fan Yao 44.6: encountering with those horns, embarrassing)

Too much to wade into, immersing one's head

Brutal

Make no mistakes

28.6x *Too much to wade into* comes into *bad luck:*

But not deserving *blame*

You cannot get more surrounded by greatness than when the great stream crosses your village. Confronted by rising waters, already over his head, he has no time to plead for his fortune or fate. This will no doubt be a moving experience. And the choice to be made is so simple: to keep life's temple afloat, or feed it to the fishes. If he has not learned how to swim, or build a boat out of wishes, he has just failed his last and best test. His passing will at least be dramatic and maybe even heroic. But life in the long run will profit without him, as folks of the future grow flippers which are also useful as feet. Imagine this is a speed learning course, with current events getting swifter. He is out of his depth, or in too deep, in way over his head, and in the deep end of the gene pool. This is what he's made of: there is no blame.

28, Dimensions

pang tong gua (opposite): 27, Yi, Hungry Mouth
qian gua (inverse): 28, Da Guo, Greatness in Excess
jiao gua (reverse): 61, Zhong Fu, The Truth Within
hu gua (nuclear): 01, Qian, Creating
zhi hu gua (nuclear of): 62, 56, 55, 30
shi er di zhi (12 branches): No Family

28, Notes

* 28.1 Both the meaning and the humor in this line seem to have gone over almost everybody's head. One is cushioning one's valuables from below, but it's the roof which is about to come down. This line is about acting upon misplaced caution, as its *fan yao*, 43.1, is about misplaced *in*caution or vigor. This could be similar in meaning to our more modern "rearranging deck chairs on the Titanic."

* 28.5 The word Yang², translated willow at 28.2, can refer to the whole willow family (salicaceae), including willow, cottonwood, aspen, poplar, etc. The family thrives in wet and flooded areas. I'm not certain that the authors were observing this, but the normal reproduction of salicaceae is by cloning or suckering; sexual reproduction is exceptional in this family.

28, Wai Guang

- * Qabalah: Briah of Yetzirah
- * Tarot: Queen of Swords (a knighting ceremony, a name of power)
- * Astrology: Gemini Ascending, Mutable Air

28, Quotations

* ... they content themselves with dark surmisings of nature's magic language, playing on fancy as a child might play on his father's magic wand. They know not what forces they have as vassals, what worlds are bound to obey them.

—Novalis, *The Novices of Sais*

* Now we are once again at the limits of our wits, where the minds of you mortals go overboard. Why do you make common cause with us if you cannot follow through? You want to fly and are not proof to dizziness? Did we force ourselves on you, or you on us? —Goethe, *Faust*

* These are the times that try men's souls. —Thomas Paine

* Great necessities call out great virtues. —Abigail Adams

* Do not be afraid to take a big step if one is indicated. You cannot cross a chasm in two small jumps. —David Lloyd George

* In a time of drastic change it is the learners who inherit the future. The learned usually find themselves equipped to live in a world that no longer exists.

—Eric Hoffer

* Reality is the leading cause of stress amongst those in touch with it.

—Jane Wagner (and Lily Tomlin)

* May you live in interesting times. —Chinese curse

GUA 29, KAN₃, EXPOSURE



坎

Binary 010 010 = 18; Kan below, Kan above; Chong Gua

29.X, Overall Image

Water is ever arriving

Repeated exposure

**The noble young one, accordingly,
continues in character and conduct**

Practicing teaching and serving

The water moves on continuously, filling up the chasms and voids as it moves, ever ready and reliable, like a stout heart. The little boat is pushed from the shoreline, just above the rapids. The commitment was made: there is no turning back. The boatman has narrowed his choices, picked a line through the water and stone. Then he does what is needed, as though life were at stake. It is not a time to be elsewhere thinking of options and other places to be. The best time to learn is when the subject is useful right now. The young noble encounters what lies before him, committed with all of his heart to the work, rising up to each new challenge. At this edge the will is to live.

29.0, Repeated Exposure

Be true

To keep the heart secure is fulfillment

Advance will have value

The river knows its true path through the canyon. It will know without any question or doubt. This may be a little too perfect for us to attain, although we can learn to get closer by putting what gets in the way out of mind, stripping down to bare essentials, not giving up, not losing heart, accepting the canyon's stone limits as handholds and places to stand. There is a great sense of freedom when all of the constraints are so clearly defined and the choices are simple. Life is starkened and vivified. Exigence shows the way out, the emergency, an urgency to emerge with a heart still pounding. This is how to make wishes come true: to give them no other choice. When we can't afford to lose faith or heart, necessity makes all the needed connections. This is what leads to success. We use the situation at hand as though it could not be otherwise. We call out for reassurance between the canyon walls, but the echoes only mock us. Good fortune: there is something out there, not a dark and endless void. Exposure gets the blood pumping, brings out our best and resets the values into right order. Exposure and risk show the way to the way and attune us in to optimum channels.

29.M, Key Words

Repeated, multiple, familiar with + crisis, risk, hazard, peril, exigency, trial, danger
Pit, chasm, canyon, gorge, strait, test; living on the edge, the way out is through
Immerse, plunge in, undergo, commit, fall to, get involved; fear, vertigo, anxiety
Concentration, alertness, challenge, unarguable constraints, the will to live, heart
Flow, water's approach to givens, necessity to perform; fluidity, grace, courage
Enlightening confrontations, the hard fact as teacher; Castaneda's having to believe

29.G, From the Glossary

kan3 (a, the) pit, pitfall, hole, cavity, snare, trap, canyon, chasm, defile, gorge, depth, precipice, grave, risk, exposure, danger, dangerous position, dangerous place, crisis, exigency, critical situation; gravity; water necessity (s); (to) trap, entrap, bury in a pit; (a, the) pit's, canyon's, chasm's, risk's; (a pun)

29.T, Tuan Zhuan

Repeated exposure

(Means) twice the risk

The water replenishes but does not pile up

Making progress (through) risk yet never losing its confidence

To keep the heart secure (is) fulfillment:

When making use of the firmness within

Progress will be valued:

To continue on *will be* an accomplishment

Heavenly hazards do not permit climbing

Earthly hazards (are) mountains (and) rivers, hills (and) heights

Sovereigns (and) patriarchs arrange hazards in order to protect their domains

Risk's timely application (is) very important here!

29.1, 1st 6, Zhi Gua 60: Jie, Boundaries

(Fan Yao 60.1: not going past the courtyard door, no blame)

Twice the exposure

Going into the canyon's inner recesses

Foreboding

29.1x *Twice the exposure going into the canyon:*

To lose the way (is) foreboding

Accustomed to life in the deep, habituated to troubles, he begins to feel at home here, only dimly recalling a time his life was not lived on an edge. He may get the bright idea that being careless is the new way to flirt with danger. To go still further down, into the inner recesses of the pit down in the canyon is truly a challenging venture. While the canyon might not protect him from rescue, getting lost where none with any sense go might provide such an insurance. A pit is a dead end, a grave situation. A pit is a trap, not a path, you cannot follow it through; it is a niche, but the wrong one to live in. Too deep can be just as bad as too high, or too far out or gone. Now to risk or gamble a life is a way to savor life, and a way out of mediocrity. But when it fails to work out as planned, our gene pool works more of this out of the system.

29.2, 9 2nd, Zhi Gua 08: Bi, Belonging

(Fan Yao 08.2: joining with them comes from within, commit)

The canyon holds risks

Seek modest gains

29.2x *Seek modest gains:*

(One is) not yet out of the middle

Were the abyss to take an interest in him, bring him his meals, or sing him to sleep, or save him somehow from his own overreaching, it couldn't be the abyss anymore. It is free of all such cares and will leave all choices related to care to the small, living things it envelops. The young ones must learn about danger, why certain leaps are seldom successful, why they want to keep going one well-grasped hold at a time, with little successive successes, until they come out on top. Alone within the abyss, however, there is a friend to be found, in the echoes of our own struggles. In these we seek an encouragement to keep making encouraging noises. Splat is such a sad, lonesome sound when none are around to hear it. Collect all of your various selves and wits and hold them together. Eschew leaps of faith and jumps to conclusions.

29.3, 6 3rd, Zhi Gua 48: Jing, The Well

(Fan Yao 48.3: well cleaned but nothing consumed, show ruler)

Coming and going, canyon after canyon

The narrow ledges are also headrests

Going into the canyon's inner recesses

Is not at all useful

29.3x Coming (and) going, canyon (after) canyon:

In the end, not much (is) accomplished

Halfway up the canyon wall, with abysses above and below, he finds a well-placed ledge. A long pause now would refresh our exhausted climber. His breathing has grown erratic, his heart is not pounding in rapture, his fingers grope more in alarm than with skill. This state does not conduce to survival, only to changing his noble self into a blot down at the bottom and a fading echo up at the top. Then all of the happy, encouraging echoes would cease. This should not be a struggle: we do not want to struggle with rocks the size of cliffs. Good nichemanship should be a skill and tool of the climber, to find a good place and to own it. Perhaps the ledge will go sideways: after all most of them do. What a perfect place to put a stone couch and rock pillow! And what sense to breathe deeply, get bearings and enjoy a great view!

29.4, 6 4th, Zhi Gua 47: Kun, Exhaustion

(Fan Yao 47.4: grave approach, oppressed in a gilded chariot)

A jug of wine, a basket of rice or two, and utensils of clay

Handed expediently through the window

Ultimately not a mistake

29.4x A jug of wine (and) a basket of rice (or) two:

Firmness (and) flexibility meet here

On the brink of an important change, the critical thing is to cut through illusion and nonsense. The crises which crowd the time leave no time for the frivolous ceremony. Warrior, advisor, doctor and shaman will speak to the chief in urgent terms, devoid of allusions and protocols. They need their words to sink in right now, like stones, unbuoyed by etiquette. The knot on the gate is cut, not untied. The slow ones are knocked aside. Teachers don't flatter students. Time becomes precious. He who has just a few moments left is rich with an unclouded mind. We cannot take the passive approaches: all of those rules slow us down. The petty tyrants are disobeyed now. Candor and frankness are welcome. The window lets in fresh air with the goodies, and new opportunities too. Must all of this weight, this ballast and jetsam, return?

29.5, 9 5th, Zhi Gua 07: Shi, The Militia

(*Fan Yao* 07.5: avoid errors, elder son captains, the younger)

The pit is not flowing over

To appreciate the level attained

Is not a mistake

29.5x The pit is not flowing over:

The middle is not yet complete

His level of fullness is still lacking flow. The waters are still collecting now, still well below the rim of the pool, and also collecting a bit of scum and debris. A great and flowing vitality will not be hurried along, although it would help to hasten a future fulfillment by plugging up a few leaks. Water will have the patience and presence to fulfill each need in due time and move along once each is done. Meanwhile, his mean level grows, slowly approaching the rim, his threshold to the beyond. A fool might exhaust himself here, foaming and frothing, trying to splash himself into the future, or leaping to hasty conclusions. Maturity is not just in fullness: it recognizes what is and starts there. Just think that this much time to fill up must mean a great capacity. Even the muddiest water, down in the smelliest pit, is rain again some day.

29.6, Top 6, Zhi Gua 59: Huan, Scattering

(*Fan Yao* 59.6: dispersing hot-bloodedness, getting distance)

Bound up with braided rope and stranded cord

Put away inside a thicket of thorny brambles

Three years without gains

Unfortunate

29.6x Top six loses the way:

An unfortunate three years

Fresh from the pits, but still down there at heart, he keeps his heart pounding with wild actions and unruly behavior. Reaching the top of the canyon is only reaching the surface, not like the summit where hot blood is cooled by brisk winds. He said he was looking for limits and not just restraints. Private conviction now gets a whole new meaning, as he sets himself up for a tough test of wits: an impressive escape to follow this impressive trap he's got into. He's surrounded on all six sides now, while canyons only have two, but still with narrowed horizons and no view over the top. Options narrow, space becomes time, a thousand tomorrows to plan and go over the lessons. The challenge he has set himself to, for the sake of advancing his purposes, leaves him three years in bewilderment, in which to review his progress.

29, Dimensions

pang tong gua (opposite): 30, Li, Arising
qian gua (inverse): 29, Kan, Exposure
jiao gua (reverse): 29, Kan, Exposure (chong gua 2)
hu gua (nuclear): 27, Yi, Hungry Mouth
shi er di zhi (12 branches): Kan-Li Family

29, Wai Guang

- * Qabalah: Yesod in Briah
- * Tarot: Nine of Cups
- * Astrology: Luna in Water

29, Quotations

- * Put all your eggs in one basket, and Watch That Basket. —Mark Twain
- * You gain strength, courage and confidence by every experience in which you really stop to look fear in the face. You must do the thing which you think you cannot do. —Eleanor Roosevelt
- * For all on a razor's edge it stands. —Homer, *The Iliad*
- * A decent boldness ever meets with friends. —Homer, *The Odyssey*
- * Necessity, mother of invention. —William Wycherley
- * A good scare is worth more to a man than good advice. —Edgar Howe
- * Every man has a right to risk his life in order to preserve it. —Rousseau
- * I am glad to the brink of fear. —Ralph Waldo Emerson
- * "I can't explain myself, I'm afraid, sir," said Alice, "because I'm not myself, you see."
"I don't see," said the caterpillar. —Lewis Carroll
- * That which does not destroy me makes me stronger. —Nietzsche
- * Life shrinks or expands according to one's courage. —Anais Nin
- * Fear is a question: What are you afraid of, and why? Just as the seed of health is in illness, because illness contains information, your fears are a treasure house of self-knowledge if you explore them. —Marilyn Ferguson

GUA 30, LI2, ARISING



Binary 101 101 = 45; Li below, Li above; Chong Gua

30.X, Overall Image

The light appears twice

Arising

The mature human being, accordingly,

**Is continuous in clarifying and illuminating
into the four directions**

Flaming beauty consuming the present is mounted on flames consuming the past. Sunshine hides to rise again. It hides in the logs to flame again. It hides in the grass, in the salad, in the silos, in the cow, in the steak, and it flames up again as mind in the beings. The flame is not feeding on fuel, it is or was the fuel, sunlight mingled with water and wind. Now it's transforming again. The sage consumes the light of his ancestors and his breakfast too. To honor what he consumes he ignites himself and lights up in all four dimensions, consuming the past and present and licking at tomorrow. Life is a fountain of well-informed light and spirit is how well it forms.

30.0, Arising

Meriting persistence

Fulfillment

Attend to the cow

Promising

Existence means to stand out, while standing upon what upholds us, to be free in a forward direction, while dependent on all of our sources. As sun and moon cling to heaven and the living things to earth, as life must turn on nature and each thing in its turn be eaten, as the flame needs the logs to transform in order to free more light, so does the brightest of sages rely upon his darker depths, simpler conditions and the body that fools call a house for the soul. Thus he is seen hard at work, attending to his less spectacular nature, not above chopping wood, unashamed to carry water, the visionary leader of a herd of cows. When it is one with the work, spirit becomes a verb. The debt to place and source is honored with liberation, a debt to background best paid by standing out from it, like the oriole stands out against the winter's tree. Yet flames go out when they go beyond their connections and networks of sources. Emanation, upon further reflection, merely describes one of many directions in time. The height of the flame in time is the length of the moment and darkness is only a promise that life is ready to light up and go. It's no wonder the flame likes to dance.

30.M, Key Words

Radiate, diversify, individuate, glow, distinguish self; depart, go on; energy cycles
Fire, flame, light, ignition, sunlight, beauty, radiance; transformational processes
Coherence, moment, presence, attention, sentience, intelligence, enlightenment
Dependence on fuel, relying on place and conditions; photosynthesis, metabolism
Temporally conditioned consciousness, dependent arising; appearances, seeming
Inherent in & adhering to conditions; instance, existence, articulation; continuum

30.G, From the Glossary

li2 (to) rise, arise, radiate, diverge, separate, contrast, depart, differ, digress, part, get distance, distinguish (from, out of); articulate, leave, spread out, stand out, move on, abandon, choose (one), decide, part, cut, divide, distribute, arrange, set out, pass on, pass through, hang down, hang from (s, ed, ing); (to be) distinct, different, diverse, diversified, divided, separated, off, away (from), distant, apart (from), without; pendant, dependent, dispersed, independent (of); (a, the) arising, rearing, departure, removal, distinction, divergence, division, separation, distance, difference (from); radiance, display, fire, flame, firelight, highlight; net; vis a vis each other; a bird, esp. an oriole (colorful contrast); figure ground relationships; the root of the English word "existence" is to stand out or stand forth; "When Li birds sing, silk worms grow" (*Shuowen*)

30.T, Tuan Zhuan

Arising

(Means) to be conditioned

The sun (and) moon (are) conditioned upon heaven

The hundreds of grasses, the plants

(and) the trees are conditioned upon the earth

Doubled clarity, accordingly, (is) conditioned upon the true

Then transformation completes (all things) under heaven

The flexible (is) conditioned upon the central (and) correct

Given this, *fulfillment*

And so it is that *to care for the cow* (is) *promising*

30.1, 1st 9, Zhi Gua 56: Lu, The Wanderer

(Fan Yao 56.1: wanderer fussy, annoying, courting suffering)

Taking steps but seeming confused

Respect this

And avoid errors

30.1x *Taking steps in confusion* (but) *respecting this*:

Thereby to avoid *errors*

The past has brought us this far. Now the dawn lights up a new land, to which this long, winding path has led. What a thing to wake up to: a tangled network of trails, footsteps and tracks, cryptic glyphs of human direction, and few clues to which ones brought us here. Must we know where we were to know where we are? Or where we are going? Tracking yourself means going nowhere in circles: the outcome is right where we stand. Can't we simplify things if we limit the field of study? If we make the past a summary, pause in our search to ask for directions, admit our ignorance, ask someone who has been here and respect the place to which we have come as the place to start out for the future? Another way to learn where we are is simply to go someplace new, leaving some of ourselves behind for all the learning that lies ahead.

30.2, 6 2nd, Zhi Gua 14: Da You, Big Domain

(Fan Yao 14.2: great wagon for loading, have somewhere to go)

Golden radiance

Most promising

30.2x *Golden radiance* (is) *most promising*:

Finding the middle path

The sunny disposition is not wrong about having it all, or about letting all of it go. Sunshine is not just a way to talk about life: life is sunshine reborn. Life is a light which has now found ways to light up even at night. The mind is a flame from the sky. Awareness is light which once was locked deep in the sun. So what, then, of the shadows and the darkness and doubt? Is there enough credibility here to scoff at the sunny one's optimism? Or to say that a golden radiance has less than a beaming face value? Let us not talk about optimism: this wants to defend itself with denial. But talk instead about optimizing, how to make and take the most value from life. Light is what makes value: the sun's gold is no different than light which bounces off treasure. Give it away: you never see the light that something keeps for itself.

30.3, 9 3rd, Zhi Gua 21: Shi He, Biting Through

(Fan Yao 21.3: biting into preserved meat, encounter decay)

**The sun declines with its radiance
Not drumming on clay pots and singing
Leads to much of old age's lament
Unfortunate**

30.3x *The sun declines with its radiance:*

Why should this be prolonged?

He sits on his porch, watching the sun set, dimming his mood with the darkening light, sighing: Yea, the sun must go down, and so all that I am must also go down. He's going gently and fading fast and soon will be a burden. It is truly unfortunate to fail to see all of this gold, and not bounce some of it back with a livelier response. He is still young enough to not know this age, to bang on his kettles and pots and sing his fool head off. Instead, he groans pitifully like a man in his eighties. Might he be running a fever here, heating his being to get rid of some foreign thing, such as a thought badly timed? Could he think this day's light has grown old and rotten? To the east and the west a new day dawns, saying goodbye to the stars now coming his way. Why not enjoy today's blessings now? Savor death and decrepitude later.

30.4, 9 4th, Zhi Gua 22: Bi, Adornment

(Fan Yao 22.4: pure white, winged horse, a suitor, not a robber)

**What a breakthrough this one's arrival appears!
What a blaze!
What an ending!
What a waste ...**

30.4x *What a breakthrough this one's arrival appears:*

(But) having no place to fit in

His coming is sudden and dazzling, flaming and swift, like a meteor. An otherwise placid tableau is brilliantly lit for a moment. The crowds in attendance go wild with frenzied applause. Word spreads of the next spectacular thing. Then he uses up all of his resource and substance, flames up and dies out in darkness. The crowds now return to their various lives, with only a dim recollection of seeing a lovely, bright light somewhere. The theater's senile custodian comes plodding across the stage to sweep up the ashes, whistling absently. So much for the flaming success, or the meteoric rise, or flames using nothing more solid than glamour for fuel. What then was the purpose of this? Will one great showing redeem a whole life? Were there pretty women to please? Great matters fuel great flames: seek fuel, not brightness.

30.5, 6 5th, Zhi Gua 13: Tong Ren, Fellowship With Others

(Fan Yao 13.5: tears into laughter, armies entertain each other)

Gushing tears, streaming like water

What grief and lament!

Good fortune!

30.5x *Six fifth's good fortune:*

A departure from sovereign (and) patriarch

He takes on the world's great sorrows, the suffering, craving, blindness and waste, the failure of his own human kind to wake up and kindle each other, and the most stubborn will with which humans cling to their ignorance, while everyone gnaws on everyone else, and all of those organizations we had so much hope for just turn into cancers and parasites. Not much to cheer up the lone soul. But every great one, and every bright light, will have many nights as dark as this one and will waste a lot of tears on things which will be transcended. Relief is on the way, as the tears will clean the eyes. They come through these nights with dawning awareness of fuel beyond wildest dream and reasons to shine today: if not you, then who, if not now, when? Light which learns is power. The suffering is optional, but swamp gas burns as well.

30.6, Top 9, Zhi Gua 55: Feng, Abundance

(Fan Yao 55.6: screening self and family, three years not seen)

The sovereign takes advantage of emergencies to expedite

There will be commendations

And severed heads

The captives were never his enemies

Not a mistake

30.6x *The sovereign takes advantage of emergencies to expedite:*

In order to set right the domain

Triumph comes at last at the end of a long, bloody struggle, a moment of truth and reckoning, as well as a happy occasion. There is much of what had gone wrong to be set right here today. The Lord will demand a few severed heads, the same heads which should have seen this day coming. But beyond this are the new tasks at hand and now he needs all the help he can get from those he now stands above. With all the bigger tyrants now gone, the only half-innocent followers and failures at being effectively guilty are pardoned. This is the worst time for resentment and retribution. The moment of victory means laws and mandates all change, and so he makes this sweeping gesture. The past can be changed at will when better things need to begin. The grateful parade of new citizens will do better rebuilding than a trail of slaves.

30, Dimensions

pang tong gua (opposite): 29, Kan, Exposure
qian gua (inverse): 30, Li, Arising
jiao gua (reverse): 30, Li, Arising (chong gua 5)
hu gua (nuclear): 28, Da Guo, Greatness in Excess
shi er di zhi (12 branches): Kan-Li Family

30, Wai Guang

- * Qabalah: Tipareth in Atziluth
- * Tarot: Six of Wands
- * Astrology: Sol in Fire

30, Quotations

* Psychological history of the concept 'subject.' The body, the thing, the whole construed by the eye, awaken the distinction between a deed and a doer; the doer, the cause of the deed, conceived ever more subtly, finally left behind the 'subject.' Our bad habit of taking a mnemonic, an abbreviated formula, to be an entity, finally as a cause, e.g., saying of lightning 'it flashes'. Or the little word 'I.' To make a kind of perspective in seeing the cause of seeing: this was what happened in the invention of the subject, the I. —Nietzsche, *Will to Power*

* I seem to be a verb. —Buckminster Fuller

* We burn daylight. —Shakespeare, *Merry Wives of Windsor*

* There is no nature at an instant. —A. N. Whitehead

* Sunshine proves its own existence. —Arabic proverb

* All flesh is grass. (Not intended to be this profound) —Isaiah 40:6

* With Divine light the natural life is no obstacle to the eternal light

knowledge, with the power to apply it, that is the eternal light.

—Meister Eckhart

* I am part of the sun as my eye is part of me. That I am part of the earth my feet know perfectly, and my blood is part of the sea. There is not any of me that is alone and absolute except my mind, and we shall find that the mind has no existence by itself, it is only the glitter of the sun on the surfaces of the water.

—D. H. Lawrence

GUA 31, XIAN², RECIPROCITY



咸

Binary 001 110 = 14; Gen below, Dui above

31.X, Overall Image

Up on the mountain there is a lake

Reciprocity

The noble young one, accordingly, is open to welcome the other

First the stillness, then the joy; first the poise, then the pleasure. What belongs in a lowlier place finds itself exalted, crags normally harsh and cold are softened in the clouds and mist, rained on until they flower. A beauty waits and wants to be loved beside the alpine lake. One cannot be self-satisfied here: the two will complete and enrich each other. Joy is held up high. The wise will put preoccupation aside, and be open to joy by their readiness. To put the other first now is the way to meet one's own needs as well. For what it is that she needs, the attractive one will bring peace. Strength yields for this, not to this, humbling itself. The already-full gain nothing.

31.0, Reciprocity

Fulfillment

Rewarding to persist

To court the young woman* is promising

Life grew up with the earth. Ages before these mountains were young, most of the beings had already learned to team up and pair off. Such an ancient alchemy knew how to make new life - out of interacting with others. Now some forms of thought have appeared and they claim to be wiser than this, possessed of a subtler science. But even these won't mistake eros for frivolous force. At least they make it a devil. Beyond simple union, beyond putting our fractured, fragmented selves back together as viable, functioning wholes, there might be no other purpose or plan. Every human being alive has a myriad generations of human and near-human ancestors to thank for bringing them here, not to mention the primates and far longer lines of descent. Each of these beings, in turn, had something to give in exchange for something they wanted. Each self struck a bargain with other, to negotiate a new pairing while acting in what they hoped was their own best interest. Each had to take a lover. Life learned long ago that the self by itself is extinguished. It learned to want and desire, and that it would need to merit its rewards and fulfillments. This is what brings out our best.

31.M, Key Words

Mutuality, symbiosis, interactions, convergence, coalition, congress, in concert
Sharing, embrace, affinity; persuasion, influence, incentives, interest, affection
Complements, healthy combinations, right for each other, compelling fulfillment
Congress for mutual purposes, teamwork; coming together, resonating with others
Eros, attraction, sensuality, stimulation, prompting, arousal, stirrings, response
Common interests, meeting each other's needs, valence bonding, synergy, dyad

31.G, From the Glossary

xian2 (to be) joined, conjoined, united (in, with), in touch with; moved, touched,
persuaded (in, by); together, altogether, all, every, mutual, shared, concordant,
convergent, integrated, complete, full, finished; everywhere; (to) feel, sense; join,
conjoin, unite, put together, reciprocate, touch, come into contact, move, embrace,
share, come together, convene, converge, complete (s, ed, ing) (in, with, toget-
her); (a, the) feeling, sensation (s); persuasion, reciprocity, mutuality; entirely,
fully, completely, wholly; (also used for *gan*, 3232, to stimulate, influence, at-
tract)

31.T, Tuan Zhuan

Reciprocity

(Means) being moved

The flexible (is) above while the firm (is) below

The two vital forces (are) moved in resonance

(And) with this support each other

Stillness and enjoyment

The masculine submits to the feminine

And so it is that *fulfillment rewards persistence*

(And) *to court the young woman (is) promising*

Heaven (and) earth move each other

And so the myriad beings transform (and) come to life

The wise ones move the human heart

And all under heaven respond with peace

Comprehend this function of touch

Then heaven (and) earth (and) the myriad beings

Will now have natures (which) may be seen plainly

31.1, 1st 6, Zhi Gua 49: Ge, Seasonal Change

(Fan Yao 49.1: wrapped with golden rawhide)

Persuaded in one's big toe

31.1x *Persuaded in one's big toe:*

The destination lies elsewhere

He gets itchy feet at the first thought of stimulus. He imagines sensations to come and his toes start to curl in early delight. The idea is very compelling. If only there were no rules. If his toes were hooves he would not be so timid and hesitant. Alas, he is human, encumbered instead with a soul to keep clean, and humans rehearse all their pleasures and joys. At least his will has shown the first signs of movement, and his thought has support from his flesh. These might be good, first vital signs, if you don't count the look in those wild, desperate eyes. These do not send clear signals. And to travel a distance by curling the toes will give such inadequate chase to the playmate who skips on ahead. The question is when to let go, to let attractive force take you. Dare I? Should I? Can I? No, you cannot, if you tie yourself down.

31.2, 6 2nd, Zhi Gua 28: Da Guo, Greatness In Excess

(Fan Yao 28.2: older gentleman finds himself a maiden to marry)

Persuaded in one's legs

Disappointing

To abide is timely

31.2x Even though *disappointing*, *to abide (is) timely*:

Acceptance does no harm

He has waited long enough. His legs spring into action, forward and back, without a great plan; he must get some of this right away and some of that for later. He lets himself be moved, but only gets carried away, pacing the floor, or bouncing his feet, or walking it off in his sleep. Yes, the force is extraordinary, but it's only on general alert. A direction only shows itself in wear and tear on the rug. The force behind this movement is real, and it's as vast as it seems. It drives the tribes through the ages. If it grows bored it can make a two-headed creature; it evolved the human brain and half of human culture; it tests itself against chaos itself. Life wants to make more of itself. We are thus on permanent standby, as eager for chances here as for food. But progress isn't made by movement alone: we need to have something to offer as well.

31.3, 9 3rd, Zhi Gua 45: Cui, Collectedness

(Fan Yao 45.3: what a gathering, what complaints, embarrassing)

Persuaded in one's loins

Managing those consequences

To continue thus is wretchedness

31.3x *Persuaded in one's loins:*

But less than secure

* The purpose lies in *pursuing* another

The position holds onto the inferior

There is nothing mutual here. Responses lead, not the stimuli; desire is followed, but not chosen first. When the will pursues what should follow, things become less. Yes this is chasing tail, no matter whose. This leadership evolved to point the way to truth, but today truth has moved, to deep behind the beloved's eyes. All of love and all flesh is sacred: it has that nerve, along which travels the spirit. And love is respect for the spirit looking back. This is not the problem: wrongness comes with being a slave and making objects of subjects. Best is the love of a partner, the next best is to dream love for spirit. Last is the masterful love of a puppet: this thing is best left in the closet. One works instead on attractive behavior, on having things to give worth receiving, on being a worthy find. This is love going head and heart first.

31.4, 9 4th, Zhi Gua 39: Jian, Impasse

(Fan Yao* 39.4: if going is impassable, then coming is alliance)

Persistence is promising

Regrets pass

If unsettled and vacillating in whether to go or come

Your alliances will conform to your thinking*

31.4x *Persistence (is) promising, regrets pass:*

(Being) less than excited by trouble

* (To be) *unsettled (and) ambivalent (in whether) to go (or) come*

(Is) less than distinguished (for) greatness

Ambivalence might be better than apathy, but this still wanders all over the place. Whether he might be coming or going is not known at this time. Movements can cancel each other out, so others wait to see, to measure a net progress here. A higher order of purpose can make both advance and retreat serve our lives in the forward directions, while a lower purpose or lack of direction can travel much and go only nowhere or backwards. Friends and alliances pick this up too, and none but those inescapably bound are inclined to follow in circles - and least of all those partners we may want to attract. Mixed signals are also easy to read, but the message is still all wrong and signals will not make a dialogue. It is clarity in what you want and in what you have to give that gives the purpose both firmness and appearance of health.

31.5, 9 5th, Zhi Gua 62: Xiao Guo, Smallness In Excess

(Fan Yao 62.5: prince hunts birds in cave, with tethered arrows)

Moved in one's neck and shoulders

Avoiding regrets

31.5x *Moved in one's neck and shoulders:*

The purpose (is) trivial

Maybe he fears getting shot down in flames: one simple no has all the destructive force of the world's greatest hyperbole. So he thinks it over, all over again, naming the ninety-nine ramifications and deciding on higher love, which looks more like an arm's length friendship, except for occasional backrubs to work out the tensions. The forbidden excitement levels diminish; things move from the coarse to sublime. All those disturbing juices go elsewhere, around a cool and neutral heart, to chill the higher minds. So why do the neck and shoulders still seize, and need all those rubs? Why does this still happen so often, as though the excess of caution and fear were still there? No great or lesser ape would write letters, then tear them up. A monkey's business is not thinking over or through. Better to hear a no and get on to the new.

31.6, Top 6, Zhi Gua 33: Dun, Distancing

(Fan Yao 33.6: resourceful retreat, nothing not advantageous)

Moved in one's jawbones and tongue

31.6x *Moved in one's jawbones (and) tongue:*

Gushing (with) oral persuasion

No heaving bosoms or throbbing loins here! The silver-tongued devil talks small, smooth and fast. He prattles away in the tavern, with a fine, saucy wench on each knee. But take away the gestures, the flattery and the fashions and not much with substance remains. There are no intriguing voids and silences left: these were all quickly filled in. There are no tempting depths to dive into here. Though some facts get stated, in something like logical order, there is more misdirection than purpose. Maybe they each might go home alone, to set down their thoughts about love and attraction. But this will be all that survives of this night. So what is the point of the exercise? What wild screams of delight could come from these same throats, if they only came from a lot deeper down. Life wants so much to live more than halfway.

31, Dimensions

pang tong gua (opposite): 41, Sun, Decreasing
qian gua (inverse): 32, Heng, Continuity
jiao gua (reverse): 41, Sun, Decreasing
hu gua (nuclear): 44, Gou, Dissipation
shi er di zhi (12 branches): Gen-Dui Family

31, Notes

* 31.0 This Gua uses eros and libido as a general metaphor for the will to interact with the world and live a fertile existence.

* 31.4 This line is too often misunderstood in its “easier” translation of: “Friends are following your thoughts.” This is usually thought to refer to a superstitious belief related to telepathy or subliminal communication. What the line is really saying is: to the extent that one’s personal orientation in life is chaotic, one’s relationships will reflect this randomness. This idea is especially important in the *fan yao*, 39.4, where the subject is in more of a guidance or leadership position. *Xiao Xiang* 31.4 uses the word *Guang*, exemplary.

31, Wai Guang

- * Qabalah: Briah of Atziluth
- * Tarot: Queen of Pentacles
- * Astrology: Virgo Ascending, Mutable Earth

31, Quotations

* No, one body does not diminish beneath another. There is no amorous oil to lose. The woman bathing in her blue pool renews not her flesh but her readiness.
— John Hawkes

* Eunuchs, abortive Platonists and priests speak always very wisely about love.
— Theodore Spencer

* Chastity is the most unnatural of the sexual perversions. — De Gourmont

* All argument will vanish before one touch of nature. — George Coleman

* If our elaborate and dominating bodies are given to us to be denied at every turn, if our nature is always wrong and wicked, how ineffectual we are - like fishes not meant to swim. — Cyril Connolly

* All real living is meeting. — Martin Buber

* To be fruitful the spirit must be wife. Spouse is the noblest title of the spirit, nobler than virgin. For a man to receive the Divine within him is good, and in receiving he is virgin. But for the divine to be fruitful in him is still better.

— Meister Eckhart

GUA 32, HENG², CONTINUITY



Binary 011 100 = 28; Xun below, Zhen above

32.X, Overall Image

Thunder and wind

Continuity

**The noble young one, accordingly,
makes a stand without changing bearings**

The storm seems like drastic change to those confined to one place: first it comes and then it goes. But the storm merely moves, it wanders the earth, always behaving like climate, always a timely expression of timeless seasons. Its energy conserved through the changes, it is never really exhausted. It connects to the ever-enduring and so it never runs out of motion. Even the doldrums and the motionless eyes of the storms are part of its moving force. The wise, like the storm, connect with the ever-enduring. Therefore, to stand firm, or to hold a direction, means balance and adaptation. All one might keep is the long term goal, or a bearing or higher purpose.

32.0, Continuity

Fulfillment

Nothing is wrong

Worthwhile to be persistent

Worthwhile to have somewhere to go

Only some things that humans now do will still be unchanged in ten thousand years. To persist, survive or continue means learning and changing, being open to power and change, and turning, with these, to advantages. Thoughts, and other things with sharp edges, do not do well against time if they don't get refreshed and rebuilt now and then. We like to think of our conscious minds, or selves, as continuous beings, although once a night they seem to be nowhere at all. We like to think of our spirits surviving through time, but who can say where one goes between lifetimes? What thread through time is this entity? Between yourself and your cells, what is it that you reduce to or keep? What will cohere or repeat? What truly needs to continue? The moon seems to go through radical phases, yet in our lifetimes, it really hardly changes at all. Ways of living or methods of coping are passed down from being to being, like we pass torches and titles. This process life has for learning endures. We are what remains of that plucky, old lungfish who first crawled up onto shore. Some of that fellow endures. We persist by adaptation, not by remaining the same.

32.M, Key Words

Continuing, surviving, lasting, endurance, steadiness; adaptability, sustainability
Duration, protraction, longevity, persistence, coherence across time, consistency
Regularity, constancy, stability, maturity, integrity, proficiency, learned versatility
Self-renewal, self-regeneration, self-succession; the long run; alignment, meetness
Keeping to path or vow, holding true throughout outer changes, dynamic balance
Perseverance, not always predictability or a sameness; resourcefulness, resilience

32.G, From the Glossary

heng2 (a, the) duration, continuity, continuance, endurance, steadiness, constancy, consistency, longevity, sustainability; (what, that which) endures, survives; (to be) regular, enduring, lasting, chronic, continuing, persistent, persisting, continuous, perennial, perpetual, prolonged, constant, throughout; (to) last in, go on, endure (changes), continue, persevere, stay, perpetuate, prolong (s, -ed, -ing); constantly, lastingly, persistently, always, continuously, regularly, perseveringly

32.T, Tuan Zhuan

Continuity

(Means) to endure

The firm (is) above and the flexible (is) below

Thunder (and) wind support each other

Versatile and energetic

The firm (and) the flexible fully correspond

Continuity

Continuity fulfills (and) *nothing (is) wrong*,

Worthwhile to be persistent:

Enduring (is) upon one's own path

Heaven's (and) earth's courses

Continue, going on and (on) without end

Worthwhile to have somewhere to go:

At the end, in due order, there will be a beginning

Sun and moon take the sky

and so (are) able to continue in brilliance

The four seasons evolve (and) turn

And so are able to continue accomplishing

The wise ones endure upon their paths

And all under heaven (is) transformed (and) completed

Comprehend what is meant to be *continued*

Then heaven (and) earth (and) the myriad beings

Will now have natures (which) may be seen plainly

32.1, 1st 6, Zhi Gua 34: Da Zhuang, Big and Strong

(Fan Yao 34.1: powerful in toes, boldness bad for confidence)

Digging in to continue

Persistence has pitfalls

Not a direction with merit

32.1x *Digging in for continuity* has *pitfalls*:

At the beginning (and) searching for depth

Endurance works best with an optimum pace, set for the distance to travel. This one can hardly endure the beginning. Wanting to last a long time in a hurry, he makes a big, first ditch effort. He digs himself in to get stable, and entrenches himself in his premature notions. He wants this marathon effort to be over soon, and so he sprints, takes shortcuts and jumps to conclusions. But life is the means, not the end. Death is the end and why hurry that grave situation? A grave is only a hole in the ground with one more side than the one he now digs. This is not having somewhere to go. One who has done this can no longer go anywhere, with no long term or long run. Have a good idea? Let's make it a law or a rut! Need to know who you are? There are pigeonholes and cubbyholes to squeeze into. The skipped steps aren't progress.

32.2, 9 2nd, Zhi Gua 62: Xiao Guo, Smallness in Excess

(Fan Yao 62.2: pass ancestor, chief, meet grandmother, aide)

Regrets pass

32.2x *Nine second's regrets* pass:

The ability to continue (is) in the middle

If these regrets are all that is left now of events you think should have made better memories, is it anywhere near second best to possess them? If such regrets do not endure then why should they be clung to? Does not the long road ahead suggest in some small way moving on? Regret is just a signpost. You would not stay stopped where a sign says to stop. You pause and process the thing, then go forward. What you learn from regret might continue and allow you to rebuild your life with what might not pass. This will continue when you do. Duration is not about staying the same, just the staying the course if this fits your true nature. To win some and lose some is life. To succeed and make errors is life. To dwell instead on things which need leaving behind is not living. Living is discontinued until the reliving is over.

32.3, 9 3rd, Zhi Gua 40: Jie, Release

(Fan Yao 40.3: shouldering baggage but riding, inviting robbers)

Lacking continuity in one's character

Somehow continuing in such unworthiness

What persists is embarrassment

32.3x *Lacking continuity in one's character:*

Nowhere to be endured

We study our lives and make up plans for our past, to sort what we are from what we are not. We seem inclined to draw lines of connection between all of our most shining moments, like a great string of luminous pearls. But we tend to leave out those actual things which may not shine so brightly, as well as our dark spots, our shadows and secrets and shames. Duration does not have these long interruptions: it tracks the paths which we travel in fact. It is so very easy to make improvements on who we think we are and then come to believe that we shine all the time. But this does not fool our fellows or peers. A viable theory of who and what you might be wants to account for all of the facts, including the great gaps of dullness and dark. Consistency is the ethical substance. The unreliable substance will not be endured.

32.4, 9 4th, Zhi Gua 46: Sheng, Advancement

(Fan Yao 46.4: sovereign makes offerings at Mt. Chi; opportune)

A hunt without game

32.4x Chronically out of one's context

Where is game (to be) found?

The game has missed its appointment with destiny. He might be the finest archer, with an unsurpassed aim for his targets, and yet be the poorest hunter if he sees the game in his mind's eye but stalks it in empty fields. The hunter must also track and find. To be a seeker of a truth isn't enough to hunt wisdom. Truth sometimes must be made to come true. The appropriate move depends on what needs appropriating. To be a finder and come home with nourishing meals, look to the real conditions and contexts, where threads, traces, tracks and trails leave clues. The ideals will not leave such tracks, nor do they do much for hunger. Knowledge can go either way but wisdom is always applied. Knowledge might hunt where bushes are not, only in order to see things more clearly. Mind in the field needs to ask better questions.

32.5, 6 5th, Zhi Gua 28: Da Guo, Greatness in Excess

(Fan Yao* 28.5: older woman finds herself a young man to marry)

To continue in one's character means persistence

For a woman of maturity, promising

For a man in youth, disappointment*

32.5x (*For*) a woman (*of*) maturity, persistence (*is*) promising:

To follow one through to completion

* (*For*) a man (*in*) youth, restraint (*is*) advised:

To follow *the women* (*is*) trouble

To persevere and persist means to survive and adapt. Since adaptation is always to some kind of context, sometimes this will mean changing and sometimes staying the same. The appropriate response is one which allows us to last. And so the one may become predictable who would build a stable home, while the next becomes adaptable to succeed in the changing world. Each one develops a character in order to endure, but even though this becomes second nature, it still remains first nature that is striving to continue. Consistency is more than adopting predictable patterns of acting. Even the simplest characters have many facets and sides. In a world that keeps changing and showing us different sides, it is only fair to reciprocate when it suits our own best interests. There are times to be tricky and times to be known.

32.6, Top 6, Zhi Gua 50: Ding, The Cauldron

(Fan Yao 50.6: cauldron's jade grip, nothing not advantageous)

Continuously stimulated

Unfortunate

32.6x *Continuously stimulated at the top:*

Greatly lacking in merit

Sleeping and waking, loss and gain, darkness and light: each pair is a pair of points to be found on a greater continuum. For someone being continuous, then, there may still be some room to change back and forth. Rest and movement are kindred points. Someone does not need to be either one or the other in order to continue. A restless condition cannot be sustained, the constant pressure cannot be endured. One simply burns up or boils away, or blows off steam in all the wrong places. It might not be so important to adhere to a middle way. In fact it might be quite boring: this is only the average path of those things enjoying both sides. The thundering winds seem so restless, unwearied by their years. But the winds are not only driven by pressure's highs, they are also drawn by its lows. Two are not really two if in the continuum.

32, Dimensions

pang tong gua (opposite): 42, Yi, Increasing

qian gua (inverse): 31, Xian, Reciprocity

jiao gua (reverse): 42, Yi, Increasing

hu gua (nuclear): 43, Guai, Decisiveness

shi er di zhi (12 branches): Xun-Zhen Family

32, Notes

* 32.5 This may be the most explicit of all of the *Yi's fan yao* references, and still it goes unnoticed. For who the woman and man are, see the *yao ci* at 28.5.

32, Wai Guang

* Qabalah: Atziluth of Yetzirah

* Tarot: King of Swords

* Astrology: Libra Ascending, Cardinal Air

32, Quotations

* For a conscious being, to exist is to change, to change is to mature, to mature is to go on creating oneself endlessly. —Henri Bergson

* No well informed person has declared a change of opinion to be inconstancy.
—Cicero

* Never do anything against conscience, even if the state demands it. —Einstein

* We set up a word at the point at which our ignorance begins, at which we can see no further, e.g. the words ' I ' do ' suffer.' —Nietzsche, *WTP*

* You did not come into this world

You came out of it

Like a wave comes out of the ocean

You are not a stranger here. —Alan Watts

* The great use of life is to spend it for something that will outlast it.

—William James

GUA 33, DUN4, DISTANCING



遯

Binary 001 111 = 15

33.X (Gen below, Qian above)

Beneath the sky is a mountain

Distancing

The noble young one, accordingly,

is distant from the common people

Not with ill will, but with reserve

The mountain stands high against the horizon, but heaven is not diminished by this. The human mind can open up to unthinkable distance and scale. From atop the peak, or other places above, there is little that seems like an obstacle, though progress may still mean changing directions. Given just a bit more perspective we can alter the size of anything. Given the larger frames to refer to we can put things in smaller places. Given broad choices in new points of view we can see things from different angles. The wise might use all of these options, even to be aloof and not accessible, even to avoid any issues they want to avoid, to reserve themselves for adventures of value.

33.0, Distancing

Success

Little reward in persistence

Backing away to get the big picture, or at least a broader perspective, even the great mountain shrinks. When we have a big need to move ourselves forward we have a small trick to play: we make our goals seem big and important. But sometimes we forget we can do this backwards too, since backwards might not look like progress. By adjusting the relative size of things we can find the perfect distance. We can go to places where problems are manageably small, but not so reduced in importance that solutions are overlooked. Success will go where success is best. If this means being elsewhere, then staying here is not so good or smart. If we need to escape we progress by moving backwards. This will go somewhat more quickly if first we can turn around. This needs no repulsive force, we need not to be taken aback, we need not first be unhappy in the place we wish to leave, nor do we need the aloofness. We need to do nothing more than change our minds and start off in some new direction, one recently renamed forward. Craving and aversion both harm. It is you, not things, not going your way. Error will blunder forth, but persistence is not a virtue in error.

33.M, Key Words

To retreat, step back, detach; strategic pullback, withdrawal, neutrality, abstention
Issues of freedoms from and to; retire a debt; retirement, sabbatical, sabbath, rest
Seclusion, refuge, sanctuary, asylum, reserve, haven, safe distance, out of reach
Retraction, resignation, quitting claim; inaccessibility, discretion, disengagement
Escaping, transcending, reframing; taking a larger point of view, a bigger picture
Neutralizing, letting go, standing down, stepping back, getting away, evasiveness

33.G, From the Glossary

dun4 (to) retreat, withdraw, retire, escape, evade, avoid, flee, hide away, withdraw
from, get distance from, step back (from), run away, abscond, skulk, hide; drag
the feet in walking (s, ed, ing); (a, the) retirement, retreat, reservation, sanctuary;
distance, distancing, withdrawal; [reframing]; (to be) hidden, concealed, evasive,
withdrawn, invisible, secluded

33.T, Tuan Zhuan

Distancing succeeds:

Get distance and then succeed

The firm (is) suitably placed and resonant

To partake in the seasons' progress

Little reward (in) persistence:

[The flexible] penetrates and then prevails

Distancing's proper timing (is) very important here!

33.1, 1st 6, Zhi Gua 13: Tong Ren, Fellowship With Others

(Fan Yao 13.1: fellowship with others at the gate, not a mistake)

Withdrawing the tail in trouble

Not at all useful to have somewhere to go

33.1x *Withdrawing the tail* comes to have *troubles*:

(If) not *in motion*, where is the crisis?

Only moments ago he was leading this charge, but then he got himself too advanced before the new call for retreat. Now all of the timid are found at the vanguard, along with the foresighted sage. Now he heads up the rear guard, trying to cover his tail, leading the wrong crowd forward. This makes him as bait for unwanted attentions, the loose ends that need tying up. Now he is left alone to face the thing that turned his whole group around. When someone is this completely surrounded, any move in any direction is moving far too far forward. Maybe it's best to fade a little faster than hope, withdraw all the outward signs and become a part of the scenery. A shrub or a stone might be good, anything nobody wants. Or else he could look like a scout for the foe and show them which way he ran off to. The average can be a fine retreat.

33.2, 6 2nd, Zhi Gua 44: Gou, Dissipation

(Fan Yao 44.2: creel holds fish, not wrong not serving guests)

Tie it up with yellow rawhide

No one succeeds in getting it loose

33.2x *Bound with yellow cow*(hide):

Firmness (of) purpose

It is time to leave in a hurry. He knows that he can't take everything with him. Alas, he has a fine thing that he must leave behind. A good thing is hard to come by these days and he knows a good thing when he sees one. It disgusts him so to think of his wonderful thing in the hands of inferior people, so he makes his thing inaccessible, that it might be there upon his return. It makes him feel so secure to know that his thing is secure. But he has to tie it up well, and tie it to something immobile: those loose ends are also good handles. And maybe he ought not to make it look precious. This may not be much of a problem, until the cost of his worries exceeds the worth of the thing, or unless he makes his thing so secure he deprives himself of its use. Too much insurance may show too little perspective. And none of this is freedom.

33.3, 9 3rd, Zhi Gua 12: Pi, Separating

(Fan Yao 12.3: embracing the unworthy)

Entangled retreat

There will be anxiety and distress

To manage one's servants and concubines would have been timely.

33.3x *Entangled retreat* has *distress*,

There will be anxiety (and) exhaustion

* *Managing (one's) servants (and) concubines*

(would have been) timely:

But not suited to crucial concerns

His retreat is nerve-racking and tangled. The orders to evacuate were given long ago. The city's defenses crumble. Barbarians march up the street. He should have been gone long ago, with his retinue firmly in tow, already safe in his mountain retreat. But he still runs around the house in distress, helping his servants to pack up their things, helping his concubines pick out the right clothes. The complexities here want something more expeditious: great affairs are not dealt with this way. Although his caring for them is commendable, he's supposedly some kind of leader, at least in a minor capacity. He still lacks the proper perspective and the distance to lead them all to success. This is not time for fraternity and equality, or micromanagement either. Conditions need a master and a master needs to do triage, bid them follow, then go.

33.4, 9 4th, Zhi Gua 53: Jian, Gradual Progress

(Fan Yao 53.4: goose advances to trees, to find a flat branch)

Elective retreat

The noble young one's opportunity

The common people deny

33.4x *The noble young one chooses retreat*

(While) common people deny

Knowing which way to face in retreat is knowing how to save face. Young nobles want spine and self-rule. When compelling reasons to go become known, those of noble character choose what they want, then elect to sever their ties in some manner permitting return. Then they rise, and say their goodbyes, and then go. Of course it might be noticed that they have changed their minds, and of course they might still love what they leave. Now those of a lesser character must take a more difficult route and things can get much more complex. First they must make themselves unhappy, in order to make those around them unhappy. This festers awhile, then it makes the whole situation reject them. This is just like acne or boils: out they pop like pimples. This is how disease works. It's becoming an inanimate thing, not owning choices.

33.5, 9 5th, Zhi Gua 56: Lu, The Wanderer

(Fan Yao 56.5: hunt pheasant, an arrow for praise and office)

Commendable retreat

Persistence is promising

33.5x *Commendable retreat's persistence (is) promising:*

By staying true to objectives

Exploratory behavior might try to get close enough to see where mistakes can be made. It aims to find out exactly where it can go with its freedoms. One expects to back up, turn around or go sideways when the limits of freedom are reached. One should not expect perfect foresight when wandering in unexplored realms. And if you learn that you do not belong anymore, you simply retreat, maybe admit some mistakes and be gracious. If you need to travel lightly, wits are the finest provisions, not baggage and entanglements. One departs with a rightness of purpose and a long road ahead, head high, eyes forward, onward to all those new vistas, with letters of recommendation, nothing severed or otherwise injured, no losses and gains to need balancing. This is a retreat without any sense of escape. This is retreating forward.

33.6, Top 9, Zhi Gua 31: Xian, Reciprocity

(Fan Yao 31.6: moved in one's jawbones and tongue)

Resourceful retreat

Nothing cannot be turned to advantage

33.6x *Resourceful retreat, nothing cannot be turned to advantage:*

Having no reason to doubt

Since it seems there is no could-have-been, it seems too that all of the steps to this present were needed, even if not a part of some silly deity's plan. And so this path has come to an end, or at least to one serious change in direction. From the school which would make you a scholar, the tavern which drove you to drink, or the tyrant who would have you play soldier, what will you take away with you? What do you do while on the way out? Do you need the parting words or shots? If this was a path which has just doubled back on itself, then nothing is over yet and your part is still in play. The timid retreat going backwards, recounting successes and failures, as if they had made no decision. The point is not freedom from, but to. And detachment is from aversion and craving, not from living a life. Opportunities also lie in retreat.

33, Dimensions

pang tong gua (opposite): 19, Lin, Taking Charge

qian gua (inverse): 34, Da Zhuang, Big and Strong

jiao gua (reverse): 26, Da Chu, Raising Great Beasts

hu gua (nuclear): 44, Gou, Dissipation

shi er di zhi (12 branches): Sovereign Gua, 6th Moon (Jul)

33, Wai Guang

* Qabalah: Chesed in Yetzirah

* Tarot: Four of Swords

* Astrology: Jupiter in Air

33, Quotations

* A man is rich in proportion to the number of things he can afford to let alone.

—Thoreau

* Despising, for you, the city, thus I turn my back: there is a world elsewhere.

—Shakespeare, *Coriolanus*

* Men of great wisdom, looking at things far off or near at hand, do not think them insignificant for being small nor unwieldy for being great. —Zhuangzi

* They who apply themselves too closely to little things often become incapable of great things. —Francois de la Rochefoucauld

* What better faith can a man have than to refuse to die for the things he believes in? —Kenneth Patchen

* A feeling for the faraway is at the same time one for history. At a distance space becomes time and the horizon means the future. —Spengler

* *Il faut reculer pour mieux sauter.* —Montaigne

* If you are near the enemy, make him believe you are far from him. If you are far from the enemy, make him believe you are near. —Sunzi, *The Art of War*

GUA 34, DA⁴ ZHUANG⁴, BIG AND STRONG



Binary 111 100 = 60; Qian below, Zhen above

34.X, Overall Image

Thunder in the sky above

Big and strong

**The noble young one, accordingly, outside of respect,
will not take a step**

Great vigor, on top of great strength. With the pure force of heaven behind it, what voice is more mighty than thunder? And yet even when two parts in three are pure strength, if there is no sense of where best to go and what best to do, then the force will not do work and thus it cannot be power. Power will have a proper path, and it is usually on it: it will go where the world opens up to it. It has the sound of doors slamming open. Thunder may be efficient, but only in its aimlessness. Living things want to be more specific, and displace things from place to place, and thus consider efficiencies whenever a choice is involved. They need respect and regard for facts.

34.0, Big and Strong

Worthwhile to persist

To persist is not to try to persist. It's to move and succeed in persisting. Success at this will measure its worth. Self-destructive and self-defeating behavior cannot then be power, no matter how much force is applied. Power will find the way to its end. It is hard for a thing to be great if it is not also correct, or obeying the natural laws. Power is not a quantity, or a quantum of force, or a strain in the muscles, a feeling of having one's purpose stressed and resisted: this is force, and no great force at that. Power is the rate at which one slips past all of this, and then succeeds, as the dancer moves with the music's pulse and transforms one thing into another. The wise are not entangled in an identity with force: they will master its clean release. Persistence across and through time is different than pounding and blundering forward: it might even pause to sense some new directions to go, new choices opening up, and so it's a form of intelligence. When force is too blind, or its purpose too narrow, to pause and consider its options, the complicated results of its own simple-minded activity will often be its biggest problems and obstacles. Survival of the fittest means fitting.

34.M, Key Words

Much, great, full, big, major, extensive + strength, vigor, energy, potency, force
Assertion, aggression, self-reliance, tenacity, forging ahead; initiative, purpose
To be headstrong, demanding, pushy, obstinate, obsessed, driven; testing a limit
Robust, dominant; feedforward, the need for feedback & sense; might needs right
Power wanting governing; meta-solutions to problems; problems of tunnel vision,
Insight as reorganizing perceptual field; power is really measured by effectiveness

34.G, From the Glossary

da4 (to be) accomplished, best, better, big, complete, critical, crucial, developed, enormous, entire, extreme, far, full, fully grown, good, grand, great(er, est), high, heavy, large(r), (very, greatly) important, long, loud, major, mature, mighty, old, more, most, noble, noteworthy, overall, (more, most) perfect, pure, realized, ripe, seasoned, serious, significant, strong, successful, vast, whole, wholesome, vital; a lot of, full of, lots of; master-, (a, the) completeness, (full) development, entirety, grand (-eur, -ness), greatness, growth, (great) importance, largesse, wholeness, vastness, maturity, majority; a great deal, (very) much, very; already, completely, entirely, fully, greatly, thoroughly, wholly, *en masse*, well-; of (great, crucial, vital) importance

zhuang4 (to be) strong, vigorous, forceful, powerful, potent, fertile, big, mighty, large, great, grand, magnificent, stout, able-bodied, healthy, hardy, hearty, virile, full-blown, fully grown, dynamic, robust, fierce, dominant, animated, lively, indomitable in spirit, [alpha] ; (a, the) strength, vigor, energy, force, power, might, potency, prime of life, dominance, fierceness; (to) strengthen, embolden, enliven, encourage, enspirit, invigorate, animate, make better; (grow, wax) strong (s, ed, ing)

34.T, Tuan Zhuan

Big (and) strong

Greatness is that which is *strong*

The firm applies force

Hence, *strength*

Big (and) strong, worthwhile to persist:

Greatness implies being correct

Be correct in *greatness* and then heaven (and) earth

Will now have natures (which) may be seen plainly

34.1, 1st 9, Zhi Gua 32: Heng, Continuity

(Fan Yao 32.1: digging in to continue, no merit in direction)

Powerful in the toes

To go boldly bodes ill for staying confident

34.1x *Powerful in the toes:*

Such *confidence* (is soon) exhausted

Thinking to go by leaps and bounds, with great and powerful strides, he summons great vigor into his toes. But little is left to power his mind. Were a stone to jump into the path ahead, which heaven does not forbid, it would trip him up before he could think to jump over it. Vigor like this might go a step further and punish that stone with a powerful kick. Two defeats from an unarmed rock will surely lead to loss of self-confidence. What a fate, and not the no-brainer it seems. Might does not make right and impetuosity is not the best source of impetus. It's not the critter who kicks the most butt who persists: the one best fit to its place will have the power to stay. The toes, and kicks too, are great things. The fetus first learns about life by kicking the womb, spending force to see what gives. But brains should co-evolve.

34.2, 9 2nd, Zhi Gua 55: Feng, Abundance

(Fan Yao 55.2: in going, distrust, anxiety, be true, express it)

Persistence is promising

34.2x *Nine second's persistence (is) promising:*

Using balance

What is persistence? What does it promise? Persisting is going through to an end and still be standing there. Persevering goes through more severe times to an end and may be barely still standing. But the only promise to trust is that you then get to see what is there at the end. That will also mean you've succeeded. It can also be promised that something important will change between here and there, and that is why persistence should never mean staying the same. One balances the force with restraint. Momentum and inertia are very handy things, but they'll fight any change of direction. Equilibrium is just as important. Look at the conquering hero who calls up all of his strength to open up a passage, but finds that the door offers little resistance. So he falls mightily flat on his face: a bad way to treat good momentum.

34.3, 9 3rd, Zhi Gua 54: Gui Mei, Little Sister's Marriage

(Fan Yao 54.3: marries as bondmaid, turnaround to be 2nd wife)

Ordinary people apply force

The noble young one uses his wits*

Persistence is trouble

The billy goat* butts the hedge

Entangling his horns

34.3x *Ordinary people apply force:*

(To) *the noble young one, a snare**

The goal of the ram or he goat is simple: out, now, and beyond all of this. He throws all of his weight straight at the problem, head first, his headlong rush only numbing his skull even further. This is a bone-headed way to do things. He has lots of nerve, but none in his horns and not much more in his head. Then he exhausts himself in fighting his own entanglements. Horns are not made like antennae, for sensing the new opportunities. Inferior men might spend all of their strength like this, fighting existence first, then the consequences of previous actions. Average men might try a few times, then look for a better way. The wise have rules about this sort of thing: their heads are their friends, not hammers and bludgeons. Just one assassin can win a war that thousands of soldiers lose. The wise use neural nets to get that net result.

34.4, 9 4th, Zhi Gua 11: Tai, Interplay

(Fan Yao 11.4: fluttering, fussing, don't limit use of sincerity)

Persistence is promising

While regrets pass

The hedge opens with no entanglement

The power in the great vehicle is in its axle's mount

34.4x *The hedge opens up with no entanglements:*

Appreciate going forward

The lead man on the battering ram gets the novel idea to give the doorknob a try. The ram might take a bit longer, but he crashes through at last, scrambles back to his hooves and gets free. He will not stop to consider that he might have stumbled by luck onto the weak spot, but will credit the force expended and possibly struggle longer the next time. The ram might never unlearn that force is what works. Power revolves around what works, the finding and opening up of the possible. The wheel might roll with no axle, but it will not take anything with it. And our vehicles are but furniture until their wheels are rolling. Power is in the usefulness, or ability to work. Great power makes use of the still points, axioms, pivotal moments, quiet hearts of a matter and windows of opportunity. The good hub won't squeak, let alone rumble.

34.5, 6 5th, Zhi Gua 43: Guai, Decisiveness

(Fan Yao 43.5: wild greens, dry land, uproot or balance action)

Losing the goat with ease

No regrets

34.5x *Losing the goat with ease:*

The position (was) not appropriate

The ram bangs away at the fence outside. When all this is followed at long last by silence, the one in the farmhouse pretends not to notice. But the horrible headache soon goes away. Obstinacy might have its uses at times, when clever solutions are scarce. It is harder to lose amidst difficulty. But twice the effort it saves is spent to contain the damned thing when not needed. A little math might weigh cost against benefit and make this loss easy to suffer. Then ram strength immortal can have his green pastures beyond and only serve ewes when he's wanted. They do say that it feels so good when you finally stop banging your head on the wall, but this is no reason to do that. Those brutal and headstrong approaches to living are just beastly things to let go of. But to drop such a hindrance is a great deal like moving forward.

34.6, Top 6, Zhi Gua 14: Da You, Big Domain

(Fan Yao 14.6: heaven assists, nothing not advantageous)

The billy goat butts the hedge

No power to pull back

No power to follow through

Not a direction with merit

But problems give rise to opportunities

34.6x *No power to pull back,*

No power to follow through:

Not examining details

** Problems give rise to opportunities:*

The error does not last long

The prodigal ram falls back on his old habits, out at that far frontier of his freedom. He has tried to butt his way through a hedge and is caught by his horns on a snag. He cannot go forth and he cannot retreat. He is at his wit's end and didn't get far. It will not be easy for a ram to see that puzzles and obstacles might have different solutions. Even when his horns become hooks he will not be inclined to pause and ponder the problems, or the curve of his horns. He will not be free until he, or the shepherd, or maybe the predator, turns his head around. He can do this indirectly by trying different perspectives, or seeing things from new angles, or questioning old directions, or simply pausing to have a quick look around. Sometimes to find the objective one needs to drop the objective and bring out those other dimensions.

34, Dimensions

pang tong gua (opposite): 20, Guan, Perspective

qian gua (inverse): 33, Dun, Distancing

jjiao gua (reverse): 25, Wu Wang, Without Pretense

hu gua (nuclear): 43, Guai, Decisiveness

shi er di zhi (12 branches): Sovereign Gua, 2nd Moon (Mar)

34, Notes

* 34.3: I use ram and billy goat interchangeably in this Gua for *di yang*. This is permissible: the Chinese text does not distinguish between the two - it can mean either. There is also some word play with wang³ here: it means nets, webs, snares, traps, etc., and also wits, subtlety, trickery.

34, Wai Guang

* Qabalah: Malkuth in Assiah

* Tarot: Ten of Wands

* Astrology: Pluto in Fire

34, Quotations

* Power is not revealed by striking hard and often, but by striking true. —Balzac

* All power is of one kind, a sharing of the nature of the world. The mind that is parallel with the laws of nature will be in the current of events, and strong with their strength. —Emerson

* There is no need to fear the strong. All one needs to know is the method of overcoming them. There is a special *jujitsu* for every strong man.

—Yevgeny Yevtushenko

* The hallucination of power corrupts as efficiently as power. —Leonard Wolf

* Power, *n.*, The ability or capacity to perform or act effectively ... the rate at which work is done. —*American Heritage Dictionary*

* Flexibility is the most requisite qualification for the management of great affairs. —Jean Francois de Retz

* Power resides in the moment of transition from the past to a new state.

—Emerson

GUA 35, JIN4, EXPANSION



Binary 000 101 = 05; Kun below, Li above

35.X, Overall Image

The light rises over the earth

Expansion

**The noble young one, therefore,
naturally radiates clarity of character**

The cold but patient earth turns to greet another new day, and welcomes powerful stimulus from its warm and generous star. Light becomes heat and heat becomes activity. The markets and roads come alive. More than light is dawning here. This energy coming into the system not only powers the system: it will organize it too, in the same way that good health will clarify the mind. When energy can circulate freely it tends to articulate a natural order. When human behavior circulates freely it will tend to articulate a natural ethic. When resources and capital circulate freely things may appear like the work of invisible hands.* Light is free and pure income.

35.0, Expansion

**The prosperous lord* uses grants of horses
to breed a multitude**

And by the light of a day three times grants audience

The long shadows withdraw, doubts go into hiding. All else has ventured out into the light, already knowing where best to go and what best to do. Economies thaw and the trade is set free. Stagnation burns off in the flames of new wealth. Wealth is now seen as the rate at which the fortunate can give themselves away. Now that which goes around circulates many times over, and all of it comes back multiplied. It's a struggle now to find many losers. The people, now rallied to working together, find that their net is more than their sum. The character of the beings is also a flame. As it is fed and it prospers, the basic needs are met in due order and life is set free to move on to its higher purposes. The prince appears to be generous, giving freely of his wealth to stimulate the new growth, freely of his time to hear some new ideas. And yet his actions still spring from enlightened self-interest. His generosity pays. The culture will grow and evolve as long as the minds which create it stay open and free of censors and meddlers, as long as liberty teaches the ethics. Civilizations enter dark ages when the free flow of information has ceased. Light is the great antiseptic.

35.M, Key Words

To advance, progress, develop, improve, grow, circulate, open, warm, thaw, dawn
Acknowledge, demonstrate; energize; emergence, discovery, disclosure, exposure
Enterprise, venture, free markets; learning by way of freedom, liberty, permission
Overt, sunny, healthy, vibrant, generous, outgoing; daylight, daytime, sunshine
Openness, assent, acknowledgment, opening up, glasnost; present, offer, promote
Character, *virtu*, self-development; growth too temporary, healthy to be parasitic

35.G, From the Glossary

jin4 (to) advance, progress, grow, develop, extend, prosper, increase, improve,
enter (upon), make progress, lead, introduce, present, insert (s, ed, ing); (to be)
forward, advanced, far along; (a, the) growth, advancement, progression, pro-
motion, development

35.T, Tuan Zhuan

Expansion

(Means) progress

The light rises over the earth

Compliance along with reliance upon great clarity

The flexible advances, but with superior conduct

And so it is that *the prosperous lord uses grants (of) horses*

To breed a multitude

(And) by the light of a day three times grants audience

35.1, 1st 6, Zhi Gua 21: Shi He, Biting Through

(Fan Yao 21.1: feet shackled in stocks, hiding toes, no mistake)

So far along to be so frustrated

But persistence is promising

Use wits for confidence

And be tolerant

Not a mistake

35.1x *So far along (to be) so frustrated:*

All alone (but) advancing with integrity

* *To be tolerant is not a mistake:*

(Having) not yet been given orders

Someone needs to start forward here, simply to get things moving. Our hero is one of the first to go forward, a little ahead of his time. He advances to meet the prince, on triple audience day, but he carries no official charge, nor passport, nor invitation. He is halted in his progress, still outside of the kingdom's border, by a guard whose mistrust is a duty. Without the license or status there is not enough light on him yet to be seen as more than a nobody. While he might think of himself as a diplomat, from a short time into the future, he knows that he won't convince the guard that his borders are imaginary. And thus, when halted, he bows, with a sunny and plausible courtesy. He retreats three *li*.^{*} Then roundabout, in broad daylight, he detours into the kingdom. It was too soon to get permission. Sometimes liberties must be taken.

35.2, 6 2nd, Zhi Gua 64: Wei Ji, Not Yet Complete

(Fan Yao 64.2: braking those wheels, persistence is promising)

So far along to be so worried

But persistence is promising

Accept these present constraints

as if **a blessing from one's grandmother**

35.2x *Accepting these present boundaries (as) a blessing:*

Applying the central principle

No matter how sunny it is, or it might promise to be, we humans in gross are still in the dark about how light and bright we could be. When we speak of free markets and minds, free speech, the free exercise of a faith and even of freedom itself, we are still speaking of aims and ideals which only a few have attained yet, and not many more have even begun to grasp. We might be more evolved than those days when we plucked lice from each other's fur, but we still have a long way to go. Present day limits aside, we will waste this fine daylight if we let our lack of advancement darken our spirits. To find the patience, we need we look back and see how far we have come. Why would we want to collect our rewards when the work and journey have only begun? We'll take gratitude, strength and courage wherever we can get it.

35.3, 6 3rd, Zhi Gua 56: Lu, The Wanderer

(Fan Yao 56.3: burns their camp, fails helper, hard to persist)

Many liberties

Regrets pass

35.3x *Many liberties* extended:

(With) hope for superior conduct

There exist clear reasons why the people should seize and secure certain freedoms. It often seems less clear that this will serve the ruler as well. Liberty will even serve the ruler so well that he ought not to wait at all for his people to ask for their rights. There is no better teacher in life than the consequences of actions, so when actions are prohibited the teacher goes away, leaving rumors and laws in its place. Liberty teaches tolerance too. If we have a right which we treasure, we'll gain a little respect for another's right to treasure his own. Freedom then is not duty's opposite: rather its reciprocal. Our duty is to your freedoms, that we might enjoy our own. Liberty helps us evolve as well. When the hundred flowers cannot contend in the garden, the struggle for existence no longer has selection to show which weeds are worthy.

35.4, 9 4th, Zhi Gua 23: Bo, Decomposing

(Fan Yao 23.4: stripping the bed for its flesh, ominous)

Advancing like a squirrelly rodent

Persistence is dangerous

35.4x *The squirrelly rodent's persistence (is) dangerous:*

The position is not appropriate

At night, in the dumps, he is king, but this time he goes too far. He is found out by the dawn and the daylight, *in flagrante delicto*, sneaking around on the palace lawn, disclosed and exposed to the public, barely a squeak ahead of the royal gardener's shovel. He'll be lucky to keep his ratty old tail. The rodents, of course, have their places, and specific kinds of wits evolved to go with it. But clever, stealthy, nosey, skulking and sly sorts of wits have no advantage, or less, in this bright light of day. And all that you'll need to trap them is to understand what they crave. Self-interest is not their problem, only the unenlightened self-interest. He is stealing the things that he has today for the asking, just like a thief at a potlatch. Openness, light and fresh air restore the general welfare today. Good health is the parasite's downfall.

35.5, 6 5th, Zhi Gua 12: Pi, Separating

(Fan Yao 12.5: easing separation, promise: this passes, that passes)

Regrets pass

Loss and gain are not to be taken to heart

Simply to go is promising

Nothing cannot be turned to advantage

35.5x Loss (and) gain (are) not to be taken to heart:

(Simply) to go will be rewarding

Ebbs and flows, losses and gains, night's re-radiation of heat and day's solar gain: all of these are just properties of their systems. The system is the thing that remains. This means that one best adapts to the mean and the average conditions, not the most glorious ones. The entity which conditions itself to thrive on growth only is asking for death or extinction in any finite system. The one which lives inside its means will only require the average of losses and gains to get by. Then it is patient during the losing and grateful during the gaining. Look at one country which conquers another and then regards the plundered resources as income rather than capital. It can only fool itself for a time. Success and failure both teach. Living to learn might make its progress with either. Anything extra is blessing and anything less is a good appetite.

35.6, Top 9, Zhi Gua 16: Yu, Readiness

(Fan Yao 16.6: blind readiness, assume setbacks, avoid errors)

Advancing those antlers

Limit the practice to discipline of the home town

That **harshness** is **timely**

Is not to be blamed

But to persist is a disgrace

35.6x Limit (this) practice to subordinating the home town:

(This) course (is) less than enlightened

They are not yet exercising their freedoms in the way the herd's leader approves of. He has given them their encouragements, to let conscience choose and consequence teach. He expected this to result in some kind of natural order. But what he's so far denied them is the twenty full years that this will require to begin to show its value. Social climates like the general welfare or the public trust are as ecological systems. They take time to find the steadier states and integrate in their diversity. The show of horns comes too soon. He can save wear and tear on his great rack of antlers and act like someone worth looking up to, instead of a buck in a rut. To micromanage this thing is a setback, not progress. Benevolent rule becomes self-rule first. A discipline wants good disciples. A happy, self-possessed herd will make a lot more progress.

35, Dimensions

pang tong gua (opposite): 05, Xu, Anticipation

qian gua (inverse): 36, Ming Yi, Brightness Obscured

jiao gua (reverse): 36, Ming Yi, Brightness Obscured

hu gua (nuclear): 39, Jian, Impasse

shi er di zhi (12 branches): No Family

35, Notes

* 35.X The invisible hand image comes from Adam Smith's *Wealth of Nations*. It isn't gratuitously that I bring in free market economics here. This is one of the main themes of this Gua. Beware of having a typical reaction here, though, and confusing free market economics with modern corporate capitalism. There's a big difference.

* 35.0 Kang, the youngest of Wen Wang's three sons, (c. 1027 BCE), the elder two being Wu Wang and Zhou Gong. Here he seems to have set examples in free market (or *laissez faire*) economics, and granted certain broad liberties to his people "with hope for superior conduct."

* 35.1 Three *li* is about a mile.

35, Wai Guang

* Qabalah: Binah in Atziluth

* Tarot: Three of Wands

* Astrology: Neptune in Fire

35, Quotations

* Go and wake up your luck. —Persian proverb

* The flow of energy through a system acts to organize that system.

—Harold Morowitz, *Energy Flow in Biology*

* That government is best which governs least.

—Thomas Paine (Quoted by Thoreau)

* He who maketh no secret of himself shocketh: so much reason have ye to fear nakedness! Aye, if ye were gods, ye could then be ashamed of clothing! Oh! your poverty ye men, and your sordidness of soul! As much as ye give to your friend, will I give even to my foe, and will not have become poorer thereby.

—Nietzsche, *TSZ* #14

* The greatest obstacle to progress is not man's inherited pugnacity, but his incorrigible tendency to parasitism. —William Ralph Inge

* If you want to be free, there is but one way; it is to guarantee an equally full measure of liberty to all your neighbors. There is no other. —Carl Schurz

* To know ourselves as this free, creative energy is to know the meaning of life in this world. —Bruno Barnhart

GUA 36, MING² YI², BRIGHTNESS OBSCURED



Binary 101 000 = 40; Li below, Kun above

36.X, Overall Image

The light goes within to the heart of the earth

Brightness Obscured

**The noble young one, accordingly, manages the multitude
using darkness, but with intelligence**

The sun disappears for the night, going elsewhere to shine and giving relief from the heat. The stove is closed up tightly and the glowing coals are banked with earth to maintain the flame through the night. All of those beings who live in the shadows can come out to play. Through civilization's dark times and ages, wisdom, culture and hope itself might go underground. Intelligence learns of reasons it has to hide, to hold the light in trust for better days to come. Wise ones might be well-hidden, showing few outward signs, guarded in expression, even restrained in acts of good conscience and unadmired by choice. In such hands even ignorance serves the light.

36.0, Brightness Obscured

Warranting difficult persistence

Dust settles on cultures and civilizations when the golden ages have run their course. Life has managed to tough it out through extremely severe and dark times, and even some mass extinctions, lasting millions of years. So what are a couple of centuries of stupidity and tyrants? The sage may stand in line with the masses, dressed up so the dark one sees nothing, wearing what looks like a noose or a leash, as tractable on the surface as one of the castrated herd. When packaged wisdom is bought and sold he just jingles his coins and lets fall some drool, too bright for the dimwits to see. The tyrant will have no use for this sage's wisdom. He will not be shown that most precious of all things to point to: an enemy with a clear agenda. Attracting attention, except by misdirection, attracts much of doubtful value. The mother bird may feign a wound, to distract predators from her young, but her first choice is staying hidden. Resistance is avoided: this becomes heat and then light. We do not need to carry the flame if we carry the know-how to get the flame started. We will not need to carry whole cultures, but it's good to cache the brightest parts. Dark's greatest foe is time.

36.M, Key Words

Light, clarity, wisdom, intelligence + hidden, prevented, concealed, suppressed
Discreet, cloaked, dampened, camouflaged, disguised, censored; go underground
Banking, long-term investment, placing assets in durable forms, burying treasure
Turning down the flame, banking the coals; withdrawing one's consent & support
Covert intelligence, stealth operations, cloak & dagger scenarios, shadow warriors
Self-suppression, repression, making ordinary, dumbing down shrewdly, veiling

36.G, From the Glossary

ming2 (a, the) brightness, clarity, enlightenment, illumination, light, lucidity, luster; discernment, intelligence (of), perception, perceptiveness, resolution, vision, eyesight; agreement, covenant; (to be) aware, bright, brilliant, clear, clear-sighted, conscious, enlightened, evident, explicit, illustrious, informed, intelligent, intelligible, lucid, manifest, perceptive, pure, sagacious, shining, visionary; plain (as day and night); (to) assert, awaken, see, brighten, clarify, elucidate, enlighten, envision, explain, get clear, illuminate, shine, illustrate, make evident, perceive, show, understand, see (s, ed, ing)

yi2 (to be) hidden, obscure(d), covered, covert, kept out of sight, suppressed, repressed, common, usual, invisible, level, even, just, equal, smooth, plain, simple, ordinary, vulgar, foreign, barbaric, distant, injured, hurt, wounded, dark; (to) hide, obscure, cover, make ordinary, suppress, disappear, fade into context, repress, injure, kill, wound, hurt, extinguish (s, ed, ing); (to feel) at rest, at ease, tranquil, safe, secure, sated, satisfied, full; (a, the) hiddenness, obscurity, cover, dark, cloak, shroud; need to know, camouflage; without color

36.T, Tuan Zhuan

The light goes within (to) the heart of the earth

Brightness (is) obscured

Inwardly coherent (and) *bright* while outwardly flexible (and) compliant

Using the obscurity (of) great trials

The Sovereign Wen applied this

Warranting difficult persistence:

Darkening his own *light*

Inwardly struggling, yet able to stay true to his purpose

Prince Ji applied this

36.1, 1st 9, Zhi Gua 15: Qian, Authenticity

(Fan Yao 15.1: authentic modesty, useful crossing great rivers)

Brightness obscured during flight*

Dragging one's wing

The noble young one in traveling

Goes **three days without a meal**

When **there is somewhere to go**

Those in power would gossip

36.1x *The noble young one in traveling:*

(Has) reasons *not to eat*

In times like these great birds are shot down for sport. Mediocrity is the lord here. The time has not come for rising above, so he droops his wing and waddles away, being unclear and unthreatening, making his tracks not worth covering. Were he to let himself eat here, he might betray the predator's hunger and thirst. Since gossips will talk anyway, if he says anything now he might plant some well chosen rumors to send them off in a different direction. But he also has a right to stay silent if any thing said can be used against him. While he has somewhere to go, he watches his wake through the masses, adjusting his lights accordingly, to leave no impression or sign. After three days of bad posture, limp handshakes and vacant eyes, he'll be so happy to be where he's going, far from main streams, in from the cold, and visible.

36.2, 6 2nd, Zhi Gua 11: Tai, Interplay

(Fan Yao 11.2: embrace the wild, cross without boat, balance)

Brightness obscured

And wounded in the left leg

But relying on assistance

The horse is strong enough

Promising

36.2x *Six second's promise:*

Compliantly using the givens

He is caught in a trap set for those with less power and light, and wounded in the left thigh. This is more an annoyance than fatal, and note that he's suffered no wound to his head. He can even use the event to help turn the thing around. He now possesses a limp to assist his disguise, pain to help with his purpose and a slightly used trap as well. Unlike with your arms, you can't always think of your left leg as the spare. And this gets him thinking about some sort of prosthesis, like that horse over there in the shadows, who needs something useful to do. Suddenly he finds himself with twice the speed and five times the strength as before, and committed now to a new Plan B with ten times the promise of A. This is a function of balance and using all that circumstance offers. The center of the middle path is closest to all the options.

36.3, 9 3rd, Zhi Gua 24: Fu, Returning

(*Fan Yao* 24.3: repeated returns, difficulty, but no blame)

Brightness obscured on the southern winter hunt

Capturing the others' great leader

This is not a call for a hasty resolution

36.3x *The southern winter hunt* has a purpose

After this (is fulfilled), *a great gain*

He takes his troops south in the winter to hunt. This is a practice with multiple uses, for training and exercise, not merely for food. But returning at night to those snares he has set, he finds the chief of his foes in the trap, hung upside down and thrashing most furiously, trying to cast some pretty black spells. Such was the good of being so stealthy. But this was no omen from heaven: only a stroke of great luck and not divine justice. Wisdom will not leap from here to exuberance: it might yet restore the darkness and mystery, instead of announcing the news. Great feuds are built up on multiple causes. The dark one still has some pretty mean allies, who might not take this news very well. Best to keep them confused and in darkness, control the light, and then pick them off one at a time. He can still use all that resolve he was saving.

36.4, 6 4th, Zhi Gua 55: Feng, Abundance

(*Fan Yao* 55.4: abundant screens, finding their hidden leader)

Entering through the left side of the gut

Capturing intelligence of the dark one's heart

Before exiting through the courtyard gate

36.4x *Entering through the left side of the gut:*

To capture the heart's intentions

Learning a password or two, he sneaks into the dark one's encampment, nearing the tent where decisions are made. He sees the tyrant in action, learning of his motives and secret designs. Exploring this dark body politic, deep in the belly of the beast, he studies the heart of the matter, watching the damned thing pumping cold blood, looking for ways to stop it from beating. This is half of the mission, but information will do him no good if he fails to carry this out. However good his intelligence is, if it doesn't survive it is just as useless as ignorance. Between cloaks and daggers, cloaks are the greater weapons. In the same way that silence can win a debate, or an open hand do more damage than fists, the fleet, silent feet are the best weapon now. The walls protect him, their hiddenness hides him. He can walk right out the gate.

36.5, 6 5th, Zhi Gua 63: Ji Ji, Already Complete

(Fan Yao 63.5: big cattle or modest sacrifice, genuine gains)

Prince Ji held his brightness obscured*

Persistence was rewarded

36.5x Prince Ji's persistence:

A light not accepting extinction

The minister watches as his sovereign transforms, from a weak man into a monster. Related by blood to the tyrant, a slave in his own noble house, Jizi might have had no other choice but to feign an incurable madness, assuming that to end his own life was no option, wanting to keep what he believed in alive. One suspects this might be the way of most madness, whether it has or is method: its aim is to keep a life going, to keep the embers alive. Mind has become the lower priority. If sanity means being responsible, able to be held accountable, and the conscience finds only blind alleys and impasse, or a certain death in resistance, then let the illusions begin. To remain unnoticed means showing no light at all. Misery's night may be centuries long, but light is centuries longer. A well man can drool, then stop. The madman cannot stop.

36.6, Top 6, Zhi Gua 22: Bi, Adornment

(Fan Yao 22.6: plain white elegance, no mistake)

Instead of light, darkness

At first rising into the sky

But at last going into the earth

36.6x At first rising into the sky:

To illuminate the four domains

** At last going into the earth:*

Disregarding due order

He might have illumined all four quarters from the great heights life allowed him. Yet he would neither see light nor be light, so all that he gained was a great height to fall from. Since the earth will swallow us all, creepers and fliers alike, it is nothing more than a choice in the long run: of how extremely to spend a life, or to spend it in wisdom or waste it. While the tyrant lived, he helped to dim the future of darkness, so maybe some tyrants to come will not be allowed such long life. Why are humans so damnably slow to learn these lessons they live for? This world still invites evil to flourish. The tyrant might even be buried right next to the sage. How is this fair? His grave even flowers more beautifully, from all of the spit and the feces, while the sage's is barren, salted by generations of tears. Fair is that we are still able to learn.

36, Dimensions

pang tong gua (opposite): 06, Song, Contention

qian gua (inverse): 35, Jin, Expansion

jiao gua (reverse): 35, Jin, Expansion

hu gua (nuclear): 40, Jie, Release

shi er di zhi (12 branches): No Family

36, Notes

* 36.1-6 There are *said* to be several possible historical references here in the line texts: 1) Bo Yi, 2) Wen Wang, 3) Wu Wang, 4) Wei Zi, 5) Ji Zi, 6) Zhou Xin.

* 36.5 Jizi (c. 1038 BCE) was an aristocrat, perhaps an uncle of the tyrant Zhou Xin, who tattooed his body and feigned madness to avoid participating in his dark era and avoid persecution for criticizing the tyrant's policies. When the dark reign was over his sanity reappeared. But he is said to have declined to serve the Zhou court as well. A good Western parallel may be found in William Shakespeare's Hamlet, who also did some damage in the darkness.

36, Wai Guang

* Qabalah: Tipareth in Assiah

* Tarot: Six of Pentacles (Investment)

* Astrology: Sol in Earth

36, Quotations

* Advise if this be worth attempting, or to sit in darkness here, hatching vain empires. —Milton, *Paradise Lost*

* The greatest vested interest is not property but ignorance. —Jacob Jovanovich

* Live unknown. —Epicurus

* For this is hardest of all: to close the open hand out of love, and keep modest as a giver. —Nietzsche, *TSZ #23*

* You would play upon me, you would seem to know my stops, you would pluck out the heart of my mystery, you would sound me from my lowest note to the top of my compass Call me what instrument you will, though you can fret me, you cannot play upon me. —Shakespeare, *Hamlet*

* Though this be madness, yet there is method in't. —*ibid.*

* Dark ain't so bad if you know what's in it. —Sid Fleishman

* Nowadays to be intelligible is to be found out. —Oscar Wilde

GUA 37, JIA₁ REN₂, FAMILY MEMBERS



Binary 101 011 = 43; Li below, Xun above

37.X, Overall Image

Wind comes forth from flame

Family members

The noble young one, accordingly, speaks with substance

And acts with consistency

The fire glows on the hearth. With a roof to keep the warmth in and children to take it outside, it is always unseasonably warm here, the ideal and model climate inside with radiant heat for a sun. The well-tended fire at home has its effects on the world. Illumination and warmth mature, and then enter our larger families, from the nuclear to the extended, carrying the influence outward and welcoming new lessons home. Our words and deeds will not end here, so we'll speak from the heart to the point, to this smallest and safest circle of friends, in this scale model society and the first of our social experiments. By conveyance and convection, the society starts here.

37.0, Family Members

Rewarding the woman's persistence

Reward the woman's commitment in order to merit her loyalty. First agreements, divisions of labor and turf, personal boundaries and goals and avowals of warmth and intimacy, will face their first tests here at home. Failing here, they will not likely work anywhere else. Each member first needs a place to begin. The various roles are each great domains, unless they become the cause in small battles. Until these commitments are equalled and risen upon, the home is a limit, not a base for one's operations. But the point of these points of beginning lies in their being outgrown. Thus their first function puts aside fear and replaces it with security. Security then becomes courage and courage turns into ability. This is the way that we know if a family works: it has functional members of varying sizes. At least more often than not: why some members cannot be redeemed has never been explained. Home is the place where we first expect fairness and where we will first learn to trust. This can be a poor preparation for life in the world outside, but at least we might have a few years to pre-cover, in advance of those beatings that life in this world has to offer.

37.M, Key Words

Home, household, clan, familiar, kindred + people, others, individuals, humanity
A microclimate, hearth, warmth, security, intimacy; roles in working relationships
Microcosm, moral boundaries and practice, division of labor, social organization
Relations, convection, influences on the larger world; contributions, propagation
Commitments, ties, partnerships and contracts; meeting basic social requirements
Domestic, dominion, domain, *domine*; householder in Hindu & Buddhist doctrine

37.G, From the Glossary

jiā1 (a, the) family, house, household, home, dwelling, domestic affair, relative, clan, class, profession (s); (ruling) families; familiar, kindred; school of thought, specialist; (to be) familial, familiar, at home, domestic, indoors; (to) live with, together; keep a household; (s, ed, ing); (a, the) family's, household's

rén2 (a, the) person, people, man, woman, one(s), other(s), another, human being, individual (s); each (one), other persons/people; anybody, anyone, everybody, everyone, somebody, someone (else)('s); some, those; humanity, humankind, mankind, society; character, citizen, fellow, folk; inhabitant, member, occupant, participant, persona, personality, population, personnel, staff, role; (in) adulthood; (of) maturity; (to be) human, adult, grown, mature; humanity's; (a, the) person's, people's, occupant's; fellow-; -body, -man, -person, -ist

37.T, Tuan Zhuan

Family members

The woman's true dignity lies within

The man's true dignity lies without

The masculine (and) *feminine* principles

(Are) heaven's (and) earth's greater meanings

Family members have dignities (and) nobilities herein

Father (and) mother have their titles

(When) father (is) father (and) child (is) child

(When) elder brother (is) elder (and) younger (is) younger

(When) husband (is) husband (and) wife (is) wife

Then *the family's* course (is) upheld

Uphold *the family* and all under heaven arranges itself

37.1, 1st 9, Zhi Gua 53: Jian, Gradual Progress

(Fan Yao 53.1: geese to shore, fledgling struggling, criticized)

Boundaries maintain the family*

Regrets pass

37.1x *Boundaries maintain the family:*

The purposes have yet to evolve

At the beginning the home is in order, as the hearth is contained and the flame has its place to not go beyond. The signals are shared and made clear. Few questions remain about who makes what rules. This might seem to ignore several sources of warmth, to lack in affection, or to curb spontaneous feeling. There are mistakes and regrets. But this gives each household member a firm patch of ground to stand on and much can be done on a patch of firm ground. Even an unlimited branch must pick a direction to grow in. Rules are only a place to begin. The warmest of flames still comes from cold and insensitive logs. Unless this order becomes an obsession the home won't be a prison. Half of a family's troubles may come from boundary disputes, trespasses across unknown borders and the missing safe place for retreat.

37.2, 6 2nd, Zhi Gua 09: Xiao Chu, Raising Small Beasts

(Fan Yao 09.2: drawn to returning, promising)

Having no other goals to pursue

Remaining within, preparing meals

Persistence is promising

37.2x *Six second has promise:*

Accepting for the purpose of influence

We'll assume we speak of the wife, but only to make the manly girls angry. Yes, the little woman is tending to her chores. Ordinary life, well and fully attended, might be one of the highlights of our existence, but this is not the point here. First things come first, like good health and nourishment. Once the basic needs are met, we are free to move on; until then we go in circles. She has chosen her chores. Her mate has his aching back too. But there are more choices to make, like not wasting time complaining of having no time, or not working twice as hard just to prove this point. To simplify tasks is to cut the day's work in half and set some time free. Husband wrestles the world with two strong arms and a will. But the wife in her place has a family of arms and wills. Serving is not servitude and the center is not confinement.

37.3, 9 3rd, Zhi Gua 42: Yi, Increasing

(Fan Yao 42.3: increased by unfortunate events, be true)

Family members scolded severely

Regrettable harshness

Yet opportune

But wife and child smirking and mocking

Ends in disgrace

37.3x Family members scolded severely:

Not yet failure

* *Wife (and) child smirking (and) mocking:*

(Is) to lose *the family's* boundaries

Someone forgot to take out the subconscious garbage. Even superior families will have such inferior moments. Tempers flare up in all but the quietest homes. These unfortunate little explosions at least open up hidden issues. Fires will get too hot. The smallest friction, the least petty thing within reach is summoned and marched into battle. Claims and accusations are stoked with extra heat. The middle ground gives way to always and never. Once this data is out in the open, it might be used to correct things. Sternest severity might even be called for, aimed at the problem, not in each other's faces. This will not end in catharsis: the need for this is a myth. Wounds heal. But when husband reacts to snickers and smirks by punching holes in the doors, this is a different level of troubles: loss of respect is the fire gone out.

37.4, 6 4th, Zhi Gua 13: Tong Ren, Fellowship With Others

(Fan Yao 13.4: mounting battlements, not capable of attack)

Enriching the family

Full of promise

37.4x Enriching the family (is) full of promise:

Acceptance in (this) position

When the family prospers it begins to have its effects on the world. But standards of living must reach certain key levels first. Affluence first will fulfill basic needs. Generosity begins with getting enough to give. A well-fed and satisfied people can work longer hours for others. Individuals faring well make up the family welfare. Families faring well make up the general welfare. This does not begin with a king and flow downwards. All that a leader needs do here is to stand well out of the way and declare the right of a family to earn, not be given, a living. This will set some better examples. Dominion means being completely at home, and this is where it is learned. When wherewithal has been well-received or well-taken, it will find its way back around. A king should not even tax this: he should tax unwanted things.

37.5, 9 5th, Zhi Gua 22: Bi, Adornment

(Fan Yao 22.5: dressed up in hills and gardens, shabby gift)

When the sovereign draws near to his family

Do not be concerned about luck

37.5x The sovereign draws near to his family:

Sharing mutual affection

The king and his royal family are closely observed by all of their broader relations. Of course the gossips are busy, sniffing around for signs to mistrust, trying to pry and peer through the royal pomp. No, they do not have lives of their own, but yes, in a sense they should do this. Just as the king should put on his royal appearance. But the critic should also look for love and warmth, and the king should show off some of his nobler substance. The paternal and maternal forces at home will reflect in the patterns in matters of state. The cold winds of tyranny often begin on a cold hearth at home, where restrictions stand in for boundaries, or rules and laws for clear explanations and authority for the force of a healthy character. Society finds its first inspirations here and models itself accordingly. In a microcosm it's easily studied.

37.6, Top 9, Zhi Gua 63: Ji Ji, Already Complete

(Fan Yao 63.6: soaking one's head, serious)

Being true is as good as impressive

The outcome is just as promising

37.6x Rather than being impressive, keep the promise

Coming back to one's own individual style

Father is first to admit it: he has as much growing to do as the wife and the kids. His place is something he earns. Authority authors its own life first. Life is an old enough process to know how to govern itself. A good work commands with more depth than coercion and the only compulsion that works well is that of compelling example. Motivation which only negates learns little about our reasons for moving. Superior authority works on the substance beneath it and relies not so much on its orders of who can peck whom. More evolved systems exist than those developed by chickens, but they also require more courage. True authority learns to respect before it asks for respect in turn, so that candor and frankness are signs of respect. Being familiar is a good thing, not unimpressive. Unimpressive is not being true.

37, Dimensions

pang tong gua (opposite): 40, Jie, Release
qian gua (inverse): 38, Kui, Estrangement
jiao gua (reverse): 50, Ding, The Cauldron
hu gua (nuclear): 64, Wei Ji, Not Yet Complete
zhi hu gua (nuclear of): 47, 06, 58, 10
shi er di zhi (12 branches): Xun-Zhen Family

37, Notes

* 37.1 There was a boundary to us then, when we was on the land.
— John Steinbeck, *The Grapes of Wrath*

37, Wai Guang

* Qabalah: *Lamed*; Path between Netzach and Tipareth (Trad: Tp-Gb)
* Tarot: Justice (Living together)
* Astrology: Seventh House, Cardinal Air, Libra

37, Quotations

* Give and give until you wave goodbye. — Niakan maxim
* One hour's teaching is better than a whole night of prayer. — Mohammed
* A teacher affects eternity; he can never tell where his influence stops.
— Henry Adams
* Man's sense of himself as separate from and opposed to the universe is a bar to his conducting its currents. It insulates him. — A. Crowley, *Magick*
* The hand that rocks the cradle is the hand that rules the world.
— William Ross Wallace
* Home is heaven for beginners. — Charles H. Parkhurst
* Place the work of a wife and mother on the same footing as other work; that is, on the footing of labor worth its hire. — G. B. Shaw
* The greatest thing a father can do for his children is to love their mother.
— Josh McDowell
* If you educate a man you educate a person, but if you educate a woman you educate a family. — Ruby Manikan

GUA 38, KUI₂, ESTRANGEMENT



Binary 110 101 = 53; Dui below, Li above

38.X, Overall Image

The flame rises, the lake descends

Estrangement

The noble young one, accordingly, associates, and yet is unique

Fire and water move in different directions. The mystic must stretch to name them one thing. Unity needs reflection. Things like to move and grow according to their natures. More often than not, this will mean moving and growing apart. Existence means to stand out. Evolution's direction is out and away; if it had a goal it would not be to make things the same. Even within a species, the normal growth is apart. But if growth itself grows distances, then maturity learns to cross distances, not to erase them. The sage likes comparing, seeing the similar and families. But he also sees limits to this, so within his closest of fellowships he retains his singular nature.

38.0, Estrangement

In ordinary matters, promising

When things do not seem to be coming together, it is only our cosmos expanding. We focus then on small, nearby things that are coming apart somewhat less quickly. If we begin with the small and the ordinary, such as working on who we are, we can keep our goals attainable. The others will go where they must and do what they will. The distance between our points of view must increase, but this is how we come to know depth. Diversification is life, while forces working to make all things conform weaken the health of the system. Even the novice on mystical paths has a sense that all things are at one and connected. But many get the idea that this means all things are the same, that they dissolve in some general soup, and that no self ever existed. The simpletons say that religions all say the same thing. What good does that do? Selves do exist, they just aren't all that important or real. And yet to have one that works is one truly marvelous thing. Before your birth and after your death are vast, perfect times for perfecting your oneness with the oneness of being. Between is a short time to be and to dare, to articulate self and identity, and then go out exploring.

38.M, Key Words

Divergence, dissociation, disparity, dissonance, dissention, discord, contradiction
Polarization, parting of ways, ambivalence, tension, stress; odd, crafty, perverse
Uniqueness, diversity, contrast, standing out, sticking out, separation, strangeness
To stare, squint as if disbelieving, be astonished; individual nature, distinctiveness
Separateness, aloneness, alienation, incongruity; to stand alone, agree to disagree
Detachment, isolation, aloneness; emphasis, articulation, stress as in highlighting

38.G, From the Glossary

kui2 (to be) estranged, separated, distant, weird, dissociated, divergent, foreign
alien, separate(d), removed, polarized, contrary, unusual, strange, opposed, in
opposition, diametrically opposed; (a, the) disparity, estrangement, separation,
polarity; eyes not aligned, moving separately

38.T, Tuan Zhuan

Estrangement

The fire moves, but (only) upwards

The lake moves, but (only) downwards

Two women dwell together

(But) their intentions do not function as one

Enjoyment, along with dependence on clarity

The flexible advances, and so improves (its) conduct

Gaining the center and resonating with the firm

And so it is that *ordinary matters* (are) *promising*

Heaven (and) earth *diverge*, but still their *endeavors* converge

Masculine (and) feminine *diverge*, but their objectives interact

The myriad beings *diverge*, but their *affairs* (are) interrelated

Estrangement's timely application (is) very important here!

38.1, 1st 9, Zhi Gua 64: Wei Ji, Not Yet Complete

(Fan Yao 64.1: soaking one's tail, embarrassing)

Regrets pass

The missing horse

Should not be pursued: it returns on its own

Upon **seeing the worst** in others

Simply **avoid mistakes**

38.1x *Seeing the worst (in) others:*

In order to avoid *mistakes*

The horse gets edgy and bolts, but the farmer will keep to his task. When night falls the horse returns on his own and gets fed. To feed the horse is to meet him halfway. He can keep his unbroken spirit this way and gets to know the neighborhood better. To best prepare to live your own life, first prepare to let the others live theirs. Beings, given sufficient patience and time, will find an appropriate order, and still keep that spark which makes each unique. Even the wrongness in beings will serve us when this is allowed to stand out. Evil is a part of this world of men, just as a treacherous footing is a part of the world of earth. One does not go far fearing this, nor does one level the earth, though many may try. We may seek instead to know where we stand, and if this is not any good then we move. Respect for what is might even save lives.

38.2, 9 2nd, Zhi Gua 21: Shi He, Biting Through

(Fan Yao 21.2: biting tender meat, burying nose, no harm done)

Meeting with the leader in the alley

Not wrong

38.2x *Meeting with the leader in the alley:*

Still not off the path

He meets with his leader in secret, to formulate plans for success in small matters. The permit was too hard to get. In times of strife and estrangement, trust is renamed conspiracy. When the law says that three make a riot, then two make an excellent quorum. If the people could vote on this plan, the critics would tear it apart. They hear as they will, each to his delusion, so a court is convened with all critics absent, in the shadows of this quiet alley. They cut across the protocols; they cut through all of the crap. No, these two are not following rules. If they did they would add to the pressures to make things the same and unchanging, which is nothing less than the cause behind all of this tension. Breaking free to be just yourself is the way past this problem. Minds will find ways to meet, and these smaller movements add up.

38.3, 6 3rd, Zhi Gua 14: Da You, Big Domain

(Fan Yao 14.3: prince offers to son of heaven, commoner cannot)

Seeing a wagon held up

Its oxen restrained

Its occupant's head shaved and nose cut off

Regardless of beginning, there will be an end

38.3x *Seeing the wagon held up:*

The place (was) not appropriate

* *Regardless of beginning, there will be an end:*

Finding firmness

He loads his fancy wagon with goods and takes the scenic back roads. But a gang from some sub-species of man descends on him from above. The bandits' dreams come true. They drag his wagon into the bushes and do unspeakable things to his oxen. Sated with this they spoil his clothes, shave his head and then cut off his nose. And vanish with the plunder and spoils. In return for the chance to have all this fun, for cheering them up and making their day, they let him escape with his life. Such a low beginning to have such a half-decent end! It almost seems like charity now. Life must be all that he needed. Of course this act is of evil, even if these bandits did have issues with mothers and fathers. No relative ethic will make it make sense. This is a study in contrast and irreconcilable difference. When intolerable it will be changed.

38.4, 9 4th, Zhi Gua 41: Sun, Decreasing

(Fan Yao 41.4: decreasing sufferings, take charge, expedite)

Estranged and alone

Meeting someone unique

Exchanging confidences

The distress

Is no longer wrong

38.4x *Exchanging confidences, nothing (is) wrong:*

The aims (are) carried out

He belongs to the smallest group possible, as alone as he might ever be. Repelled to the edge of this strange situation, he works his way further outward. As some of the dust and smoke clears away he notes that another is fleeing as well. Here now are your two or more gathered, two lonely souls haunting the margin, on a newly found common ground. Call this alliance, coalition, support group or church, one equally lonely friend can turn the whole thing around. The periphery of madness becomes the vanguard of sanity, a perilous position becomes an exciting frontier, the two odd ones out can get even. Results such as this can redeem the original problem. Unity in diversity is the making of common cause on the higher levels of being. Cohesion and convergence might not be the general rule, but we'll take it when we can get it.

38.5, 6 5th, Zhi Gua* 10: Lu, Respectful Conduct

(Fan Yao* 10.5: decisive steps, persistence is stressful)

Regrets pass

Their kind* eats tender flesh

In continuing on, where is the harm?

38.5x *Their kind eats tender flesh:*

Moving on will have (its) rewards

The tiger is surely enough unlike you to accomplish some of the things you cannot. And you don't need more sets of skills that are just like your own. This one would make a great ally, or an enemy for your enemy. But unless you are able to find or make common cause, you might want to give him wide margins, to allow for your errors, such as looking so much like his food. He has not been a kindred spirit for many millions of years, although he did help your ancestors when they needed to learn to run faster. Divergence is not a diversion to mess with. You might even try to relate from somewhere way over there, closer to the familiar, and to beings who speak in more similar tongues. And yet your basic idea is good: diversity is most useful, not a problem to solve. And only from self can other be loved or respected.

38.6, Top 9, Zhi Gua 54: Gui Mei, Little Sister's Marriage

(Fan Yao 54.6: empty basket, bloodless sacrifice, meritless)

Estranged and alone

Watching a hog, covered with muck

Once a wagon transporting demons

At first stringing that bow

But later unstringing the bow

It is not an adversary but a marital suitor

In going, greet the rain

After this, all is well

38.6x *Greeting the rain holds promise:*

A multitude (of) doubts disappear

In such a perfect sympathy with this spirit of alienation, he watches this poorly-lit road on a dark and drizzling day. But as clouds grow darker they also get closer to getting rid of their rain. Things grow exceedingly spooky and the visions grow more bizarre. The tension builds to a palpable state, not just in the string of his longbow. The known and the familiar will set the mind at ease, while the unknown and strange wake us up. Oddness, newness and stress rouse us into creative perceptions, so that we might imagine the worst and so avoid it. The weirdness on parade here is like the darkness of the clouds: when the mood grows too thick it will dump. Drizzling rain becomes genial, cleansing rain; even the mud is delightful. This ought to be a relief. To see devils in a fiancé this soon is too much: this is supposed to stay a surprise.

38, Dimensions

pang tong gua (opposite): 39, Jian, Impasse
qian gua (inverse): 37, Jia Ren, Family Members
jiao gua (reverse): 49, Ge, Seasonal Change
hu gua (nuclear): 63, Ji Ji, Already Complete
zhi hu gua (nuclear of): 48, 57, 05, 09
shi er di zhi (12 branches): Gen-Dui Family

38, Notes

* 38.5 This is a *zhi* Gua and *fan yao* reference to *hu*, the tiger in Gua 10. If ever a stranger's uniqueness and individuality commanded respect

38, Wai Guang

* Qabalah: Netzach in Atziluth
* Tarot: Seven of Wands
* Astrology: Venus in Fire

38, Quotations

* Thank Allah, for in his wisdom he put death at the end of life and not at its beginning. —Arabic proverb
* Resist much, obey little. —Walt Whitman
* ... who wield a poem huger than the grave
from whom shall time no refuge keep
though all weird worlds must be opened? —e.e. cummings
* We are all in this alone. —Lily Tomlin
* Two stars keep not their motion in one sphere. —Shakespeare, *Henry IV*
* The more intelligent a man is, the more originality he discovers in men.
Ordinary people see no difference between men. —Pascal
* There is as much difference between us and ourselves as between us and others.
—Montaigne
* The health of an environmental system is directly proportionate to its diversity.
—An Axiom in Ecology
* It is only to the individual that a soul is given. —Albert Einstein

GUA 39, JIAN₃, IMPASSE



蹇

Binary 001 010 = 10; Gen below, Kan above

39.X, Overall Image

Over the mountain is water

Impasse

**The noble young one, accordingly,
turns bodily around to work on character**

Storms drench the highlands. The mountain pass is closed and all plans to cross it are a washout today. Predictability fails. This day's journey is over by noon. There is no problem to solve here, unless it's how best to give up going forward for now, or how and where best to weather this storm. Progress depends on retracing the last few steps. Dead ends will permit some rethinking, as the journey replaces the goal. The last thing you may want to hear now is that this will help you build character, but you have extra energy now and you do need to broaden your old frame of mind. There isn't a reason why this has happened to you, so make one up back at the inn.

39.0, Impasse

Worthwhile west to south

Not worthwhile east to north

Rewarding to encounter a mature human being

Persistence is opportune

If the way you go is not the wrong way, then at least it is at the wrong time. Ahead, things are cold and wet, dangerous, lonely and steep. You might still need to travel northeast, but first the detour will take you southwest, maybe straight back to those moderate midlands and the inn that you recently passed when still on the way to bad news. It might be that the sage is already there, with his outlook already improving and having a truly great time. This is only a drawback in one direction. It is going forward in others. You could now make some personal progress, unless of course there are storms there as well, like grumbling or whining emotional storms. Then you'd really be stuck here. Going into trouble is not forward progress, even if once you thought that direction was forth. Minds are just made to be changed, and most of the roads around here can be traveled both ways. Sometimes even humankind's next great steps forward will be in a backwards direction. And sometimes remaking ourselves to fit the places we come to beats remaking those places to suit what we think we want. Character work is more fruitful than changing the climate or weather.

39.M, Key Words

Impediment, delay, detour, complication, inconvenience, drawback, immobility
Hindrance, holdup, barrier, obstruction, obstacle, interruption, discouragement
Discontent, stationary period; convoluted route, reorientation; options narrowing
A closed mountain pass, waiting out the storm; lowering expectations and goals
Redefine goals for achievability; detoured but not deterred; ability to compensate
Knowing when to stop, consolidate progress to date, rethink directions and plans

39.G, From the Glossary

jian3 (a, an, the) impasse, obstacle, impediment, drawback, setback, obstruction, difficulty, misfortune, fault, holdup, detour, limp, complication, handicap; (to) go lame, limp, walk lame, stumble (s, ed ing); (to be) halting, hobbled, proud, arrogant, impassable, obstructed, complicated, set back, held up, detained, deterred, interrupted; defective

39.T, Tuan Zhuan

Impasse

(Means) problems

Risk lies ahead

To perceive the risk and be able to stop

(Is) wisdom indeed!

Impasse (is) worthwhile west (to) south:

To make progress (is) to find the center

It is not worthwhile east (to) north:

This way dead ends

Rewarding to encounter a mature human being:

Making progress will be an achievement

(In) a proper position, *persistence (is) opportune:*

In order to do right by the territory

Impasse's timely application (is) very important now!

39.1, 1st 6, Zhi Gua 63: Ji Ji, Already Complete

(Fan Yao 63.1: braking wheels, soaking tail, no harm done)

If going is impassable

Then coming back is respectable

39.1x *(If) going (is) impassable (then) coming back*

(is) respectable:

(It is) reasonable to wait

Who calls it a shameful or embarrassing thing to change your mind and your plans? The smarter one of a pair takes note of the dark clouds over the pass and elects to sit by the bridge, cooling his tired feet and wiggling his toes in the water, attending the rhythm of things, consolidating his progress so far. His partner presses on into the foothills, but there finds himself surrounded on one huge side. This is not a gauntlet or challenge: if it's you in motion towards trouble, then where is blame to be placed? By evening he catches up with his partner, all the way back at the bridge, having now gone twice the distance for nothing, while his partner got so far ahead here simply by lagging behind. If this direction leads nowhere, then why not go nowhere as well, saving effort? Home is where the feet are: advance for its own sake won't get there.

39.2, 6 2nd, Zhi Gua 48: Jing, The Well

(Fan Yao 48.2: well down low, damaged bucket, shoot fish)

The sovereign's minister is set back and interrupted

But this is not one person's cause

39.2x *The sovereign's minister (is) set back (and) interrupted:*

In the end there is no reproach

Some of these crazy things that he does in his work for the king, had he decided to do them himself, would make him seem pretty foolish. When the mountain's pass is closed, the servant goes up into the storm and tries to open it up. When the bard tells the king of a magical stone on top of the land's highest peak, the servant gets orders for a mid-winter climb through the snow. The king may have no idea what he puts this poor fellow through. At least he gets to use the king's gear. This isn't a question of judgment at all, although serving a greater cause should nevertheless still spare you for some future use, else the greater good was just bad and a waste. With little credit for the successes and little blame for failures, he takes what he can from the work. The king owns the mountain in theory, the servant owns it in fact.

39.3, 9 3rd, Zhi Gua 08: Bi, Belonging

(Fan Yao 08.3: joining with such inferior people)

If **going** is **impassable**

Then **coming back** means **turning around**

39.3x *(If) going (is) impassable (then) coming back
(means) turning around:*

(Those) within rejoice in this

Up close to the ridge he finds problems, a difficult pass and clouds getting darker. It looks like a good adventure and he has both health and courage. But this is why he was chosen to scout. Those who follow are not bold types, but they do have their various merits. And so he retreats with his latest perspectives, looking less foolish by walking back forwards, having traveled this distance twice without any progress or blame. This was not some cosmic purpose. To act differently on new information is not vacillation. You just turn around and go in the new kind of forward, make the two left turns, and whatever was holding you back now helps you forward. Retreat saves more than himself. He subordinates an objective to gain a successful outcome. How linear it is to be stuck in just one direction: that's a flunked intelligence test.

39.4, 6 4th, Zhi Gua 31: Xian, Reciprocity

(Fan Yao 31.4: unsettled, ambivalent, going, coming, for allies)

If **going** is **impassable**

Then **coming back** means **alliance**

39.4x *(If) going (is) impassable (then) coming back
(means) alliance:*

The appropriate position (is in) reality

The frustrated traveler has fallen back to regroup in the tavern, to join with the others in similar straits. And soon there is talk about forming a new expedition. When one cannot make it alone, when every step forward means being taken two steps aback, the only personal failure might be one of breadth, and not strength. And so the new support group puts its partly experienced minds all together to assemble the better plan. In aggregate they will have no more strength than before. But in specializing they make better use of each other, with new connections and contacts, new ropes and strings to pull. A guide will do what a brute cannot, a cook can spare them all some bad meals and a medic can care for the wounded. One can hope too that there is a genius among them, to say it is better to wait until after this storm has passed.

39.5, 9 5th, Zhi Gua 15: Qian, Authenticity

(Fan Yao 15.5: worthless neighbors, occupy and subjugate)

**At a major impasse
Companions appear**

39.5x (*At a major impasse, companions appear:*

Because the center (is) defined

In the midst of the greatest obstructions, when the large and real problems cannot be avoided, some of your most average people do some impressive things: they rise up to equal their challenges and some will even help some perfect stranger in trouble. Now here is one amazing coincidence: every single ancestor of every one of these heroes survived their trials of life, and even their teenage years, at least long enough to have offspring. As soon as survival is threatened the body will awaken old skills. Then comes the warrior into the fray, taking this threat by the throat. Friends and onlookers follow, wielding shovels and stones. What emerges in our emergencies are humans at their best. Even misanthropes are impressed as people pull together. But do these defining moments define who we are, or merely who our friends are?

39.6, Top 6, Zhi Gua 53: Jian, Gradual Progress

(Fan Yao 53.6: wild goose feathers, may use in sacred dance)

**If going is impassable
Then coming back means maturity
Promising
Rewarding to encounter a mature human being**

39.6x (*If going (is) impassable (then) coming back
(means) maturity:*

The purpose lies within

* *Rewarding to encounter a mature human being:*

Thereby to attend to the worthy

He has already gone through the worst of the trouble. He commits himself now to his years of reflection and wanders the forested mountains in peace, while thinking the walls of the city to be a part of his past. But far beyond the gates, he discovers impending trouble, coming for those he left far behind. Girding his loins with his anchorite's robe, he shows some impressive speed for such an old, gentle fellow. It is perfectly understandable that some will choose to just go, while some will opt to keep their compassionate vigils until the very last blade of grass is enlightened. Some scout in the larger sense: they still must go beyond, to know what is open or closed and to see where we're going together. For such a service, freedom like this ought to go unquestioned. How the society treats them says much about its future.

39, Dimensions

pang tong gua (opposite): 38, Kui, Estrangement

qian gua (inverse): 40, Jie, Release

jiao gua (reverse): 04, Meng, Inexperience

hu gua (nuclear): 64, Ji Ji, Already Complete

zhi hu gua (nuclear of): 16, 35, 51, 21

shi er di zhi (12 branches): Gen-Dui Family

39, Wai Guang

* Qabalah: Chesed in Briah

* Tarot: Four of Cups

* Astrology: Jupiter in Water

39, Quotations

* There's a divinity that shapes our ends, rough hew them how we will.

—Shakespeare, *Hamlet*

* I can think, I can wait, I can fast. —Herman Hesse, *Siddhartha*

* Sweet are the uses of adversity. —Shakespeare, *As You Like It*

* A loss rarely remains a loss for an hour. —Nietzsche, *Joyful Wisdom*

(A good substitute for the inane 'everything happens for a reason')

* It is quite a three-pipe problem. —Arthur Conan Doyle

* To know when to stop is the highest attainment. Those who cannot do so will be destroyed on the lathe of heaven. —Zhuangzi

* ... grant me the serenity to accept the things I cannot change,

the courage to change the things I can,

and the wisdom to know the difference.

—Reinhold Niebuhr, "The Serenity Prayer"

* An adventure is only an inconvenience rightly considered. —G. K. Chesterton

GUA 40, JIE³, RELEASE



解

Binary 010 100 = 20; Kan below, Zhen above

40.X, Overall Image

Thunder and rain create

Release

The noble young one, accordingly, pardons transgressions

And is **broad-minded** regarding offenses

The tension builds up to its high point, but then it must let go. Thunder shakes the sky loose with laughter, clearing the air and returning the world to normal. The seed pods swell up and burst. The rainbow trailing the thunderhead sees all the stress and tension forgiven. One's self-destructive enemies, by definition, destroy themselves. Unsustainable behavior extinguishes itself. The danger itself will promote an escape. The causes of these go away. Things will get more tense and complex until all the right factors are present. Then, when timing is right, suddenly things come together. Judges pardon mistakes and misdeeds. Resentment is not a transcendent approach.

40.0, Release

Worthwhile west to south

Without a place to go

One's coming return is promising

If there is a place to go

To be prompt is promising

The archer tenses his bow and takes aim, the readied arrow just flies. The sorcerer gathers excitement and locks this into his image of what is to be, but then his spell must cast itself. Holding on to this tension interferes with its release. The timing will be the final addition. Now is the time to let go. Resentment and blame are burdens on all those who hold them, so forgiveness is given for their sake and benefit, not for the one forgiven. We ought to just walk away from our sacrifice, and not keep possession of how great or worthy it was, or doubts about its greatness or worth. The spirits already know just what to do. If what remained to be done has already been done, to linger on things which cannot be altered, or to hunt down the results is untimely. All you can do is to put the factors together, combine or blend them in proper proportions and exercise a patient restraint until that magical moment when the world and you both want to go the same way. The archer who hangs on to his arrow misses the point completely. So does the artist who will not let go of his art, and parents who will not say yes to their children. You have done the best you can.

40.M, Key Words

Delivery, deliverance, discharge, follow through, liberation, relief, emancipation
Loosen, disentangle, extricate, forgive, pardon, allow, let go, free, release, slacken
Explain, clarify, synthesize, reconcile, temper, transcend, alleviate, dissolve, undo
Release arrows; casting (3rd step of a spell: tense, aim, release); be done, move on
Begin anew; clean break with past, absolve; culmination, sublimation; untie knots
Both forgiveness and permission; options opening; redemption, not salvation (#59)

40.G, From the Glossary

jie3 (to) release, relieve, discharge, let go (of), dispel, allay, alleviate, dismiss, loosen, untie, relax, undo, untangle, liberate, free, remove, temper, mitigate, deliver, separate, open up, break up, disperse, interpret, solve, dissolve, resolve, settle, explain, understand, comprehend, get rid of, be free of, divide; cut or pull open, apart (s, ed, ing); (a, the) solution(s), liberty, freedom, relief, deliverance, release, delivery, liberation, disaggregation, disintegration; The character refers to a knot horn, or a little piece of antler tip that people used to carry around on their belts to disentangle ropes and untie knots. Like the nautical tool called a fid.

40.T, Tuan Zhuan

Release

Crisis leads to movement

Movement then gets free of crisis

Released

Release favors the west to the south:

To go (is) to gain the multitude

One's coming return (is) promising:

Here to find the center

(In) having somewhere to go, to be prompt (is) promising:

(In) making progress there will be achievement

Heaven (and) earth *let loose* as thunder (and) rain get to work

Thunder (and) rain go to work, and hundreds of seed pods

Of plants (and) trees, as one, begin to burst

Release's opportune timing (is) very important now!

40.1, 1st 6, Zhi Gua 54: Gui Mei, Little Sister's Marriage

(Fan Yao 54.1: marrying as a second wife, lame can take steps)

No blame

40.1x Firmness (and) flexibility have a common boundary here
(In) the meaning of *no blame*

Error, when viewed from its most useful angle, is another kind of intelligence. It is a usable sort of knowledge, but not a thing that you want to have stuck in your heart or your mind, else resentment repeats the same sentiment over and over again. This gets in the way of release and forgiveness, gumming up the next round of changes. It is not that humans should not be held to account for their errors. But we do seek the best ways to outgrow them. Fixing blame is just fixing a thing against changes, to lock up the past, or else drag it with us. If something is done, it will not be done better. We want instead to own our imperfections, and then use our property rights to correct them. One on the middle path can use all situations; if off center, things on the far side are too far out of our reach. In balance we can make the best of the bad.

40.2, 9 2nd, Zhi Gua 16: Yu, Readiness

(Fan Yao 16.2: resolved in stone, an unending day)

On the hunt, taking three foxes

Claiming the golden arrow

Persistence is timely

40.2x *Nine second's persistence (is) promising:*

Finding the middle path

His training with bow and arrow was a way to center and focus his mind, to go to the heart of the matter. He trained his aim to be true. But this did not work only in theory. Out in the field, he has a day worth recording. He finds both the zone and the flow - the flights of the arrows are seen in the sighting. He brings the three foxes home with three shots and the lord awards him the arrow of bronze. Of course this arrow is about the worst thing to hunt with, and it's not that much better for targets. This thing is no more than a symbol, to commemorate this day. If he is not careful, it could come to symbolize the day he could never let go of. But an ace, three times over, should know this already. Then let him convert the honor to confidence, rather than pride, then the foxy, thieving, cunning sneaks will not regain their advantage.

40.3, 6 3rd, Zhi Gua 32: Heng, Continuity

(Fan Yao 32.3: lacking continuous character, continuing thus)

Shouldering baggage while riding

Inviting robbers to approach

Persistence is embarrassing

40.3x *Shouldering baggage while riding:*

And further, inviting derision

* Of our own accord *to encourage* hostility -

Given this, who is to blame?

An upstart in this new, richer world, he carries the same ragged, wanderer's pack on his back, while driving his fancy, new carriage. Newly well-to-do, he gives up none of his past, as if to show others how far he has come, so he will not drop his old baggage. His recent good fortune may not be ill-gotten, but he does risk it being ill-held. The bandits will gladly deliver him, release him from all these new burdens, if he will not let go of the old ones himself. Sometimes the things that we've been and done, and all of the people we used to be, will want to go with us through life, with all that we ever possessed in tow. This makes for a dismally slow procession. Yet we have traits running counter to this: even when moving to much larger homes, most of us know the relief that we feel in choosing which of our piles to let go of.

40.4, 9 4th, Zhi Gua 07: Shi, The Militia

(Fan Yao 07.4: militia's fallback encampment, not a mistake)

Release your big toe*

When companions approach, trust them

40.4x *Release your big toe:*

Still not (in) the proper stance

The young archer's aim might be superb, but something is wrong with his stance. He has fumbled his otherwise excellent shot by catching his toe in the bowstring. The positions assumed by the archers are not like those poses and postures carried through time by rituals. Every part of a stance has a meaning and translates into aim. These have been tested and trued for thousands of years, and while it might be true that refinements might lurk undiscovered, most of these alternate options have now been tried and let go of. The aim is the thing, and means should assist, not intrude. Here at least he can trust the social norms, and the friends who now rush to his aid. Three quivers of bull's eyes will command more respect than doing one's very own thing. All of the fancy maneuvers just cannot forget to stand on inelegant ground.

40.5, 6 5th, Zhi Gua 47: Kun, Exhaustion

(Fan Yao 47.5: no nose or feet, rouge sashed help, slow relief)

The noble young one, in bondage, still has freedoms

Promising

Holding true among the common people

40.5x The noble young one (still) owns freedoms

(Which) *the common people* retreat (from)

Deliverance is a triumph, and this part is easy to bear. But whether it unchains the people, liberates the mind, opens the heart, saves the soul or frees the spirit, it will leave you facing enormous unknowns, not the thing for faint-hearted people. Others don't want the unknowns. If one would be free of the others, simply tell them that deliverance is self-devised, that salvation is a question of diligence. The others will flee in great haste to the safety of their entanglements. Freedom lies in the attitudes. Sleep under a tree in the mountains and you are camping, sleep under a tree in the park and you are homeless. The unfree are unfree wherever they go, especially on vacation. The free are always free, even in chains or in prison. How optional is their suffering? They simply volunteer to be where they are, then they depart from there.

40.6, Top 6, Zhi Gua 64: Wei Ji, Not Yet Complete

(Fan Yao 64.6: being confident, drinking wine, don't soak head)

The duke takes aim at the raptor atop the

high battlement's peak

Success at this means nothing cannot be turned to advantage

40.6x *The duke takes aim at the raptor*

In order *to be free of* the obstinate

The raptor alights up on the high wall, hardened to purpose and looking for plunder, flaunting the way that he holds those below in his spell. The duke strings his bow and awaits the right time. The highest point of the predator's arrogance makes one focal point the aim of all senses. The tension it created has transferred itself to the string. Timing and circumstance fire the shaft. There is no pardon or lenience here. Time itself has called for this liberation. It had to take care of itself, the result was much too compelling. Once the pieces were all in place it was only a matter of time, and a duke to be time's servant. Life is under the shadow no more. The raptor, once plucked, looks a lot like a chicken: a really nasty, inedible chicken. Of course this is not just a fowl, but the symbol at the center of focus, and the excuse to stay unfree.

40, Dimensions

pang tong gua (opposite): 37, Jia Ren, Family Members

qian gua (inverse): 39, Jian, Impasse

jiao gua (reverse): 03, Zhun, Rallying

hu gua (nuclear): 63, Ji Ji, Already Complete

zhi hu gua (nuclear of): 15, 52, 36, 22

shi er di zhi (12 branches): Xun-Zhen Family

40, Notes

* 40.4 Mu can mean toe or thumb. The release in Chinese archery is different than in the west: the string is held with the thumb, which in turn is secured by a finger. This is now known as the Mongolian Release, but it's more ancient than that. In the west, three fingers are used and no thumb. In this case, if Mu is thumb, one is not letting go of the string, or else a tense release is fouling the shot. But knowing the authors of the Zhouyi it could also be a play on the ambiguity of the term - your thumb might as well be a toe for all the finesse of your release.

40, Wai Guang

* Qabalah: *Samech*; Path between Tipareth and Chesed (Trad: Ys-Tp)

* Tarot: Temperance (Tempering, Timing, The spell's 'casting')

* Astrology: Ninth House, Mutable Fire, Sagittarius (note archery ref.'s)

40, Quotations

* Peace, sisters, the charm's wound up. — Shakespeare, *Macbeth*

* ... but let him come ... plunder whatever dregs that in the ceaseless strife of his staunch body have not found time as yet to turn from flesh and bone into pure spirit, lightning, deeds and joy. The archer has fooled you, Death, he's squandered all your goods. — Nikos Kazantzakis, *The Odyssey*

* There can be no real freedom without the freedom to fail. — Eric Hoffer

* Wild liberty breeds iron conscience; natures with great impulses have great resources and return from far. — Emerson

* To change your idea of the world is the crux of sorcery.

— Carlos Castaneda, *Tales of Power*

* The jailor can't go home until the prisoner is free. — Tom Brady

* The prisoner is free. — Kalahari bushman death song.

* Timing has a lot to do with the outcome of a rain dance. — Unknown

* The weak can never forgive. Forgiveness is the attribute of the strong.
— Gandhi

GUA 41, SUN₃, DECREASING



Binary 110 001 = 48; Dui below, Gen above

41.X, Overall Image

At the foot of the mountain is a marsh

Decreasing

The noble young one, accordingly,

rules out resentments (and) restrains desires

The water level is low. A mountain towers above, its image held in the pool as a heart holds up a hope. The mountain seems twice as high, the pool seems twice as empty. Only half of an offering sits at the base of the shrine. The flower gives up its petals and attends to developing seeds. The young noble works on his character, giving up this and that, distilling life down to what matters the most. His thrift is extended even to feelings. He fixes the smallest of leaks to save liquid, the resources that he needs. If he must lose, he can start by losing the unwanted things, his defects and excesses, troubles and losses, resentments and cravings. This way poverty becomes simplicity.

41.0, Decreasing

Be true

Outstanding opportunity

Nothing is wrong

But it calls for persistence

Worthwhile to have somewhere to go

How is this applied?

A pair of simple rice baskets may be used for the offering

To give a thing up is not always a loss if it goes to where it is needed and it comes from where it is not. Nor is surrender always defeat, nor thrift an ungenerous way. Young sprouts and seedlings are topped and pruned but are not diminished thereby. A sacrifice is supposed to cost less than its worth. Two small bowls, even if filled with what is on hand and not needed, might be sacred to someone else. Even if one is half full and the other half empty, there will be a full measure somewhere. And if good spirits top these both off, half-measures can be seen in new ways. Something wonderful happens when economy again means thrift. Whatever is left over, once the needless has gone, is enriched, treasured, appreciated and more easily cared for. After a long run of growth and prosperity this may be hard to relearn. We pare our domains and ambitions back down and lower our expectations, using phrases like leaner and meaner, less is more, or small is beautiful. But does wealth merely mean having much of what is scarce? Why not enough of what is plentiful and the same portion when it's not? It has to be worth something to not suffer ups and downs.

41.M, Key Words

Diminish; to reduce, economize, forego; contraction, concentration, conservation
Sacrificing, offering up; dues, service, subtraction, trying to lose only inessentials
Trimming excesses, plugging leaks, lowering expectations, doing more with less
To make the most, make do; distill, condense, concentrate as forms of enrichment
Enrich, make less dilute, keep the good stuff; building resilience; losing negatives
Extenuation, distraction, depreciation, demands on resources, use, wear and tear

41.G, From the Glossary

sun3 (to) belittle, chastise, cut (back), criticize, cut down to size, damage, harm, injure, decrease, destroy, diminish, dwindle, economize, lessen, lose, reduce, trim, spoil, subtract, weaken, wound (s, ed, ing); (a, the) concentration, contraction, decrease, detriment, diminution, loss, reduction; (to be) concentrated, contracted, decreased (by), diminished, lessened, reduced, taken from, weakened; detrimental, disadvantageous

41.T, Tuan Zhuan

Decreasing

Decreasing the subordinate to increase the superior

This process elevates conduct

Decreasing and still *holding true*

(Is) outstanding opportunity

Nothing (is) wrong

(But it) calls for persistence

Worthwhile to have somewhere to go

How is this applied?

A pair of (simple) rice baskets may be used for the offering:

Two (small) rice baskets will correspond with the time

Decreasing the firm to increase the flexible presumes timeliness

Decrease (and) increase (are) excess (and) want

Interacting in time (and) functioning together

41.1, 1st 9, Zhi Gua 04: Meng, Inexperience

(Fan Yao 04.1: discipline to remove fetters, not to continue)

One's own affairs are rushed and passed by

No harm is done

But consider decreasing this

41.1x *One's own affairs (are) rushed (and) passed by:*

Value a joining of purposes

The value of your services may be weighed in various ways. To suspend your own activities and rush off with your offerings to help a friend in need is, of course, an unselfish and generous thing to offer. But if your own activities had any true value in their own right, however lesser or greater than what you abandoned them for, this really ought to be weighed in the balance as well. Are you meeting the other's true needs? Might you be weakening your friend's self-reliance? Good water is bad for stopping up leaks. What is your effort and time really worth? Or does it not have this kind of value? If decreasing yourself is done with a real economy, then nothing much of value is lost. But think small. If you have but a small cache of seed for next season, it is just as foolish to feed it to needy friends as it is to consume it yourself.

41.2, 9 2nd, Zhi Gua 27: Yi, Hungry Mouth

(Fan Yao 27.2: subverted appetite, dismiss norms, hunger in hills)

Worthwhile to be steadfast

To go boldly is ill-omened

Avoiding decrease increases one

41.2x *Nine second merits steadfastness:*

Concentrate in order to accomplish the goal

The master of the temple scrubs and waxes the floors, prepares the monk's meals, cleans up the altar and keeps the idol smoking. But for all of this humble service, he doesn't give anything up. These are the steps on his path, this is exactly the life he has asked for, the price he has chosen to pay. The very nature of his position is a hard look at the nature of sacrifice. To be blunt, this is often no more than greed in its sanctified form, although the best will say thanks for what little they have, and not please for how much they want. A sage will be wary of this and true to himself. He cannot give up his spark to serve in his cause: he needs his center and all of his strength for the blessing, before making anything sacred. To be happy with getting your basic needs met will set you free to lose without losing and gain without risk.

41.3, 6 3rd, Zhi Gua 26: Da Chu, Raising Great Beasts

(Fan Yao 26.3: fine horse, daily training, having a place to go)

Three people set out

And in due order lose one member

A single person sets out

And in due order finds a companion

41.3x *One person sets out:*

The third gives rise to uncertainties

Decrease and increase might only be ways for us to look backwards, to describe the behavior of excess and lack, as derivatives, out of the larger dimensions of change. They are only ideas, confined to short spans of time, they are not homes to dwell in. When thoughts and deeds repeat more than once, the third one is already searching, reaching for novel experience and then for the next confirmation. In these lean times this reaching for more may be no more than untimely distraction. The way things behave implies a way being followed. The rule here might be that the odd will try to get even. Two half-full bowls can together pretend to be plenty, but three suggest a new bowl. Two of the three get a break from the oddness, and one who goes finds a companion. More is not always merrier when what we need now is to concentrate.

41.4, 6 4th, Zhi Gua 38: Kui, Estrangement

(Fan Yao 38.4: estranged, meet someone unique, share trust)

Decreasing those sufferings

To take charge and expedite becomes happiness

This is not a mistake

41.4x *Decreasing those sufferings:*

Truly asking for happiness

Sometimes what we prize beyond all else are the pains of our being so very special, our passions for sorrows and failings, our bondage to weakness and ills. These are greatly valued as treasures, and highly regarded as pets. They bring the neighbors around to help out. They give conversations a place to begin. Friends like to scratch the ears of the ones with sad, little faces. A good illness can keep our friends busy for days. Many are the strange relations between the artist and his form of abuse. One's troubles are not dismissed lightly. But such suffering is optional and sanity grows elsewhere. It might be fine if one has time and nothing better to do. But this wants too much maintenance now. What better things to give up than the burdens, and sources of loss and exhaustion? Some selective predation will better the species.

41.5, 6 5th, Zhi Gua 61: Zhong Fu, The Truth Within

(Fan Yao 61.5: being true is as good as bond, make no mistakes)

Somebody grants one ten matched pairs of tortoise shells

One cannot refuse

Outstanding opportunity

41.5x *Six fifth's outstanding opportunity:*

Assistance from above

You perform what you think a small sacrifice, then you reap an enormous reward. Yet one who is increased in wealth is only given the task of guarding the way wealth will dwindle. There is no such thing as a wealth which stands still and alone. For the shells to give up their omens, one shell at a time is heated up, cracked and destroyed, becoming quite useless for anything else. Intact, they were useful only for turtles. Even gold by itself just has weight, takes up space and colors the light a bit yellow. Would you put cracks in these shells just to question your fortune? Their value is in their spending, in losing them to your own best advantage. If you already knew this, and it was known that you knew this, then perhaps the one who gave them up knew they would not be wasted. Believe no more than you'll need to believe here.

41.6, Top 9, Zhi Gua 19: Lin, Taking Charge

(Fan Yao 19.6: authentic commitment, promising, nothing wrong)

Avoiding decrease increases one

Not a mistake

Persistence is opportune

Worthwhile to have somewhere to go

But one gains servants rather than family

41.6x *Avoiding decrease increases one:*

A well-earned objective

When wealth is not bound to inferior rules, giving and taking both lead to a profit. An economy slowly builds itself up when its circulation is free. Anyone can prosper at times, but in order to sustain this without relying on undiminishing growth rates there are a few rules and prerequisites. Those who are in charge must be kept in a position to lose everything that they own: never leave them unaccountable for their errors in their judgment. Then tax what you want less of and not what you would increase. If government and management exist to solve our problems, then to tax away the problems will shrink these burdens down. Learn to gain in ways where everyone wins and learn to lose to advantage. Remember that a shrinking demand mimics the growth of supply. And never forget that the greater good includes you.

41, Dimensions

pang tong gua (opposite): 31, Xian, Reciprocity
qian gua (inverse): 42, Yi, Increasing
jiao gua (reverse): 31, Xian, Reciprocity
hu gua (nuclear): 24, Fu, Returning
shi er di zhi (12 branches): Gen-Dui Family

41, Wai Guang

- * Qabalah: Assiah of Briah
- * Tarot: Princess of Cups
- * Astrology: Caput Draconis in Water

41, Quotations

- * You have learnt something. That always feels at first as if you had lost something.
—G. B. Shaw
- * Less is more. —Robert Browning
- * The ability to simplify means to eliminate the unnecessary so that the necessary may speak. —Hans Hofmann
- * Economy is a distributive virtue and consists not in saving but in selection.
—Edmond Burke
- * I started out with nothing. I still have most of it. —Michael Davis
- * I wanted to live deep and suck all the marrow out of life ... to drive life into a corner, and reduce it to its lowest terms. —Thoreau, *Walden*
- * Our life is frittered away by detail Simplify, simplify. —*ibid.*
- * Power provides according to your impeccability.
—Carlos Castaneda, *Tales of Power*
- * Fortune can take from us only what she has given us. —French proverb
- * Economy is too late at the bottom of the purse. —Seneca

GUA 42, YI4, INCREASING



Binary 100 011 = 35; Zhen below, Xun above

42.X, Overall Image

The wind and the thunder

Increasing

The noble young one, accordingly,

When seeing the good, as a rule, makes improvements

When having transgressed, as a rule, makes corrections

The breezes seem to run errands for the young sprout below, bringing it windfalls, food and rain from afar, and later, distributing seed. Opportunities are everywhere. The tree reaches out at both ends, spreading its roots and its branches, gaining more access to more of the world. To grow we reach into something greater than we are. The wise will find plenty of options to build their lives out of choices. And since so much is available, they can even pick and choose. In growing a better life, they might even give up as much as they gain, pass by as much as they take, and settle for only the best, for a single gem instead of twelve rocks. The great cost is paying attention.

42.0, Increasing

Worthwhile to have somewhere to go

Worthwhile to cross the great stream

The air is full of clues to the meaning of life. Our cultures are full of clues to what we might do with this life. Your gifts will fall to your lot freely given, as if they had fallen from heaven. But they'll have no value or meaning until they are wanted and taken, accepted and put to a use. To gain is to learn how to better receive, to take a gift with gratitude, to honor the gift by wanting what can be done with it. Growth does not need to mean that size changes: when we learn to unlearn what no longer serves us, we may even get smaller and better, do more with less and yet hold more of the world in our grasp. But our job is to give these gains value, and not merely learn they are there. Options, models, tactics, ideas and tools are all free, except for the effort of picking them up. Not everything has been thought, said or done yet, but our records keep getting better, so some of the things we could do, especially bad ideas, no longer need to be tried. The wise ones will move through their multiple choices with a healthy self-interest, just as unable as anyone else to give what they have not first taken. And several whole, wide worlds are out there just for the taking.

42.M, Key Words

Extension, diversification, broadening, advantage, empowerment; gain, increase
Enrichment, smiling fortune; enhancements, benefits, gifts, windfalls, gleanings
New access, input, options, choices, alternatives; learning, accepting, growing
Receiving generously, taking well, using the gifts, appreciation, blessings to count
Positional advantage, leverage, purchase; to glean, profit, augment; faring well
Gain also as an increase in sensitivity to signal strength, amplification, expansion

42.G, From the Glossary

yi4 (to) add, advance, augment, benefit, enrich, expand, fill (up), further, gain, give, grant, grow, increase (by), progress, promote, profit, reinforce, replenish, restore, strengthen (to) (s, ed, ing); (a, the) addition, advantage, augmentation, benefit, enrichment, expansion, gain, gift, grant (of), surplus, overflow, increase, profit, value; (to be) beneficial, gainful, profitable, increased, advantageous, augmented, progressive, restorative, useful; expansive, rich; additionally, more, all the more, expansively, further, increasingly; more and more

42.T, Tuan Zhuan

Increasing

Decreasing the lofty *to increase* the humble
The people's satisfaction is not a limitation
From the lofty down to the humble
Such a course (is) highly exemplary

Worthwhile to have somewhere to go:

Concentration (and) uprightness will be rewarding
Worthwhile to cross the great stream:
The nature of wood leads to progress

Increase moves while adapting

The day's progress is not a limitation
Heaven confers, the earth brings forth
This *increase* is without directives
The general *increase* is that of the way,
Sharing the time (and) moving in union

42.1, 1st 9, Zhi Gua 20: Guan, Perspective

(Fan Yao 20.1: childlike perspective, little people blameless)

Worthwhile and productive to perform great deeds

Excellent opportunity

Without errors

42.1x (An) *excellent opportunity* (to be) *without errors*:

(To be) humble regardless of weighty concerns

Looking up from nearsighted labor, he finds there is a better way, to do three times the work with only a third of the effort. The forest full of mighty trees turns out to be easy to plant: seeds and some water, humility, patience and time. At the bottom there is yet no great enterprise, it is not the place for greatness, although great things can begin here. Knowledge is power, but it costs so very little. The vision, the deed, and the energy used for doing the deed: all these are enabled by power from the sun. It is to this star that the deed is best dedicated. The light is the power, the author and glory, not us. Even our notions of greatness might not be all that mature: we seem to enjoy inflating these things and putting ourselves at the center. Greatness is there for the asking. But one who thinks himself mighty should try pulling ox carts around.

42.2, 6 2nd, Zhi Gua 61: Zhong Fu, The Truth Within

(Fan Yao 61.2: call of crane in shadows, her young respond)

Somebody grants one ten matched pairs of tortoise shells

One cannot refuse

Enduring commitment is promising

The sovereign presents offerings to the divine*

Promising

42.2x *Somebody grants this*:

(It) comes from beyond

There is a resonance in this, a connection of the spirit, and even these special shells are entrained in the pattern. They have found their way into your hands as blessings, to count but not question. This wealth is a trust and one wants to be worthy. Even the king serves this process. Since each shell is used only one time for one question, you could use many shells up in just asking why, and still there might be no why. To question the rightness of this is to spend it on the past. Thus it is probably best to keep this increase going in forward directions - by asking questions of how and when best. A treasure map can be as good as the treasure, without having all of that weight yet. The sovereign will want his good name to have a respectable place on his ancestor's shrine, but he doesn't ask why it's not there yet. This is for tomorrow.

42.3, 6 3rd, Zhi Gua 37: Jia Ren, Family Members

(Fan Yao 37.3: familiar ones scolded, regrettable, opportune)

Increase comes by way of unfortunate events

Avoid errors

Hold true and focused in conduct

Report to the prince, offer the jade credential

42.3x *Increased by way of unfortunate events:*

Certainly *hold* this (in mind)

The good doctor earns his wealth and reputation by taking a sort of advantage of the ill fortunes of the sick and the dying. The advocate thrives on misunderstandings. The hero will launch his reputation on somebody else's mishap. The heir will take advantage of death in the family. But this does not soil their characters, until they begin to encourage the illness, feed the strife, cause the disaster or do harm to the rich, old uncle. Misfortune creates real needs for somebody to take care of, and to salvage a bad situation merits a reward, a finder's fee or a bounty. But wherever this might be abused, the public asserts a right to preserve its level of trust. It only takes one fireman starting one fire to put a noble profession under a harsher light. Trust and respect aren't easy to add to. Much decrease grows from small doubts.

42.4, 6 4th, Zhi Gua 25: Wu Wang, Without Pretense

(Fan Yao 25.4: may there be loyalty, not a mistake)

Centered in conduct

Advise the prince to comply

It will be worthwhile and practical to perform reliably in moving the capital

42.4x *Advising the prince to comply:*

In order *to further* the purpose

He approaches his prince with the purest intentions, as though he too were a noble. He proclaims himself a reliable fellow, as an excellent choice for a helper in matters important to state, such as moving this kingdom's capital, and guarding the wealth on the way. He asks, in effect, to borrow a little political power, to further his own aims in life. His levelness and candor do more than amuse the prince. Great doors may open up, including the door to the vault. He will be given his chance to back up his claims. It would take a very pure fool indeed to plan any crafty or ugly surprises. Both the rewards and the punishments are proportionate to each other, yet both are out of proportion to the smaller acts which precede them, the acts which will lead to great increase in one or the other. Nearer the throne, they say, is nearer the gallows.

42.5, 9 5th, Zhi Gua 27: Yi, Hungry Mouth

(Fan Yao 27.5: dismissing norms, not suited to great crossing)

Be true and kind-hearted

Do not question sublime opportunity

Be assured that kindness is our worth

42.5x *Be true (and) kind-hearted,*

Do not question this at all

* *Kindness (is) our worth:*

A well-earned objective

One's hunger for reassurance might only complicate things. If you want to know whether or not you tread the proper path, try asking yourself when your mind isn't listening in. Especially when your luck has turned to good. Do you really deserve to seize this day or this fortune? Who are you to judge your own worth or merit? If rewards are offered, collect them. And then, if they do not belong in your hands, just spread that good stuff around. Sometimes to take the thing well is the best gift to give to its giver, for those who must quantify gratitude. But to seek answers and confirmation returns us to doubt and self-conscious discomfort. The generous heart is in the right place and the purpose is already gained. Defining the gifts will only contain them and take them from circulation. The pipe carries more than the bucket.

42.6, Top 9, Zhi Gua 03: Zhun, Rallying

(Fan Yao 03.6: four horses, tears of blood flowing like water)

Nobody increases this one

Somebody assaults this one

Adopting an inconstant heart

Disappointing

42.6x *Nobody increases this one:*

One-sided expression

* *Somebody assaults this one:*

(This) comes from beyond

Not only does his one-sided taking bring no increase to him or to those around him, many will take great delight in crossing a distance through hardship, for the pleasure of punishing him. And even this far out of their way they might call it self-defense. It may be a kind of increase to have such a strange and intense popularity. It may be a kind of gain to attract some attention this way. It might be a kind of a power to put distant folks into such a bad mood. His reputation precedes him. This is the sort of person who, when seeing error, adopts it, because it can add to his size. This is not profit, only gross income - the bottom line is the net, but less all the damages done. This sort of thing gives a bad reputation to selfishness. But in fact, if done correctly, a more prosperous self will be a more generous self, and yet it won't be diminished.

42, Dimensions

pang tong gua (opposite): 32, Heng, Continuity
qian gua (inverse): 41, Decreasing
jiao gua (reverse): 32, Heng, Continuity
hu gua (nuclear): 23, Bo, Decomposing
shi er di zhi (12 branches): Xun-Zhen Family

42, Notes

* 42.2 Di could refer either to divine forces and powers, or to the lineage of worthy emperors *as* ancestors, especially Di Yi (r. 1096-1059) who may have been a part of the Zhou line of descent. In either case, even the sovereign answers to a higher power and is humble and respectful before this. An authentic gratitude is an important part of taking increase, gifts, grants or benefits well.

42, Wai Guang

- * Qabalah: Yetzirah of Atziluth
- * Tarot: Prince of Wands
- * Astrology: Leo Ascending, Fixed Fire

42, Quotations

- * Give me a lever and one firm spot on which to stand and I will move the earth.
—Archimedes
- * Give a man a fish and you feed him for a day.
Teach a man to fish and you feed him for a lifetime. —Chinese proverb
- * The art of acceptance is the art of making someone who has done you a small favor wish that he might have done you a greater one. —Russell Lynes
- * And I asked myself about the present. How wide it was, how deep it was.
And how much was mine to keep. —Kurt Vonnegut, *Slaughterhouse Five*
- * A man who is so dull that he can only learn by personal experience
is too dull to learn anything important by experience. —Don Marquis
- * Not what we say about our blessings, but how we use them, is the true measure
of our thanksgiving. —W. T. I. Purkister
- * If you limit your choices only to what seems possible or reasonable, you
disconnect yourself from what you truly want, and all that is left is a compromise.
—Robert Fritz
- * The man who doesn't read good books has no advantage over the man who can't
read them. —Mark Twain

GUA 43, GUAI4, DECISIVENESS



Binary 111 110 = 62; Qian below, Dui above

43.X, Overall Image

The lake rises into the sky

Decisiveness

The noble young one, accordingly,

Dispenses favor to reach those below

Resting on virtue is thereby avoided

The lake is as full of itself as it gets. Whether had or made too much of, some of the surcharge or surfeit must go, right over the top and away. This niche is simply not big enough. This might be a cherished illusion, some nasty old habit, the next in a long line of last weaknesses, a thing that we thought we would want more, a thing we have now had enough of. Whatever it is, it is tempting to reason against it with passion, instead of just getting it wrapped up and letting it go. This is the best time to move on a little more lightly: the sage surrenders his wisdom, the magus his book of spells. The young noble makes less of himself, not taking this all so personally.

43.0, Decisiveness

A disclosure at the royal court

A truthful appeal

This will be serious

Inform the home town

Nothing worthwhile in resorting to hostilities

Worthwhile to have somewhere to go

When we learn that something or someone among us must go, we do not then need to work ourselves into a frenzy or froth. Character and dignity should provide all of the force that we'll need. We do not need not to hate a thing first in order to set it aside. Troubles are most effectively banished by clear definition, not by obsessive behavior. Our wiser wizards will tell us that even those devils and demons are best brought under control by speaking their proper names. This is nothing mysterious. To understand where things begin and end is great power. To set yourself against a thing might exalt it or make you its victim. Credulity gives it weight, aggression gives it force, gossip gives it a voice and vagueness lends it a wit. Just a simple no will often suffice, or else high, truthful words at court, to get our unspeakable things truthfully named and back into proper perspective - and the rest of life pointed back in its proper direction. Until then we are not rational beings. Some resolutions are made with great force and commitment, but the word refers also to a crisp and clear light, and to putting things where they belong. These two don't need all that force.

43.M, Key Words

Satiety, surfeit, having enough, finality, giving notice, parting verdicts and words
Break off, conclude, uproot, expel, purge, express, denounce, renounce, condemn
Discharge, remove corruption, vent, clean house, make a clean breast, outpouring
Resolution, resolve, determination, commitment, single-mindedness, obsession
Inclination to exaggeration, hyperbole, protesting too much; over the top; unload
Indictment, disclosure, conviction, exposé, diagnostic; decisiveness, breakthrough

43.G, From the Glossary

guai4 (to be) decisive, resolute, certain, committed, resolved, decided, serious, determined; (to) determine, decide, resolve, commit (to), indict, execute, cut off, censure, displace, purge, uproot, eradicate, divide, part ways, make a breach (s, ed, ing); (a, the) disclosure, resolution, decision (to), decisiveness, satiety; certainly, seriously, decisively, resolutely,

43.T, Tuan Zhuan

Decisiveness

(Means) to break through

The firm breaks through the flexible

Dynamic but also persuasive

Breaking through and yet responsive

A disclosure at the royal court:

The flexible rides upon five firm (lines)

A truthful appeal, this will be serious:

This crisis will then be made known

Inform the home town,

Nothing worthwhile (in) resorting to hostilities:

What is valued (would) then be wasted

Worthwhile to have somewhere to go:

Firmness endures and then completes

43.1, 1st 9, Zhi Gua 28: Da Guo, Greatness in Excess

(*Fan Yao* 28.1: cushioning with white mats, make no mistakes)

Vigorous in advancing the toes

Going forward is less than successful

Mistakes will be made

43.1x *Without success and yet proceeding:*

Erroneous

Maybe he wants to take a strong stand, or firm steps, or to stomp out that nameless threat, or even kick some troublesome butt here. There's trouble afoot in these times, or something is stepping on toes and this makes him hopping mad. It is high time someone did something. But even when powerfully done, advancing the toes does not make for great strides. Here should the whole being stride, including its head for guidance. While toes can test for obstacles too, the head has two eyeballs for seeing where it is going and a brain for thinking things through. The thing he chases might have a head as well. A little bit of wisdom used in advance might pause long enough to get the bigger picture and locate the source of the trouble. Then one can run, even race with the facts. Or maybe small steps, one at a time, will set a more useful pace.

43.2, 9 2nd, Zhi Gua 49: Ge, Seasonal Change

(*Fan Yao* 49.2: complete the day, as change comes, expedite)

Frightened and calling out

This is not a night for battle

Do not worry

43.2x *Do not worry about hostilities:*

Find the middle path

There is a backlog of change overdue. One of these nights it might come without a clear warning. No need can be shown now for these haunted and sleepless nights. No unseen invader has given a sign. And yet he paces his floor, cries out for help and rattles his shields and swords at the night. Such guardedness, if not watched, becomes a way of life, already taking him prisoner. Of course he might be justified in fearing an attack might come soon, but even here his own worries will defeat him: his cries of alarm and his rattling swords are preventing him from listening for his enemy's approach, and it is also giving away all his defensive positions. If change is to come it can slip through this din unnoticed. Even defeat will not be this noisy. A foe worth fearing will be stealthier and darker than this. One wants to be rested.

43.3, 9 3rd, Zhi Gua 58: Dui, Satisfaction

Fan Yao 58.3: future joy, disappointing

Vigorous in the cheekbones

Presuming the worst

The noble young one is resolved and decided

All alone in advancing, to greet the rain

As if getting wet

Were displeasure

Nothing is wrong

43.3x *The noble young one (is) resolved (and) decided:*

In the end *no harm (is) done*

The relentless pursuer and the fugitive he pursues wear almost identical faces: too strong in the gaze, looking stubborn and obsessed, suspiciously nervous and tense. Their expressions of dark and mysterious purpose are not all that hard to confuse, except with each other. Both end their days much bespattered, and the subjects of much muddled gossip. The fugitive tries to look and act like a lawman, while the gendarme wants to think like his criminal. The signals they give are odd and unclear. Bystanders cannot decide who is who. They develop a very close bond in this way. This obsession of course has a purpose, hopefully one with an end and no future. Here and now is limited living and no place to be. This bad-looking hombre, with his wet-dog smell and his stubble, will not see the good life until the trial is over.

43.4, 9 4th, Zhi Gua 05: Xu, Anticipation

(Fan Yao 05.4: waiting in blood, get out of the pit)

A rump with no skin

One's progress is inferior now

To be led like a sheep, regrets would pass

But to hear the words is not comprehension

43.4x *One's progress (is) second-rate now:*

The position (was) not appropriate

* *To hear the words is not comprehension:*

Quick to hear (but) not much clarity

In hottest pursuit, he chases his nameless, accursed, unspeakable thing into some deep, dark pit, thinking that he might have it cornered at last, all the while forgetting that accursed things thrive best and fight at their fiercest down in the deep, dark pits. Though now he is badly chewed up, and bloodied about the rear end, and moving forward is hard, he still remains resolute. And he still thinks that he is the predator here in this pursuit. He could try a new view of things, and wonder if he's being led like a sheep, as the predator toys with his prey, and then he could return to his flock to follow the harmless old ram. And yet when he hears this he still won't believe it. He really needs a new leader, one who is not such a menace to himself. If he would hand up our end of his leash we could drag him kicking and screaming to safety.

43.5, 9 5th, Zhi Gua 34: Da Zhuang, Big and Strong

(Fan Yao 34.5: losing the goat with ease, no regrets)

Wild greens on dry land

Determined to uproot

To balance the behavior

Is not a mistake

43.5x *To balance the behavior is not a mistake:*

The center has not yet been honored

Day after day the simple, old farmer wages his war of wills with the weeds, fighting the good fight on behalf of all of his crops, against that ever-encroaching wilderness. Too hard or too soft a pull will leave the weeds rooted; both too much and too little resolve will not work. Such care for his fields is not to be lightly dismissed. A firm resolution is called for in dealing with weeds. He will show them who is the boss. Of course the weeds would like to succeed as well, and so this big task will not end. This world needs all its small wills and stern frowns. But our farmer could use an epiphany here. Most of these weeds he uproots, like the wild spinach and purslane, are very fine things to put in a salad, and they volunteer up on the hillside where they never need any watering. Maybe all that he needs here is a better name than weed.

43.6, Top 6, Zhi Gua 01: Qian, Creating

(Fan Yao 01.6: arrogant dragon will have regrets)

No cry for help

The outcome will be unfortunate

43.6x *No cry for help, approaching misfortune:*

In the end, not fit to survive

He is lured far out and away, drawn way out to the distant frontier, to the limits of credibility, by his unspeakable thing. An obsession has taken complete control now. This far from his source, and just as far from rescue or help, his lines of supply are drawn increasingly thinner. He fades away with his footfalls and disappears with his vanishing trail. At this range his pride and presumptions run wild, and although he closes the gap on his prey, what seems an easy victory could become a silent end. To the cosmos he might have been always expendable, and possibly even unloved. But the unknown tree who falls for no ears at least has its forest to fall in, and the lonely stars in their waste of great power at least have the great sky to explode in. Without a sign or clue, the lost cause will be lost effect too, not intelligence gathered.

43, Dimensions

pang tong gua (opposite): 23, Bo, Decomposing

qian gua (inverse): 44, Gou, Dissipation

jiao gua (reverse): 10, Lu, Respectful Conduct

hu gua (nuclear): 01, Qian, Creating

zhi hu gua (nuclear of): 32, 50, 34, 14

shi er di zhi (12 branches): Sovereign Gua, 3rd Moon (Apr)

43, Wai Guang

* Qabalah: Malkuth in Briah

* Tarot: Ten of Cups (Satiety)

* Astrology: Pluto in Water

43, Quotations

* At bottom, it has been an aesthetic taste that has hindered man the most: it believed in the picturesque effect of truth. It demanded of the man of knowledge that he should produce a powerful effect on the imagination.

—Nietzsche, *WTP* #469

* It is more important that a proposition be interesting than that it be true.

—Alfred North Whitehead

* This rough magic I here abjure ... I'll break my staff, bury it certain fathoms in the earth, and, deeper than did ever plummet sound, I'll drown my book.

—Shakespeare, *The Tempest*

* They are as sick that surfeit with too much as they that starve with nothing.

—Shakespeare, *The Merchant of Venice*

* All our final resolutions are made in a state of mind which is not going to last.

—Proust

* The lady doth protest too much, methinks. —Shakespeare, *Hamlet*

* When you come to a fork in the road, take it. —Yogi Berra

* It takes a great deal of elevation of thought to produce very little elevation of life.

—Emerson

GUA 44, GOU4, DISSIPATION



姤

Binary 011 111 = 31; Xun below, Qian above

44.X, Overall Image

Beneath the sky is the wind

Dissipation

Rulers, accordingly, issue commands and decrees

in all four directions

The wind blows through the trees and the forest below, while heaven sparkles above. The random-seeming weather, while loosely observing all compulsions to order, will muffle and baffle both the sounds and the silence, and interfere with the sky view as both blanket and veil. By the time they have reached the ends of the earth, the king's clear commands are undone, and sound just like wind. Few of his orders will ever arrive unaltered, articulate or enunciate as he will. And thus he turns to redundancy, nature's defense against chaos, but bought at the cost of precious diversity. Order, pattern and purpose are somehow preserved. Some of this message might survive.

44.0, Chance Encounter

The woman is powerful*

Not at all useful to court this woman

The subtle advances to meet and undo the strong. The powerful woman proposing to you has also proposed to four others, turning all heads from all higher purpose. This could bewilder your whole set of wits. If you do not want your wits wildered you will not seek to mate with this creature. Of course she is only a symbol, of all of those things you ought not to pair with, if you want to hold on to your purpose in life. Entropy, too, is a kind of a power, but it's not one with which to wax mighty. Strength will want a stronger foundation than these light and breezy false promises. Wizards in witchy arms are in their own element, but anyone less will be a plaything or an experiment, with outcomes as unknown as the weather. Anything goes at night but she will sleep all day. Luckily power is also restraint and good timing. To settle for what seems like less must be done now or later, but now there is much more of less to be lost, or lots more of yourself to hang onto. This is not about women and men, although they do this so well to each other. The woman to whom a man gives his power is also the man to whom women give up their choices: only a diversion.

44.M, Key Words

Interference, extenuation, attenuation, dissipation, distraction, complication, chaos
Chance encounter, casual relation, affair, fling, indiscretion, seduction, temptation
Entropy, randomness, undermining influence; squandering or adulterating order
Mental promiscuity; coincidences taken too seriously as omens; loss of judgment
Deferring, prioritizing, restraining self, abstaining; waiting for a meaningful affair
Interposition, insinuation, persuasiveness; happening upon, accidental rendezvous

44.G, From the Glossary

gou4 (to) couple, pair, connect, mate, copulate, meet (with), pair (up) with, come
in(to) contact with, come in(to) conflict with, encounter (s, ed, ing); (a, the)
(chance) encounter, (temporary) affair, (*ad hoc*) coalition; temptation, seduction,
dissipation

44.T, Tuan Zhuan

Dissipation

(Means) to encounter

The flexible encounters the firm

Not at all useful to court (this) woman:

Not suited to enduring together

Heaven (and) earth encounter each other

(And) the varieties of beings join in the composition

Firmness encounters (with) concentration (and) integrity

(And) all under heaven make great advances

Chance encounter's proper timing (is) very important here!

44.1, 1st 6, Zhi Gua 01: Qian, Creating

(Fan Yao 01.1: lurking dragon, not at all useful)

Secured by a metal brake

Persistence is promising

Have somewhere to go

Look at the unfortunate

The weak swine is sure to dig in and struggle

44.1x *Secured by a metal brake:*

The flexible nature (is) led along

She has only to pass by at a distance and this lively beast is already ready to romp. But she is no sign from heaven, so he stops it before it begins, holds and hobbles his horses, sets his brake like some prosthetic patience, checking his behavior, his will with his won't. Motive is hardly life's problem, until futility and randomness get to it and wear it down. Sure, she is alluring, beguiling and attractive. But he'd only be led amiss, with his wantonness still wanting purpose. Any weak swine could loosen up and give chase here, or go whole hog after this trouble. But this is inferior force: his weakness would lead or be dominant. With no restraint he would have no choice but to go. If self-restrained, he can still keep the choices. To choose to go forth is only the question of when to let go. Persistence in resistance is promising.

44.2, 9 2nd, Zhi Gua 33: Dun, Distancing

(Fan Yao 33.2: bind them with rawhide, not one gets loose)

The creel holds a fish*

Nothing is wrong

But this will not benefit the guests

44.2x *The creel holds a fish:*

Understandably *not* extended to *the guests*

He has a rare fish in his tank, and his guests expect to be fed soon. But none will really blame him for refusing to feed them his pet. What worth has treasure when given away on a whim? His bright and wild concubine can think circles around the king, but when the king comes to visit, she will keep a dumb and coy silence, that the king might remember his kingdom. Yes, she is quite a catch, but she is not his to offer. Most any thing can be thought, and many of these acted out. Any wealth can be given away. But this theory does not need proving. Our urges do not need to turn into urgencies. He will keep the lid on and lights off. There is not even food for thought here. Of course as a child they taught him to share. And now he is all grown up and reserved, and parenting and saving himself. But probably not forever.

44.3, 9 3rd, Zhi Gua 06: Song, Contention

(Fan Yao 06.3: incorporating long-standing virtue, steadfastness)

A rump with no skin

One's progress is inferior now

Brutal

But not a complete mistake

44.3x *One's progress (is) second-rate now:*

Advancing (but) now not being dragged

She made him a very interesting offer, and he found that he couldn't say no. But he does not come away with a blushing bride: he'll barely get out of this with a lesson. He did not expect this when she first came to meet him. She appeared so soft and yielding, so harmless and sweet, not all bent out of shape in her mind and twisted up in her preferences. Indeed, that was a very bent night. Badly whipped about the thighs, lucky to escape with his skin, he walks with great effort now, but needs not be dragged. Note how today his footsteps all point the same way: he is learning to lead himself, a little more sheepishly now, which is probably for the best. She was right about one thing, though: he has been a naughty boy. No skipping or dancing, and maybe no sitting this month. He totters away out of danger, to find a cute nurse.

44.4, 9 4th, Zhi Gua 57: Xun, Adaptation

(Fan Yao 57.4: regrets pass, in field take three kinds of game)

The creel holds no fish

Dawning disappointment

44.4x *Wanting the fish in one's disappointment:*

(So) far from the others

He thinks that he might be ready for some of those other fish in the sea. He may have a tank for his fish, but he has no trap, no bait, no line, no hook and no net, and none of that water that fish like to swim in. He might have a room with a roof, but where are the chairs and the candles, the wine, the music and the fire on the hearth? He has only a cubit-wide mat on the floor and he's only invited himself. Impatiently pacing his floor now, he might even wonder why random chance is taking so long. Maybe some sweet, young lady will wander by tonight, hungry and lost in his part of the woods. Does he want someone on call? Those are nearly as costly as wives, and girls on call walk the streets, not the trail. He has what he has asked for, but this can all be rethought. Restraint becomes an unnatural act and is itself the distraction.

44.5, 9 5th, Zhi Gua 50: Ding, The Cauldron

(Fan Yao 50.5: cauldron's golden ears, rewarding to persist)

Wrapping the melons in willows

Restraint is displayed

They will have fallen from heaven

44.5x *Nine fifth's display (of) restraint:*

(Of) concentration (and) integrity

* (These) *will have fallen from heaven:*

The intentions do not forsake higher purpose

All of the members come to his meeting, and he acts like a model host, serving his fine food and drink. But all the green melons stay in the cellar, hidden from light and view. Still deeper down, and covered with cobwebs and dust, are many rows of tightly-corked bottles of wine. These melons and wine will one day be sacraments, as though they had fallen from heaven. But heaven is not simply a place, or even all places: it is all times as well, and the way times are strung together. There is much of not yet in heaven, but not much too soon or too late. These melons and wine, given our kind, but reserved, host's assistance, will fall from the time of just right, when heaven is ready as well. Haste is such a shallow thing, hardly worthy of sacraments. Just like these melons and wine, our very best is sacred, and worthy of our patience.

44.6, Top 9, Zhi Gua 28: Da Guo, Greatness in Excess

(Fan Yao 28.6: too much to cross, over one's head, blameless)

Encountering with those horns

Embarrassing

Though no harm is done

44.6x *Encountering with those horns:*

The top (is) exhausted (and) embarrassed

He has put all distractions aside and fought his way up to the top. He works at the peak of his powers, with no time or strength for diversions. And so he may be, in a roughish sense, blameless, when rebuffing what could be a warm encounter with harshness and cold. It is more than a little rude to welcome your guests on the tips of your horns. When alone for so long we forget all the measures and rules, while that horn will not be forgotten. This is nothing about his choice in a mate for life. But there is more to life than the work, and work and its fruits have meaning only when shared. This meaning does not have to wait for an end or completion, which might not even be coming if this much stress means exhaustion. Given these signs, it might even be worth the sacrifice to set the work down and try instead to relate.

44, Dimensions

pang tong gua (opposite): 24, Fu, Returning
qian gua (inverse): 43, Guai, Decisiveness
jiao gua (reverse): 09, Xiao Chu, Raising Small Beasts
hu gua (nuclear): 01, Qian, Creating
zhi hu gua (nuclear of): 31, 33, 49, 13
shi er di zhi (12 branches): Sovereign Gua, 5th Moon (Jun)

44, Notes

- * 44.0 As fun as this symbolism is, this hexagram really isn't about the sexes or their battles. Nor is it about empowered or liberated women, even though women who fancy themselves as such will almost invariably seize upon this notion. This is just a metaphor the authors used. It's about the good fight against dissipation or entropy, that describes both life and intelligence. Nothing is more distracting to higher purpose than attraction to the opposite sex. The symbolism was irresistible.
- * 44.2 The fish symbol usually refers to the unfair sex, although nobody has ever figured out the two reasons why. Anyone who has read the speculative history here knows that I think that women were well represented among the Wu Xian (congress of shamans) who authored the Yi. I also think that the authors had a healthy and well-developed sense of humor.

44, Wai Guang

- * Qabalah: Hod in Yetzirah
- * Tarot: Eight of Swords (an amusingly similar image)
- * Astrology: Mercury in Air

44, Quotations

- * It is easier to stay out than get out. —Mark Twain
- * She's the sort of woman who lives for others - you can tell the others by their hunted expression. —C. S. Lewis
- * How savage is love that plants a flower and uproots a field; that revives us for a day and stuns us for an age. —Kahlil Gibran
- * No temptation can ever be measured by the value of its object. —Goethe
- * One cannot ascribe the most basic and primeval activities of protoplasm to a will to self-preservation, for it takes into itself absurdly more than would be required to sustain it; and, above all, it does not thereby preserve itself, it falls apart - the drive that rules here has to explain precisely this absence of desire for self-preservation. —Nietzsche, *WTP* #651
- * Nothing ever really sets human nature free but self-control. —Phyllis Bottome
- * O woman, perfect woman! what distraction
Was meant to mankind when thou wast made a devil! —John Fletcher
- * For the most part we allow only outlying and transient circumstances to make our occasions. They are, in fact, the cause of our distraction.
—Henry David Thoreau

GUA 45, CUI4, COLLECTEDNESS



Binary 000 110 = 06; Kun below, Dui above

45.X, Overall Image

The pond is raised above the earth

Collectedness

**The noble young one, accordingly,
puts aside weapons and instruments**

Guarding against unreadiness

A reservoir on top of the earth, held in place by our efforts, will offer us respite and sanctuary, a gathering ground for our waters on their way to the sea. If the banks are secure and the inlets welcome water, fulfillment becomes overflow. Erosion will be the more natural state: wear and tear on our confidence. Maintaining our sense of security, a level of collectedness, is work for our kind, alone or in groups. In good repair we stand ready and worthy to receive. But the object here is to get on with life. Too much can be surrendered for common grounds and waters. We'll want to stay able to hold our waters together, but not so dammed up that we can't come and go.

45.0, Collectedness

Fulfillment

The sovereign approaches his temple

Rewarding to encounter a mature human being

Making an offering

Worthwhile to be dedicated

To offer great sacrifices is promising

Worthwhile to have somewhere to go

The cup is emptied and cleaned, in order to receive the new. The sovereign repairs to the shrine of his ancestors, with a prayer to come back infused with new strength, to face his people and heirs. To create and maintain these tribal and cultural bonds, a security in numbers, is a radial point of his work and the focal point of his people. The great man brings the great offering. We hope that he understands here that the great sacrifice is not the great man himself, but only his self-importance. The king is the supplicant here. His sacrifice is made for a common good. Unity is an immense reward, security for the tribe, cohesion for the realm. What is this sacrifice worth? Answer these first: A unity of what? Dedicated to what? These shared lives remain individual lives, held together by choices. The unity in a flock of sheep will serve the shepherd well, and those who want mutton and wool. But what is called the common good will not always serve the sheep. His reasons for the gathering here may not be the reason for its success. The greatest gift you can offer the ancestors is to become a great one yourself. This isn't done by giving up too much, certainly not the center.

45.M, Key Words

Gather together, assemble, collect, congregate, consolidate, concentrate, convene
Banking, shoring up, saving, pooling, collective strength, convocation, assembly
Safe numbers; reserve, reservoir, contingency fund, sanctuary from insecurities
Trusting, settling doubts; risk readiness, insurance, assurance, caching provisions
Confidence, composure, self-possession, integrity, security, sang froid, aplomb
Pulling it / yourself together; having / holding it together; comportment, dignity

45.G, From the Glossary

cui4 (to) gather, assemble, unite, collect, bring together, pull together, bundle, cluster, convene, integrate, concentrate (s, ed, ing); (a, the) gathering, assembly, assemblage, congregation, collection, crowd; security, unification, collectedness, self-possession, confidence, assurance, composure, reintegration, integrity, concentration; bunch, bundle, cluster, multitude of grasses; (to be) thick, close-set, dense; “pulling it together,” “holding it together,” “having it together”

45.T, Tuan Zhuan

Collectedness

(Means) to congregate

Acceptance behind satisfaction

The firm (is) central (and) resonant

Hence, congregation

The sovereign approaches his temple:

To convey the filial offering

Rewarding to encounter a mature human being making an offering:

Concentrating with integrity

To offer great sacrifices (is) promising,

Worthwhile to have somewhere to go:

Agreeing with heaven’s higher order

Study the reason to congregate

Then heaven (and) earth (and) the myriad beings

Will now have natures (which) may be seen plainly

45.1, 1st 6, Zhi Gua 17: Sui, Following

(Fan Yao 17.1: standards change, leave the gate to interact)

Being true is not the end of it

If confused, then pull together

As a cry for help

And one helping hand restore good humor

Do not worry

Progress is not an error

45.1x *If confused, then pull together:*

One's directions (are) *confused*

The gathering grows complex and confusing. The little one, true to his nature, first follows this and then follows that, without a ruling direction, even to go to and fro. In a growing mess of wrong turns and digressions, he loses all sight of his leader. The lost and lonely perspectives won't help him find his way: frustration and panic are too overwhelming. Then he might reach out to all the wrong strangers. Whether puppy or monkey or human, lost children are born with the wisdom to call out for a paw or the hand of someone familiar. Inborn insecurities restrain them each time out to only a little bit more of the world. Some of the reason to not worry here is that life has this already partly in hand. Insecurities might serve our needs as often as setting them aside or putting them behind us. A want of reassurance helps hold us together.

45.2, 6 2nd, Zhi Gua 47: Kun, Exhaustion

(Fan Yao 47.2: oppressed at feast, red sashes, offer sacrifice)

Drawn to the promising

Not wrong

But sincerity precedes the real reward

when **offering the modest spring sacrifice**

45.2x (To be) *led by the promising is not wrong:*

The center has yet to evolve

When we are at our best, feeling strong and mature, we might more often be led by what we can give or sacrifice than by what we can get or take from the things that are catching our eyes. The notion of promise might only enter our minds as something we make, not see. But when we are at our best, we know we are already full, and are grateful to have our needs met. To offer a great sacrifice is not to look first for what we are promised. And then to be drawn or led by the promise is something like our prey being led to our traps by our bait. One following even true heart's desire won't always look where he's going. Some sort of goal is expected of movement, even the moves of pure wisdom. Wits are better collected around something that's up ahead. It's always best to give something in order to merit reward, even if only a thank you.

45.3, 6 3rd, Zhi Gua 31: Xian, Reciprocity

(Fan Yao 31.3: persuaded in loins, managing consequences)

It seems that to congregate is the same as complaining

Not a direction with merit

To continue thus is not harmful

But a little embarrassing

45.3x *To continue(thus) is not harmful:*

The superior (is) adaptable

How could they gather without him? He has grievances to share. He needs friends. Maybe he seeks to join the wrong congregation. He cannot stimulate enough pity. At some lesser sorts of gatherings, the people can huddle together and yet become even less than they were. An association of victims of this or that thing might serve some transient purpose, but membership here should be temporary, with programs for going beyond. Commisery does love its company, and will happily enroll you, long term, in the woe-is-us healing process. But where the group is healthy, it might be looking for members with something better to offer. Why would they desire to open their gates to the whiners? The loud, plaintive sighs are disturbing the speaker. He'll need to meet them halfway, by composing himself into someone they want.

45.4, 9 4th, Zhi Gua 08: Bi, Belonging

(Fan Yao 08.4: outwardly joining, commitment promising)

A lot of promise

Avoid mistakes

45.4x *A lot of promise, (but) avoid mistakes:*

The position is not appropriate

This congregation offers it all: a security of the spirit and a fellowship of the saved, with almost no work, at only a moderate cost, plus many convenient payment plans. The priest occupies an attractive position, assembling others on another's behalf. He needs not even be wise, as long as he follows the program. The miracles were done long ago. Today he can give them water and tell them that it is wine, or he can give them wine and tell them that it is blood. And these people really believe him. If he tried this at his own affair they would not respect him so much. They do not want him to try to be just himself. In the temple things are different, they come to be fooled, and not without reason. There is a point to which this serves a purpose. Sheep should not try to think. For others, an end to the fear is courage to question.

45.5, 9 5th, Zhi Gua 16: Yu, Readiness

(Fan Yao 16.5: persistent affliction, chronic but not fatal)

Convening presumes a position

This is not wrong

But an absence of trust

Means **extremely prolonged persistence**

Regrets pass

45.5x *Convening presumes a position:*

The objectives (are) still not conspicuous

Somebody needs to bring this convention to order. Everyone looks to the podium, most with high expectations. But in between now and the time the audience leaves, there should be one to step up and fill this position. The speakers have a head start: the benefit of assumptions that one who has nothing to say worth hearing will not be invited to speak. The place itself brings them this far, past more than half of their reasons to fear and doubt. The minister has only to pull the rest of himself together, his notes, his wits, his courage and self-esteem, and then simply find a trust or faith in a system set up to do this. You can't take trust out of this picture. Until the audio program begins there is no audience yet. How great must this sacrifice be? It may be safe to assume he can trade his fears and his doubts for equal amounts of success.

45.6, Top 6, Zhi Gua 12: Pi, Separating

(Fan Yao 12.6: overcoming separation, denial, then rejoicing)

Offering counsel while weeping and sniveling

But no harm is done

45.6x *Offering counsel (while) weeping (and) sniveling:*

Less than secure *at the top*

Maybe something went wrong at the gathering. Perhaps he tripped on his tongue, or maybe they laughed at his sacrifice. Whatever it was that he gave up has not yet brought lasting good fortune or luck. Now he pours out his distress, and all of that spirit that filled him, the hope alongside the dread, the certainties and the fears: all of that unspent feeling becomes a little puddle of salty self-importance, growing at his feet. But he gets it all out of his system this way, making room for a little more gratitude. This may bring others around, thinking they might have misjudged him, but if their warmth is founded on pity, the gathering might just be pitiful. Better to let him let go, to turn himself upside down and get empty. Ideals we have sacrificed for, security for instance, can often be the same things we need to give up to get true.

45, Dimensions

pang tong gua (opposite): 26, Da Chu, Raising Great Beasts
qian gua (inverse): 46, Sheng, Advancement
jiao gua (reverse): 19, Lin, Taking Charge
hu gua (nuclear): 53, Jian, Gradual Progress
shi er di zhi (12 branches): Gen-Dui Family

45, Wai Guang

- * Qabalah: Kether in Briah
- * Tarot: Ace of Cups
- * Astrology: Saturn in Water

45, Quotations

- * I am an old man and have known a great many troubles, but most of them never happened. —Mark Twain
- * Trust in Allah - but tie your camel first. —Mohammed
- * A single arrow is easily broken, but not ten in a bundle. —Japanese proverb
- * They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety. —Benjamin Franklin
- * To bear all naked truths / And to envisage circumstance, all calm
That is the top of sovereignty. —Keats
- * To keep oneself safe does not mean to bury oneself. —Seneca
- * Yet in thy dark streets shineth the everlasting light / The hopes and fears
of all the years are met in thee tonight. —Phillips Brooks
- * How much pain have cost us the evils which have never happened!
—Thomas Jefferson

GUA 46, SHENG¹, ADVANCEMENT



Binary 011 000 = 24; Xun below, Kun above

46.X, Overall Image

Within the earth wood grows

Advancement

The noble young one, accordingly, is accepting by nature

Collecting the small things as a way to the noble and great

The young tree slowly crafts itself underground. Invisible, hair-like feelers, sensing the least resistance, wrap and entwine the stones, becoming green shoots and then harder wood. An intelligence presses to exact and build with the smallest available things, each new molecule a little attainable goal to add up into a tree, reaching up for the sunlight. Thus beings add themselves upward, making their flesh out of dust and their wood out of water and wind, slowly improving themselves and their positions with a series of personal bests, going above and beyond their roots. Steady forces adapt and ingrain the true. Wise ones will not disregard the smaller developments.

46.0, Advancement

Most fulfilling

Productive to encounter a mature human being

Do not worry

To go boldly southward* is promising

Where a seed falls and sprouts is seldom much of a choice. Where we might find our various niches may also be somewhat haphazard, but sense and humility help. But next comes the time to make yourself what you might be, to occupy that place with living nerve, to extend and realize a self. This wants some boldness and skill. Wood pushing upwards grows with what is ingrained, it has the direction it needs. Each animal too is born with the right to strive to be the best and the most unequal that it can be. This boldness faces south, with the sun in its face, like the sovereign giving commands. Willful intelligence drives a willing response. We dare to seize our chances. Of course the big, quick, easy success will not be that great of a goal, no more than just wishing for luck, so what we are really asking for here is a lot of humbling work and the wisdom to find and follow the best examples and teachers. And great ends are often a long way away, so there is the question of pace. These will make a distinction between boldness alone and boldness that leads to success. Only the few achieve greatness, but the noble effort to live well is worth a life too.

46.M, Key Words

Ascend, climb, mount, improve, upgrade; to rise above, build up, make up, add up
Ambition, boldness, opportunism, preferment, taking of advantages, surmounting
Developed proficiency, skill, mastery, competence, training, elevation, graduation
Practice, education, edification; accretion, assimilation, constitution, construction
Self-betterment, improvement, personal growth & bests; raising / rising standards
Elevate, promote, overcome; graduated task; paced efforts, measuring of progress

46.G, From the Glossary

sheng1 (to) advance (on, upon), promote, ascend, climb, arise, rise up, rise above, move upward, go up, step up, improve, mount, lift up, accumulate, save; issue forth (s, ed, ing); (a, the) advance, advancement, promotion, improvement, ascent, climb, step, increment (s); a measure of capacity; [to invest in potential energy]

46.T, Tuan Zhuan

The flexible uses the time *to advance*

Adapting and also accepting

The firm (is) central and resonant

This is, accordingly, very *fulfilling*

Productive to encounter a mature human being,

Do not worry:

Own the rewards

The southern expedition (is) promising:

The intentions (are) carried out

46.1, 1st 6, Zhi Gua 11: Tai, Interplay

(Fan Yao 11.1: pull up thatch grass roots, by cluster, expedite)

Well-favored advance

Great opportunity

46.1x *Well-favored advance* (is) *a great opportunity*:

A higher (and) unifying purpose

He begins the push upwards and pursues the objectives he wants. To the surprise of some, he encounters broad welcome instead of resistance. He is offered a hand and leg up. They recognize this up above as the promise of youth and gladly offer their aid. The attitude is the thing. The stones which require the seedling to turn in its path will one day anchor great roots. The young one seizes his day. Selfishness is not itself a bad thing: it only gets its bad name from those who practice it poorly. Sometimes we give best by taking, exalting provider as well as provision. Nobody asked that he do this alone. No rule says you can't make good use of your friends. Thus he takes his gifts and applies them, making excellent use of people he knows. Of course this encouragement grows a little more rare once he surpasses the middle.

46.2, 9 2nd, Zhi Gua 15: Qian, Authenticity

(Fan Yao 15.2: expressing modesty, persistence is promising)

Sincerity precedes the real reward

when **offering the modest spring sacrifice**

Nothing is wrong

46.2x *Nine second's sincerity*

Will find happiness

He asks the divine and the spirits for intercession on his behalf. Not only this, but he also doesn't bring very much to the altar. While he knows that he can do without more than he wants to give up now, he would rather save this for startup and seed for his venture. What kind of modest is this? While folks in the temple in town are offering seed to the lord of the sky this spring, this one is out in the field, reverently planting his seed in the ground. This sort of modest is goal-directed and thoughtful. This modest spring offering will allow for autumn's more generous rites, when time is much better suited to giving and gratitude both. What is sacrificed now will grow no greater, not into bushels of gifts. It's about the next step, not the last, and what really needs doing now. Spring is time to get growing. Spirits want him to do this.

46.3, 9 3rd, Zhi Gua 07: Shi, The Militia

(Fan Yao 07.3: militia likely to transport fatalities, misfortune)

Advancing upon an empty town

46.3x *Advancing upon an empty town:*

(This is) no place for doubts

This certainly seems too good to be true, and maybe a lot like a trap, or what's left of a plague. He and his boldness will have at least one awkward moment this day. In getting to this position, errors of course have been made, and these will tend to make caution a part of believing in luck. The boldness which he must use now, or lose, is not some trait he'll get to use often, but this is a chance to either take firmly in hand or let it slip from his grasp. And let him not ponder long: once rumored, this big chance is gone. Appropriate now has two meanings, and they'll pull him in both directions. The limits here are not obstacles, but of imagination and nerve. Progress here is so easy he feels he is missing some steps. Is this lack of challenge so bad? Perfect the claim first. There'll always be the challenge of becoming worthy enough.

46.4, 6 4th, Zhi Gua* 32: Heng, Continuity

(Fan Yao 32.4: a hunt without game)

The sovereign makes offerings at Split Mountain*

Opportune

Making no mistakes

46.4x *The sovereign makes offerings at Split Mountain:*

Accepting service

He has lived the life of a simple climber and he climbs when his heart says to do so. His fingers and toes are at home in the cracks in the stone. He only wants to better the person he was last week. Distinction is not on his mind. But a rumor now says this has made him the best in the realm. And therefore he takes a call from the king to bear the latest sacrifice all the way up to the sacred peak. His fortune is deserved. He began with the basics and ascended from there, with a true dedication, one step at a time. Honor, much like happiness, does not need to be a goal. Maybe these are not meant to be goals, but serve us best as consequents, reaffirming our true paths. To seek honor first might be more than backwards, if eyes on the prize are not on the climb as well. His purpose can now take another step up, if it can rise above this.

46.5, 6 5th, Zhi Gua 48: Jing, The Well

(Fan Yao 48.5: the well has a clear, cold spring to drink from)

Persistence is promising

Advance is by steps

46.5x *Persistence (is) promising (in) advancing by steps:*

A well-earned objective

Each of the steps that he takes now, as he makes his way towards the top, might still take a similar effort. But each step now seems richer with meaning as the aims are nearly fulfilled. The toehold has more implications at the edge of the cliff or a shaft than it does in our steps on the road to the market. It might be enough to make one giddy and heedless. One may want to leap over, skip steps or jump to conclusions. But the way to success will double up on respect for the steps taken one at a time, like manageable little bites for the feet. Climbing invests in our energy's potential. Each step is a place to rest and hold gains. We build our reputations thus, gaining the greater access and vistas, as well as more to lose. The local alpine porter paces himself for the journey, and keeps enough in reserve for various ways back down.

46.6, Top 6, Zhi Gua 18: Gu, Detoxifying

(Fan Yao 18.6: not serving sovereign or noble, higher worth)

Blind ascent

Advantage in not relaxing that resolve

46.6x *Blind ascent to the top:*

Expending instead of accruing

He drives himself hard in his climbing. This ascent has been done in the daylight, but at night his ambition is literally blind. The extraneous thoughts and perceptions are shed up here as useless weight, and what survives this ordeal will no doubt be fit, and tested right at the edge. How far life can move up is not a known quantity yet, and this will drive life up, into these altered states. Sometimes a whole new being or species is only one of its steps. But the rapture and challenge of such an exaltation will carry no heavy old goals. And perhaps some things will need to be lost up here. Perhaps this pushes us upwards: to lose the stuff that's not needed. This is what is conquered, transcended and left behind. Someone who thinks to have conquered the summit can't even get over an inferior delusion. This is the blindness to watch for.

46, Dimensions

pang tong gua (opposite): 25, Wu Wang, Without Pretense
qian gua (inverse): 45, Cui, Collectedness
jiao gua (reverse): 20, Guan, Perspective
hu gua (nuclear): 54, Gui Mei, Little Sister's Marriage
shi er di zhi (12 branches): Xun-Zhen Family

46, Notes

- * 46.0 The direction faced when giving orders or assuming command.
- * 46.4 Mount Qi, or Split Mountain, was the site of the Zhou dynasty ancestral shrine. Beside it was the homeland of the Zhou family ancestors. This is a *zhi* Gua reference (Gua 32: Heng, Continuity). Success is a function of alignment and consistency with the momentum of one's past, or one's experience and expertise.

46, Wai Guang

- * Qabalah: Hod in Assiah
- * Tarot: Eight of Pentacles
- * Astrology: Mercury in Earth

46, Quotations

- * Whatever you can do, or dream you can - begin it.
Boldness has genius, power and magic in it. — Goethe
- * The safest opportunity for the average man to seize is hard work.
— Arthur Brisbane
- * The world was always yours; you would not take it. — Archibald MacLeish
- * A wise man will make more opportunities than he finds. — Francis Bacon
- * What is work? And what is not work? are questions that perplex the wisest of men. — *The Bhagavad Gita*
- * Let us reverse the values: All fitness the result of fortunate organization, all freedom the result of fitness. — Nietzsche, *WTP*
- * Chance favors the prepared mind. — Louis Pasteur
- * I have always believed, and I still believe, that whatever good or bad fortune may come our way we can always give it meaning and transform it into something of value. — Hermann Hesse

GUA 47, KUN4, EXHAUSTION



Binary 010 110 = 22; Kan below, Dui above

47.X, Overall Image

A lake without water

Exhaustion

The noble young one, accordingly,

invokes a higher purpose to carry out intentions

The lake drains into the deep, the tide goes out, the living powers ebb. There is little left to enjoy but smelly fish and slimy mud and those slippery and thorny personal truths, biting each other and making those sucking sounds. Joy is in serious trouble and gratitude seems to be too hard to find. Even the wise ones can suffer these ebbs. The exhausted sage is reminded that, to follow his will so completely, he risks both his life and his sanity. He wants to rejoice but is empty. One dream or one drive is all he has juice for. But where he finds his resources discharged, he may yet reach for resources not his own. And when caught in quicksand or mud, floating is best.

47.0, Exhaustion

“Fulfillment”

“Persistence”

For the mature human being, a promise,

Not a mistake

But having the words is not the conviction

It seems only human to drape our stranger mysteries in gothic and romantic veils, but the foolish and the fatigued will invest the witch moon with too much mystique. When the tides go out or power recedes, once happy people moan about falseness and vanishing meaning, denying their lives with their words or bewailing that all the world is null and refuted. Things from these dark, pre-verbal depths are given new voices, even dark fears about one's own light. The power to rule them goes out with the tide. The sage, not unknown in this world, is exhausted in times of exhaustion, but he feels no bitterness, makes no speeches and speaks no promises that he hasn't the power to keep. He learns how to call upon primeval powers to float himself up and out of this muck. The greater part of this burden is just simple self-indulgence. Ill-will, resentment, rancor and enmity will all try to look like truth, though the truths needed now are things that will lift against gravity, and lots more fresh, clean water. Nothing is solid here, there is no core of firmness to speak to or from. Words keep changing their meanings. But at least the water pools first in the deeper depressions.

47.M, Key Words

Surrounded, afflicted, beset, distressed, trapped, oppressed, cramped, hemmed in
Hard pressed, squeezed; feeling defeated; running on reserves, vapors and fumes
Victimized, bothered, disheartened, wretched, depleted, fatigued, weary, used up
Lowest ebbs, dregs, being drained, spent; futility, pessimism, nihilism, suffering
Depression; using the last ounce, getting the spirit back, lightening up, enduring
Melancholy, delirium, illusion, despond, swamp gas visions, wits end, emptiness

47.G, From the Glossary

kun4 (a, the) affliction, oppression, extremity, distress, exhaustion, entanglement,
fatigue, anxiety; (to be) distressed, afflicted, beset, oppressed, surrounded, beaten,
impoverished, diminished, belabored, bothered, disheartened, exhausted, fatigued,
tired (out), vexed, trapped, besieged, surrounded, confined, entangled, pressured,
constrained, hard pressed, pinned down, penned in, squeezed, enclosed, (nearly)
defeated (by, in, with); extreme; (to) obstruct, distress, exhaust (s, ed, ing)

47.T, Tuan Zhuan

Exhaustion

The firm (is) covered over

To risk leads to satisfaction

(To be) beset and still not lose that which is *fulfilling*

One who is truly a noble young one attains this

Persistence (is) the mature human being's promise:

By way of the firmness within

There will be words but no assurance:

To value the oral leads to exhaustion

47.1, 1st 6, Zhi Gua 58: Dui, Satisfaction

(Fan Yao 58.1: responsive joy, promising)

With bottom belabored by a wooden cane

Going into the valley of gloom

For three years not seen face to face

47.1x *Going into the valley of gloom:*

The gloom has no vision

He gets himself spanked. He gets his butt whipped. This has really only hurt him the first time, the time that it actually happened. But now he plays the scene over and over again in his mind and the sentiment turns to resentment. The negative feedback loops him back onto himself, beginning a cycle of darkened mood that could last for the next three years. Such feelings do not know time, other than always and never. This valley of gloom is one deep depression, one truly great rut, surrounded on all three sides by high, insurmountable walls. As long as his attention is here, his back will be turned to the water's way out of the valley. Maybe he just wants to be beaten, or to be a beaten down soul. Maybe he secretly thinks that he deserves this, over and over again. How hard can turning around be? It is three years of this kind of effort.

47.2, 9 2nd, Zhi Gua 45: Cui, Collectedness

(Fan Yao 45.2: drawn to the promising, sincerity before reward)

Oppressed before wine and food

Scarlet-sashed nobles arrive with direction

Worthwhile and productive to offer up a sacrifice

Initiative seems foreboding

But this avoids mistakes

47.2x *Oppressed before wine (and) food:*

Balance will have (its) rewards

He slouches at the feast, surrounded by good meat and drink, poking at his food. The nobles rush in on a mission, looking for help, offering great rewards for small favors, but the weary one lets them pass by unheeded. Maybe the wealth and good fortune would mess up his life. This may have been the answer he wasn't seeking, the chance to get himself snagged on something that was in motion, but the way out comes and then goes, and it's likely that they will only bother him once. The thing with the food set before him is that it's fuel. If he only could work up an appetite and sacrifice some of this stuff to his higher purpose. Or maybe he could sacrifice some of his losses and poor expectations. Jaded and sated mean having too much. How does he now have so little? Maybe starving himself is his way to grow hungry.

47.3, 6 3rd, Zhu Gua 28: Da Guo, Greatness in Excess

(Fan Yao 28.3: the ridgepole is deformed, ominous)

Oppressed by stones

Grasping at thorny brambles

Going into his house

But not seeing his wife

Unfortunate

47.3x Grasping at thorny brambles:

Relying on the firm

* *Going into his house*

But not seeing his wife:

Not a happy omen

Does it give him that special feeling to have the world turn against him? His dark dispirit paints frowns on the stones. He fancies them cold to the touch and uncaring, weighing him down, rumbling and grinding and coming to crush and oppress him. He goes to great lengths to prove they will not support him. Hard-pressed between walls closing in, he denies himself even a handhold. Girding his loins with thistles, crowning himself with thorns, he will not need to look far for a cause to complain. Why not a hair shirt as well? At some time not so long ago, he even had a good wife, who waited for him to come home. Maybe she just grew tired and left, maybe she is just hiding until this phase of his passes. He may even consult us again, until he gets some even worse news, or until he can misrepresent something a little more cheerful.

47.4, 9 4th, Zhi Gua 29: Kan, Exposure

(Fan Yao 29.4: necessities handed expediently through the window)

Approaching slowly and gravely

Oppressed inside a gilded chariot

But this **embarrassment will find an outcome**

47.4x Approaching slowly (and) gravely:

The purpose remains subordinate

* Although less than properly positioned

There will be support

It exhausts him to handle his fine, gilded chariot. Perhaps he even feels as though he pulls the thing himself, still with the brakes on, of course, and yet all that he really needs to do is think a little and steer. If this lack of abundant energy were really the problem he wants it to seem, he could find a less transparent ruse. The slow-motion effort is far more exhausting than a far more exuberant pace, and this could take him four times as long just thinking and steering too much. He would even save energy if he just got out and crawled. Many responsible things remain to be done, so many plans that might fail. If he only had fewer friends he could count on. An end will be attained, but at embarrassing speed, with costs in horses and brakes. Good thing his horses don't bite. Do we even ask him why? What is he afraid of, or guilty about?

47.5, 9 5th, Zhi Gua 40: Jie, Release

(Fan Yao 40.5: noble in bondage still holds freedom, promise)

Nose cut off, feet cut off

Oppressed by rouge-sashed ministers

And then gradually finding relief

Worthwhile and productive to sacrifice this sacrifice

47.5x *Nose cut off, feet cut off:*

The purpose is still not gained

* *And then gradually finding relief:*

Due to the center's (being) straightforward

* *Worthwhile (and) productive to sacrifice (this) sacrifice:*

To suffer happiness

He is humbled by his own high position and tired out by his duties. His ministers do their best: they haunt his nights and oppress his days. They bathe him in tepid water and dress him up in special uniforms. They force him to walk to the altar and make his libations and offerings. What more could he sacrifice for them? They've even taken his nose and his feet. What is a poor sovereign to do here? What a fate for a great potentate! All the ministers get for their efforts is purple in their knees. But they always bow with such menace. This way is not working out well. Things are too circumscribed. Maybe he thinks he gives up too much for his people - but really he might just be thinking too much. Maybe he could give up these thoughts about sacrifice. The tepid baths could go too: maybe a deep tub with plenty of ice.

47.6, Top 6, Zhi Gua 06: Song, Contention

(Fan Yao 06.6: winner is stripped of honor three times by noon)

Oppressed by creepers and vines

Proceeding unsteadily and awkwardly

Uttering "movement is regret"

To own the regrets and go boldly forward is promising

47.6x *Oppressed by creeping vines:*

A less than proper response

* *(If) movement (is) regret, have the regrets:*

A promising move

Haunted and oppressed by mist and creeping vines, spooked and all tangled up in the futility of it all, it seems he tried to live and learn, but may have learned it wrong. Although one may be expected to regret actions past, it seems pretty silly to begin by regretting the future. It is also expected that dreams and fantasies fail. But these can fail and flop in the mind and end there and not make a mess in the world. That is what much of the brain is made for. Ghosts belong in the past. When they come at us from the future, something is turned around. Regret and remorse are supposed to only look backwards. Anxiety gropes for ways to account for their presence, like bad dreams make up monsters and demons. Paralysis will not get him out of this trouble. When the sorcerer gets hold of such things he has them spy or run errands.

47, Dimensions

pang tong gua (opposite): 22, Bi, Adornment

qian gua (inverse): 48, Jing, The Well

jiao gua (reverse): 60, Jie, Boundaries

hu gua (nuclear): 37, Jia Ren, Family Members

shi er di zhi (12 branches): Gen-Dui Family

47, Wai Guang

* Qabalah: *Qoph*; Path between Yesod and Netzach (Trad: Mk-Nt)

* Tarot: The Moon (Low tide)

* Astrology: Twelfth House, Mutable Water, Pisces

47, Quotations

* Pain, indolence, sterility, endless ennui also have their lessons for you, if you are great. —Emerson

* Sadness is almost never anything but a form of fatigue. —Andre Gide

* Much of your pain is self-chosen. It is the bitter potion by which the physician within you heals your sick self. —Kahlil Gibran

* And spring brought me the idiot's frightful laughter.

—Rimbaud, *A Season in Hell*

* And if there come unto them tender emotions, then do the poets always think that nature herself is in love with them; And that she stealeth to their ear to whisper secrets to it, and amorous flatteries; ... Some sensation of voluptuousness, some sensation of tedium ... they all muddle up their water, that it may seem to be deep.

—Nietzsche, *TSZ #39*

* When we are tired, we are attacked by ideas we conquered long ago.

—Nietzsche

* Oh lonesome's a bad place / To get crowded into. —Kenneth Patchen

GUA 48, JING³, THE WELL



Binary 011 010 = 26; Xun below, Kan above

48.X, Overall Image

Above the wood there is water

The well

The noble young one, accordingly,

labors for the people to encourage cooperation

Depth by design, and resource by way of resourcefulness. We penetrate this water in order to raise the water. The human clans gather and settle around these common sources, and through the common effort the village becomes an oasis. The resources that we share, the ways that we have adapted, the last few million years, the genetics of cooperation, our humanity itself: these give us ways to reach into ourselves and our fellows and draw out our best. But we also forget to use these things we share. We take them for granted. We forget to maintain them. Wise ones draw the people out, to demonstrate the uses of these resources, to refresh the shared understanding.

48.0, The Well

Rearranging the town does not change the well

Neither losing nor gaining,

Whether leaving or arriving, the well is the well

To nearly reach

But then to fall short with the well rope

Or to damage its bucket

Is disappointing

The undercurrents and aquifers date to the ancient times. We became who we are when we learned how to access and share them, to reach down deep, into the nature of the one life we live. The commons are things which we've gathered around. They do not come to us. The well, like the bucket, the root or the book, are such enduring devices by virtue of their having only one moving part: a living creature who does all of the work, to draw upon their resources and to keep the sources in working repair. What we are able to draw out and take away from these centers is a function of our reach and our grasp, our understandings and comprehensions, our buckets and our ropes, our memories and our new questions. The sources stay available, but the well, not unlike an oracle, is a really lazy device: it will not force its waters, it will not roam around spewing out wisdom. When time has taken a toll, someone with appendages will need to repair it. But it will not make any effort at showing its gratitude. Its user must take up the task and go for the water, not for the forms. The town may change, but the well does not go roving about. Our humanity abides, regardless of cultures.

48.M, Key Words

Source, plenum, spring, cistern, fountain, tap, pools; center, hub, nucleus, nexus
Meeting place, commons; common ground, sources and pools; interdependence
Basic service & maintenance; utility taken for granted, maintaining links to source
Basic needs, truths, constants; replenishment, providence; be accessible, available
Resourcefulness, resources at your disposal, getting to plenty; there to draw upon
Developing character around deeper core; self-sufficiency, -reliance, -cultivation

48.G, From the Glossary

jing3 (a, the) well, source, wellspring, nucleus, mine, center of social activity,
constant; (a, the) well's; a system of 8 private fields around a center or commons

48.T, Tuan Zhuan

To penetrate beneath the water and so bring up the water

(Is) the well

The well provides, and yet will not be exhausted

Rearranging the town does not change the well:

Since this (is) using a constancy within

To nearly reach, but then to fall short (with) the well rope

(Is) to fall short of bringing up results

To damage its bucket:

This indeed leads to disappointment

48.1, 1st 6, Zhi Gua 05: Xu, Anticipation

(Fan Yao 05.1: waiting on the outskirts, using what endures)

The well's mud is not consumed

An ancient well with nothing to take

48.1x *The well's mud is not consumed:*

(It is) at bottom

* *An ancient well with nothing to take:*

In time, forsaken

This drought is not helping this old well's reputation. The things that one finds in the well when it's this far down are better left unthought of. Between centuries and decades of slowly silting up, and passing cultures drawing the aquifer down, time is taking its toll on this venerable, old source, although it still endures deeper cycles than monthly rain and shine. Of course it will stay in its place, and not go to where it looks best. Time may not care what happens to the well, but it cannot be blamed for abuse. When the birds and frogs go elsewhere for water, it might be time to re-dig. Lots of questions might be asked here, about what might have gone wrong, but the answers all point one direction: there is no better time than a drought to make repairs on a well, to muck it out and dig it deeper. Time doesn't care, but in time, we must.

48.2, 9 2nd, Zhi Gua 39: Jian, Impasse

(Fan Yao 39.2: minister set back, interrupted, not one's cause)

The well is down low: shoot at the fish

The bucket is damaged and leaking

48.2x *The well (is) down low: shoot at the fish:*

Nothing to offer

It's a low-down and dirty shame, that's what it is, degenerate and pitiful. Something so central as the source of refreshment is dying of pure neglect. This is not a fault of the time, although time bore helpless witness as apathy grew and distractions up on the surface of things took over with their own importance. As a resource, he has let himself go, and friends don't enjoy coming around: he just isn't refreshing enough. And these same friends could help rebuild his well. The good life has infrastructure: it wants a longer vision, beyond the shortsighted concerns, or beyond just one stage of life. At least the fish here indicate adequate water: the potential seems to be there. But this impasse will only be broken one way: a new beginning will need to be made alone. He must first become a little more worthy. Someone will need to take charge.

48.3, 9 3rd, Zhi Gua 29: Kan, Exposure

(Fan Yao 29.3: coming, going, canyons, ledge is also headrest)

The well has been cleaned, but nothing is consumed

Causing our hearts' sorrow

It is suitable and available to draw from

Were the sovereign made aware,

all might receive of this abundance

48.3x *The well (is merely) turbid, (but) nothing (is) consumed:*

Passing in sorrow

** Seek the sovereign's enlightenment:*

To receive the abundance

Here is a clean, deep well, full of clear, cold water, but nobody's stopping to drink. Maybe the newly-cleaned well looks like it hasn't been tested and proven by time. Maybe it just has no reputation to go on ahead of it yet. Maybe the people are kept unaware by rumors and superstitions - about toads and the other slippery things that dwell in darker depths. Maybe it's still a little unsettled, more turbid than toxic, and just needs someone to get some flow going. At least the flow of information could use a little assist. Unappreciated value is not really value yet: the diamonds hiding deep in the dirt are just rocks. We cannot rely on the well to proselytize for itself. Something is offered but not being taken, an able person is not yet acknowledged. Is this water not expensive enough? They'll drink better water who treasure it more.

48.4, 6 4th, Zhi Gua 28: Da Guo, Greatness in Excess

(Fan Yao 28.4: ridgepole holds up, to take more, deficiency)

The well is being relined

Nothing is wrong

48.4x *The well's relining is not a mistake:*

Renovating the well

Good stewards set aside a time for posterity, to be worthier founders and ancestors. The well is now closed for repairs, shut down and torn apart, being newly relined in stone and tile. Today it is just a wound, just a crude hole in the ground, useless and muddy and ugly. Old forms and structures lie scattered around. But this is one full step beyond its decay, and many beyond the first digging. If these workers can be steady and careful they'll merit as much respect as they give. If they can take even longer, to do it better than right, the well will become an ancestral shrine. But if they weary of the work, they'll leave an inferior legacy. The heirs will have to start over, muttering, thinking less of the ancestors, remembering them as shortsighted slobs. The well-built character serves future generations. This is a way of paying our rent.

48.5, 9 5th, Zhi Gua 46: Sheng, Advancement

(Fan Yao 46.5: persistence is promising, advance is by steps)

The well has a clear, cold spring to drink from

48.5x *The cold spring holds refreshment:*

In the center (and) correct

This well-made well springs a big leak in the bottom. It's about as good as it gets. This certainly was a hole worth throwing some riches down into. Time was taken to do it correctly, care was found to find the right place and patience was there to dig the extra depth, with every tedious hodful of earth and every stone carefully placed. Now they'll have this cold, clear water to drink for the rest of their stay on the land. Even the old timers and the locals are stunned. The water is so clear and clean that the frogs get edgy and leave. It also explains all those old prayer beads they found, with glyphs of the dead being brought back to life. There can be no question now: if this is about someone's life, some difficult times might well be over. The water, the *anima mundi*, will be there to refresh and serve all who'll remember it's there.

48.6, Top 6, Zhi Gua 57: Xun, Adaptation

(Fan Yao 57.6: subtleties under the bed, losing valuables, axe)

As the well comes in, do not cover

Being true is most promising

48.6x *Outstanding promise at the top:*

A great outcome

He thinks to dig a small well for himself, so he calls in a stranger to divine the right place. The well has come in, and then some. Now his big problem is keeping the lid on his well from floating away. He will need no rope or bucket. He has already built several duck ponds. The neighbors take what they can. But still he has a small brook left over. The thing just keeps refilling itself and the water just keeps getting cleaner. There are times in this life when giving freely isn't just charity, when indiscriminate might be appropriate, when closure might not be a good thing, when compassion for all living things needs to be spread around. The well does not choose: it will serve a sage or a tyrant, a resident or a wanderer, peasants and sovereigns alike. To keep the lid on will only detract from the taste. We wish you well. Now give yourself away.

48, Dimensions

pang tong gua (opposite): 21, Shi He, Biting Through
qian gua (inverse): 47, Kun, Exhaustion
jiao gua (reverse): 59, Huan, Scattering
hu gua (nuclear): 38, Kui, Estrangement
shi er di zhi (12 branches): Xun-Zhen Family

48, Wai Guang

- * Qabalah: Hod in Briah
- * Tarot: Eight of Cups
- * Astrology: Mercury in Water

48, Quotations

- * The gods help them who help themselves. —Aesop
- * Enough is as good as a feast. —Joshua Sylvester
- * It never occurs to fools that merit and good fortune are closely united.
—Goethe
- * Mahomet called the hill to come to him again and again; and when it stood still, he was never a whit abashed, but said, “If the hill will not come to Mahomet, Mahomet will go to the hill.” —quoted by Francis Bacon, “Boldness”
- * The well of Providence is deep. It’s the buckets we bring to it that are small.
—Mary Webb
- * Everything I am / I draw from you
Battered old bucket / Dipping in your well. —Rumi
- * Lessons are not given. They are taken. —Cesare Pavese
- * Fortunate indeed is the man who takes exactly the right measure of himself, and holds a just balance between what he can acquire and what he can use.
—Peter Mere Latham

GUA 49, GE2, SEASONAL CHANGE



Binary 101 110 = 46; Li below, Dui above

49.X, Overall Image

There is fire in the lake

Seasonal change

**The noble young one, accordingly,
organizes the calendar and clarifies the time**

The noonday flame of the summer solstice sun penetrates deep in the lake, warming the water and setting the changes in motion. The next season comes upon us, just as we have begun to adapt to the last one. Time turns this world around, in continuous revolution, but succession proceeds in discernible stages. The turning of planets and stars will come first. Seasons lag six weeks behind, as the mass of this earth warms up and cools off more slowly. This might leave the unknowing always behind the times and looking for clues as to why things are changing so strangely. Clarification of time can help us to get ahead of ourselves, and sometimes caught up to the world.

49.0, Seasonal Change

Complete the day and then be sure

Supreme fulfillment is worth persistence

Regrets pass

It begins to grow uncomfortably warm inside last winter's coat. The old is finished with its day: last season's pelts, callused old hides, cocoons and even great nations. Security in changing times is to know how securely time changes, knowing where the world has gone by learning how to read the signs. The clockworks of heaven is no toy to play with. We imagine it as our timepiece but cannot decide if it moves too slow or too fast. Just when we figure this out, and make our stable adjustments, the world moves into next season. We confuse the fresh with the antiquated. Sometimes we're seen destroying ourselves when insecurity threatens. To move change along among ourselves needs both tact and timing: belief only follows achievements, and human denial is a powerful thing. The old will not learn to yield to a process soon to replace it. A government will not be open enough to experiment with new forms. Every new generation owes itself one revolution, to break contracts it never made. The old hides are thrown off, we let our insides out, and the light bathes and cleans our feelings. A complete human being airs out the house, runs naked into the lake.

49.M, Key Words

Strip, shed skin or fur, lay bare, molt, cast off, unveil, disburden; summer clothes
Rawhide, leather, encrustations, shells; protective coverings, restraints, precedents
Protective membranes dated, outmoded, no longer needed; calluses & callousness
Obsolescence, anachronism, aging institutions; things resisting change superseded
Change, renewal, overthrow, overturn, turnaround, revolution; reform, unburden
Divestment, revisions, re-envisionings, renovations, metamorphosis, outgrowing

49.G, From the Glossary

ge2 (to) change, alter, transform, degrade, take away, supersede, set aside, reform, replace, modify, amend, renovate, renew, revolve, change seasons, molt, shed (skin), have (had) enough, divest, strip, flay, peel, get rid of, cast off, eliminate, revolt, break with past, overthrow; (a, the) changing (of), revolution, seasonal change, animal hide, rawhide, skin, leather (not fur, implies hair removed); of change

49.T, Tuan Zhuan

Seasonal change

Water (and) fire subdue each other

Two women dwell together

(But) their aims are not mutual gain

So this is called *seasonal change*

Complete the day and then be sure:

Change and then believe in it

Refinement (and) clarity behind satisfaction

Great *fulfillment* (is) according to correctness

Change is then appropriate

One's *regrets* then *pass*

Heaven (and) earth *change* and so the four seasons are fulfilled

Tang and Wu *changed* the mandates

Complying with heaven while resonating with humanity

Seasonal change's opportune timing (is) very important now!

49.1, 1st 9, Zhi Gua 31: Xian, Reciprocity

(Fan Yao 31.1: persuaded in one's big toe)

Wrapped with golden rawhide

49.1x *Wrapped with golden rawhide:*

Not suited to taking action

Like nearly everyone else, he still wears his golden ruminant suit and conforms to the ways of his herd, bound to earlier times, restrained by collective uncertainties. He tries to be docile, and grazes wherever he's led. But the summer sun rises high in the sky. His hide begins to feel wrong and the skin starts to tighten. He might still conform on the outside; inside he sweats and grows itchy, far too annoyed to sit and chew cud in the shade, furious at those who set fashions and trends. Like the time, he is getting ripe under there. To divest himself of this ill-suited nonsense is not a pleasant choice either, though even the slowest of cattle are starting to rub the fence. His hidebound behavior and morals are set against reform, without room to wiggle, as rawhide will harden into its shape. Meanwhile the rebels all get to wear loincloths.

49.2, 6 2nd, Zhi Gua 43: Guai, Decisiveness

(Fan Yao 43.2: frightened outcries, not a night for battle)

Complete the day and then change arrives

To expedite is promising

Not a mistake

49.2x *Complete the day (and) change arrives:*

Taking steps earns due reward

Belief will follow attainment, as the summer will follow the solstice. People take time in catching up to the present. One who might be a star-gazer, or calendar maker at heart, will find it a little too easy to come back to earth three hundred years too soon. Visions of the better tomorrows are not shared by many today. So why stand on the corner now to share the good news with the people, or march boldly into the streets to be swept along with one's comrades in earnest and timely rebellion? Visionaries have lonelier lives than this, until they can refocus themselves to attend to the great beginnings, and hundreds of lifetimes of patience. The stones will grow legs and go dancing about before humans will welcome the changes. Thus we wait until we can point to the day when the old starts falling apart: it's time for alertness, not certainty.

49.3, 9 3rd, Zhi Gua 17: Sui, Following

(Fan Yao 17.3: bound to mature one, give up child for attainment)

To expedite has pitfalls

Commitment is difficult

When talk of change has circled three times

Then be sure

49.3x (*When*) *change* (is) *discussed three times all around:*

Given that, where is this?*

It is not a bad thing that our cultures resist the latest hypotheses. To prove means to put to the test. If this new thing to come along were unmistakably true, it might not be so new - or the one to conceive it, so special. Theorized plans for global events will not find ready support until tested in village and province. The sage might have a plan, but he nurses the thing a while longer, collecting early data, filling in blanks and holes in the theory, waiting for critical mass, even for two more prodigies to also invent the idea. And then he might step up just to ask for a place in the background, to watch how the plan works for leaders. The world's pulse is taken first, and then action is timed to be resonant. Let someone else begin it: their echoes will tell of the timing. Then these ideas and plans grow like life, first from their roots and seeds.

49.4, 9 4th, Zhi Gua 63: Ji Ji, Already Complete

(Fan Yao 63.4: silk jacket will wear to rags, on guard all day)

Regrets pass

Stay confident

Change the mandate

Promising

49.4x *Changing the mandate* holds *promise:*

Believe in the purpose

He offers up his unheard of proposals, and suddenly nobody's laughs. Being in the right place and time now, the decadent past is nearly revolting enough to them all. The truly great revolutions are the earth around its axis, and all this around the sun. All the best coups are bloodless. They'll call for the inevitable, the moment it comes due. The critical masses are ready, they'll cheer and pledge their support. Now all of those uncounted hands start to nudge the details into their places. The school, or the church, or the state which has outlived its useful lifetime is ripe for its reinvention. One creates with the least resistance now, while the world wants to turn in this way. But there may be reasons to make this more sweeping, to get more changes made. By next year things will be settled again: more change might again be much feared.

49.5, 9 5th, Zhi Gua 55: Feng, Abundance

(Fan Yao 55.5: a pattern emerges, rewards and commendations)

A mature human being's tiger transformation

Even before divining, be sure

49.5x *The mature human being's tiger transformation:*

This one's style (is) evident

The tiger molts boldly. His colors and stripes will leap straight into your mind, like sunlight and night, not needing any translation. The tiger does not need to seek out the oracle to ask about his timing, or run to find the shaman to read him the omens and signs. He does not need to worry if others will believe him. His gold and black will speak to the dimmest of wits. Strength is in evidence, explicit, lucid and ordered. The mandate is only a thousand words long now, new laws and guidelines are still crisp and clear: lawyers have not got to them yet, so they serve no hidden agendas. Changes are made by their author, and so they are made with authority. Our highest standards and clearest guiding principles are not pushed to the forefront of change by the masses. A cogent, commanding presence, even a hero, must carry them there.

49.6, Top 6, Zhi Gua 13: Tong Ren, Fellowship With Others

(Fan Yao 13.6: fellowship with others on frontier, no regrets)

A noble young one's leopard transformation

Ordinary people merely change masks

To expedite has pitfalls

To abide in persistence is promising

49.6x *The noble young one's leopard transformation:*

This one's style (is rich in) subtlety

* *Ordinary people (merely) change masks:*

Submitting in order to follow a *noble*

The leopard molts slowly and softly, his spots changing nuance by nuance, with a delicate sort of grace. But under this beauty is substance, not glamour: his changes go all the way through. Behind the soft smile are those sharp and dangerous teeth. This is beauty which speaks of a long line of big cats who did well enough in the toughest of times. This cat can just purr through these changes. Nobility shows to those who have need to see it and lesser beasts are content to just molt in the face, or approach wearing masks, averting their eyes, and trying not to make startled or jumpy movements. His inferiors will maneuver for whatever privilege and position remains, changing in loyalties and allegiances, according to where they would settle. The alphas of the group are still subject to change, only they'll make better subjects.

49, Dimensions

pang tong gua (opposite): 04, Meng, Inexperience
qian gua (inverse): 50, Ding, The Cauldron
jiao gua (reverse): 38, Kui, Estrangement
hu gua (nuclear): 44, Gou, Dissipation
shi er di zhi (12 branches): Kan-Li Family

49, Notes

* 49.3x In other words, why not wait at the destination instead of going in circles?

49, Wai Guang

- * Qabalah: *Hheth*; Path between Yesod and Tipareth (Trad: Gb-Bn)
- * Tarot: The Chariot (Summer solstice)
- * Astrology: Fourth House, Cardinal Fire, Cancer

49, Quotations

- * Time and I, against any two. — Spanish proverb
- * Almost in the cradle are we apportioned with heavy words and worths: “good and evil” - so calleth itself this dowry. For the sake of it we are forgiven for living And we we bear loyally what is apportioned unto us, on hard shoulders, over rugged mountains. And when we sweat, then do people say to us: “Yea, life is hard to bear!” But man himself only is hard to bear. The reason thereof is that he carrieth too many extraneous things on his shoulders. Like the camel kneeleth he down, and letteth himself be well-laden Then seemeth life to him a desert.
— Nietzsche, *TSZ*
- * Those who make peaceful revolutions impossible will make violent revolutions inevitable. — J. F. Kennedy
- * Ah, but I was so much older then, I’m younger than that now. — Bob Dylan
- * An invasion of armies can be resisted, but not an idea whose time has come.
— Victor Hugo
- * Trying to determine what is going on in the world by reading newspapers is like trying to tell the time by watching the second hand of a clock. — Ben Hecht

GUA 50, DING³, THE CAULDRON



Binary 011 101 = 29; Xun below, Li above

50.X, Overall Image

Over the wood is a flame

The cauldron

**The noble young one applies principles of positioning
to manifest higher purpose**

As wood and wind feed the flame from below, the dumb log turns itself back into sunshine. Tending the flame is the alchemist, who has set things up to put heat and light to higher new uses. Positioned above the flame sits the cauldron. By formula and recipe, the raw stuff comes together, to converge in expected results, the higher purpose and principles to which these changes are offered. The wise are attempting to create a higher culture, by nourishing health and excellence, nobility and an ethic. The shamans, with potions and medicines, create the changes in their altered states. Knowledge as science applied must regard the present, but this will serve a purpose.

50.0, The Cauldron

The most promising offering

The sovereign would rather rule a more highly developed culture. To this end, he can use his position, and what he knows about science, to nourish and bring out the best that is in his people. The sage tends the flame and the cauldron to secure the success of the offering. The formula that early alchemists looked for was at work beneath their crucibles the whole time they sought it above. They merely needed to make the analogy live, to apply it in broader ways. For the chef, as well, who would nourish humanity's promise: the first things he needs are fuel, a good draft of air and some sparks. And next, a place dedicated to change, raw spicy stuff and good appetites. The alchemy serves higher purpose and powers, the leadenness of our being turns into gold, into a life to which we give value; the belly turns food into light, a stew is transformed to serenity, courage and wisdom. Delightful aromas entice the spirits to help us. So what is sacrificed here, besides a few logs, and these basic ingredients, submitted for transformation? To sacrifice does not mean to lose things: it means to make them sacred. Thus the past is made sacred here, redeemed for a higher value.

50.M, Key Words

Crucible, tripod, a sacrificial cooking vessel; consecrated or dedicated offerings
Dedicated change, change by design, science as art; applied heat and knowledge
Refinement, sublimation, purification, alchemy, the great work of transformation
Symbol of dynastic foundation & creative power; nourishment of ability, nobility
Pragmatic utility, specific utility; excellence by design, instrumentality, formulae
Realizing potential in raw material, social engineering, creation of higher culture

50.G, From the Glossary

ding3 (a, the) cauldron, sacrificial vessel, tripod, *ding* vessel, crucible, (consecrated, dedicated) transformation; [alchemy]; (a, the) cauldron's

50.T, Tuan Zhuan

The cauldron

(is) a model

With wood submitted to flame

The offerings (are) transformed

The wise ones (are) *fulfilled* with offerings to the highest divinity

And (there is) great *fulfillment* (in) nourishing wisdom (and) excellence

Reaching in with ears (and) eyes, quickening (and) clarifying

The flexible advances with elevated conduct

Gaining the center and resonating with the firm

And so this is, accordingly, *supreme fulfillment*

50.1, 1st 6, Zhi Gua 14: Da You, Big Domain

(Fan Yao 14.1: no deal with harm, to never be wrong is hard)

A cauldron with upended feet

Worthwhile to expel the stagnating

Accepting a concubine for the sake of her child

Is without blame

50.1x *A cauldron (with) upended feet:*

As yet nothing improper

* *Worthwhile to expel the stagnating:*

In order to attend to (what is) valued

It might be a matter of principle to adhere to things as they are, for loyalty's sake, or abide by promises made at some earlier time. But when this comes to alchemy, and service to higher purposes, what stays fixed in time is the log or the lead, and neither of these is the outcome desired. The cauldron might be filled with hot food, but if the food is no longer good, the cauldron should be overturned. A noble might have a faithful wife by his side, but if she cannot give him heirs, the concubine can. The cauldron transforms the old, makes it entirely new, but blame sees only the past. The hope of transformation, indeed, the hope for our future, might lie opposed to a truth which is static or ritual. When it does, a better future can rightly be thought to come first, and the means which might be questioned today be justified tomorrow.

50.2, 9 2nd, Zhi Gua 56: Lu, The Wanderer

(Fan Yao 56.2: coming to camp, cherishing resources, get helper)

The cauldron holds substance

Our counterparts have anxieties

This is not in our scope of pursuits

Promising

50.2x *The cauldron holds substance:*

Be mindful of function here

* *Our counterparts hold anxieties:*

In the end, no reproach

The nobleman on his journey is careful where he stays. His cauldron is small, but sufficient, his meal, sustaining and hot, and his flame is nearly concealed. Having learned to do more with less, good meals are the least of his worries. He will simply meet his needs in the order in which they're important. Somehow his satisfaction is making his rivals uneasy. He is envied by the wealthy for having no use for gold, and even reproached by thieves for having nothing worth stealing. These troubles are not his problem, but are as much a part of a camp as the bugs or the views. Our best can thrive on simplicity: we don't need to be gluttons here. Although it might take a great deal of wealth to sustain a noble class, a class is not what we mean by nobility. Noble ones work out their own problems first, then they lead by example.

50.3, 9 3rd, Zhi Gua 64: Wei Ji, Not Yet Complete

(Fan Yao 64.3: not yet across, either go boldly or go across)

The cauldron's ears have been altered

Its function is impaired

The pheasant's rich meat is not eaten

A sudden rain would diminish regrets

In the end, an opportunity

50.3x *The cauldron's ears (have been) altered:*

Disregarding their significance

He's fashioned a fine looking cauldron, but the handles are all wrong, maybe placed according to artful ideals, with little regard for function and balance. Somehow he's missed the idea. So his cauldron gets stuck in the fire, as the fat pheasant gets stuck in the cauldron. Now will his belly begin to resent his artistic direction in life, as he watches his bird turn black. This could have been handled better. This is a bad way to sacrifice pheasant: it might as well be crow. Should he try out some frantic rain dance, hoping to quench the flames? Or is it time to learn to rely on something more pragmatic, or more scientific than luck? As he gnaws on cold, wet bird, he ponders designs for accessible cauldrons. A philosophy might look attractive, and sell, but if we can't use it it's not in reach. We need to get a grip, a grasp on practical things.

50.4, 9 4th, Zhi Gua 18: Gu, Detoxifying

(Fan Yao 18.4: indulging father's fixations, ongoing disgrace)

A cauldron with a broken leg

Overturning the duke's meal

His person is soiled

Woe

50.4x *Overturning the duke's meal:*

Trust (was) such a burden

The young servant comes to believe he has already learned and transformed enough, so he starts to look out for things higher above, perhaps the position of royal chef. But a master chef or alchemist is never done learning the basics. Creative arts and sciences change premises and postulates too quickly. And a place of power is no place to last without changing. This servant could not help but see that broken leg, but feels compelled to serve the duke's meal anyway. The meal becomes a stain. Everything is sacrificed, the sacred is profaned. The shame comes too late and the servant had best be packing for exile. The next staff has fewer inferior traits, as if defects were burned off in some kind of crucible. It is good to rise to one's limits, even of competence. But a true transformation will upgrade the limits themselves.

50.5, 6 5th, Zhi Gua 44: Gou, Dissipation

(Fan Yao 44.5: wrapping melons in willows, display of restraint)

A cauldron with golden ears

And metal grip

Rewarding to persist

50.5x *A cauldron (with) golden ears:*

In balance in order to effect realities

The cauldron is pleasing and functional, sturdy enough to stand up to the average fool's abuse, yet well enough made to serve at the finest occasions. It receives real food from above and below, sometimes leftover stew and sometimes ambrosia and manna. It commands respect for its utility and its appearance. So too is the life of a noble who would help his people transform. He is approachable to his people and he makes himself accessible, but he keeps enough dignified distance to maintain a useful respect. The design here is almost complete. Well-balanced will mean bottom heavy, weighted a little towards practical function. The metal grip will mean that this must be handled with gloves, but also that it can lift a substantial meal. Someone is sure to make gloves another step in the ceremony, instead of wrapping the handle.

50.6, Top 9, Zhi Gua 32: Heng, Continuity

(Fan Yao 32.6: continuously stimulated, unfortunate)

A cauldron with a jade grip

Very promising

Nothing cannot be turned to advantage

50.6x *A jade grip across the top:*

The firm (and) the flexible (are) in due proportion

The cauldron has a carrying ring fashioned from a fine piece of jade. Sensibility and sensitivity find common ground in a stylish understatement. A pleasant and useful presence will combine the best of both worlds. This cauldron will not be abused or ignored, or carried by random people to random places, or hung up on rusty nails. Respect can be a part of design. It's the thing that will make people say: They don't make them like they used to. It's the classical, timeless elements that will set it above all the fashions and trends, those things which are not made to last. So too with the sage and his teachings: he may lean more than a little towards the things we have handed down, and less towards the latest trends that have the new age so excited. He still wants the new, it's still about changes, but he wants to use finer ingredients.

50, Dimensions

pang tong gua (opposite): 03, Zhun, Rallying

qian gua (inverse): 49, Ge, Seasonal Change

jiao gua (reverse): 37, Jia Ren, Family Members

hu gua (nuclear): 43, Guai, Decisiveness

shi er di zhi (12 branches): Kan-Li Family

50, Wai Guang

* Qabalah: Hod in Atzithuth

* Tarot: Eight of Wands (Directed change)

* Astrology: Mercury in Fire

50, Quotations

* Abjure the why and seek the how. —*The Kasidah*, tr R. F. Burton

* The most valuable insights are methods. —Nietzsche

* In this book it is spoken of the Sephiroth, and the paths, of spirits and conjurations, and many other things which may or may not exist. It is immaterial whether they exist or not. By doing certain things, certain things follow; students are most earnestly warned against attributing objective reality or philosophical validity to any of them. —Crowley, *Magick in Theory and Practice*

* All perception of truth is a perception of an analogy; we reason from our hands to our heads. —Thoreau

* You are an alchemist; make gold of that. —Pope

* Say nothing, froth not, do not raise the lid of the cauldron;

Simmer well, and be patient, for I am cooking you. —Rumi

* I hold that man is in the right who is most closely in league with the future.

—Henrik Ibsen

GUA 51, ZHEN₄, AROUSAL



Binary 100 100 = 36; Zhen below, Zhen above; Chong Gua

51.X, Overall Image

Resounding thunder

Arousal

**The noble young one makes use of fear and alarm
to adjust and examine**

Thunder reverberates through the dark clouds above. Those bound to reflex actions are moved to much motion by fear. Those who live to learn come to turn fear into courage and grace, and to sort what reacts from what drives. Wise ones might show reverence in power's face, yet sneak up behind it with a bridle in hand. Fear is just information when it's not allowed to lead. Thunder's first peal surprises, but novelty turns into experience. How can a response be worthy of such a stimulus? When the quality of our echoes inform us of our substance. We learn in time that the things which collapse have had their life, and the things which move, move into their places.

51.0, Arousal

Fulfillment

Shock brings fear and alarm

And **mirthful words and echoing laughter**

The thunder startles for a hundred *li* * around

But do not let drop the ladle of sacred wine

Lizards and tigers alike react to the powerful shocks. But the master of the temple learns to hear laughter in the storm and affirmation in its thunder. Whatever might perish has already had its day, and that which has yet to settle is rattled into place. He learns to look for what thrives here as stable, attuned and ready. Remembering once having covered, and how little value this had, today his composure is gained, not lost to the shock. It's as though the storm were calling out for heroes or hunters or warriors. The shock simply washes through him since he has learned to be ready. Of course he now knows that the thunder follows the flash. The mature one steps up like an echo, not missing the rhythm, having already owned the experience and made its energy into his own. The grace and style of the self-possessed is a benefit of the experience. In the ready state of mind, novelty washes through us, leaving us better adjusted. The master is alert, not excited; primed, not anxious. He is not disengaged or neutral. He has one moment, between the stimulus and his response, to make his choice and convert one kind of arousal into another. He'll even hear with authority.

51.M, Key Words

Stimulus & response, action & reaction, motive & motion; reaction into response
Shake up, provocation; suddenness, surge, raw energy, net motive force, arousal
The unexpected, novelty, surprise, startle reflex; repercussion, resounding, retort
Awakening, quickening, exhilaration, invigoration, challenge, motivation, starting
Mastery, maturity, experience, getting one's grip, composure, attunement, aplomb
Nimbleness, resilience; hunting, capturing & using ambient energy; taking charge

51.G, From the Glossary

zhen4 (a, the) shock, thunder, shakeup, excitement, arousal, stimulation, force, power, energy, vibration, movement, motion, quake, terror, awe, unexpected; (to) shake (up), excite, stimulate, quicken, rouse, arouse, motivate, move, marshal; inspire, frighten, shock, startle, scare, alarm; tremble, vibrate, lift, quiver, dust off (s, ed, ing); (to be) shaken, shook up, excited, roused, aroused, stimulated, moved, motivated, frightened, startled, scared, alarmed; awe inspiring

51.T, Tuan Zhuan

Arousal (means) fulfillment

Shock brings fear (and) alarm:

The fear leads to well-being

Mirthful words (and) echoing laughter:

After there is a precedent

The thunder startles (for) a hundred li (around):

Disturbing the distant and frightening the near

Do not let drop the ladle of sacred wine:

Emerge fit to guard the ancestral shrine,

the altars to place (and) to grain

(And) thereby perform the offerings (with) mastery

51.1, 1st 9, Zhi Gua 16: Yu, Readiness

(Fan Yao 16.1: proclaiming readiness, disappointing)

The shock brings fear and alarm
And later, mirthful words and echoing laughter
Promising

51.1x *The shock brings fear (and) alarm:*

The fear leads to well-being

* *Mirthful words (and) echoing laughter:*

After there is a precedent

A reflex reaction, and then an elective response. With the first shock he runs to the doorway, too close to a mindless fear. This fails to do any good. After the second he grins and begins to make jokes about his haste. The world did not end: things only settled a little. We discover ourselves in reactions, and some of us learn from these. We're wired to be awakened by the novel and unfamiliar, and we're often just put to sleep by what is known. But isn't it odd how apprehension to some means anxiety, and to others means getting a grip or grasp? Awe to some is awful, and yet to others it's a high form of reverence. The latter perhaps know change as something needed, stimulation to keep life and knowledge fresh, something to jolt us awake, shock us out of our slumber and daydreams. The learning here will favor one who is ready.

51.2, 6 2nd, Zhi Gua 54: Gui Mei, Little Sister's Marriage

(Fan Yao 54.2: one-eyed can see, rewarding recluse's resolve)

The shock comes with adversity
A hundred thousand times one loses possessions
And scrambles up the nine hills
To not give chase
Means seven days to gain

51.2x *The shock comes with adversity:*

Rely upon firmness

A stimulus as potent as this will offer him great knowledge, of and about his values. He might be left with no choice but to leave his belongings behind him and climb up the nine hills to safety. His alarm may be true or false, but his motion, with what ever he chooses to carry out, is real. What he is in truth, that developing flame within, will be destroyed only once in each lifetime. But what he thinks he might be, by equating himself with all those beliefs and belongings, could be tested, abused and destroyed one hundred thousand times. Driven into the hills, he tries to rise above it all, up and out of harm's way, and look philosophically down. Things that he truly needs will be restored within seven days, simply because he cannot live without them, while the things not replaced are not needed. This tests not his worth but his worth's worth.

51.3, 6 3rd, Zhi Gua 55: Feng, Abundance

(Fan Yao 55.3: abundant banners, noon stardust, break right arm)

The shock awakens and revives

Be excited to movement instead of distress

51.3x *The shock awakens (and) revives:*

The position (was) not appropriate

Shock comes and it leaves him distraught and confounded. Perhaps he thinks that the sky shouts at him in some unknowable tongue, with some kind of rage or fury. Thunder does not care about him. What he may do in response is a choice, which gives human meaning to thunder. Indulgence in his fear will leave him numb and exposed, like a bug waking up in the cold, without wit or useful reaction. A bolder stance will find ways to steal the thunder, to put it to a better use and to turn the fear into courage and strength. This thunder can be a great wake up call, exhilarating and quickening. We might allow the thunder to take us, but forward instead of aback. We allow it to drive us, but we still do the guiding. We can let it shake out our worst and bring out our best. But first we must maintain our center of balance and gravity.

51.4, 9 4th, Zhi Gua 24: Fu, Returning

(Fan Yao 24.4: walking in the middle, all alone in return)

The shock is followed by muddledness

51.4x *The shock (is) followed by muddledness:*

Less than exemplary

Sinking deeper into shock, not even thunder excites him to movement. This was all too much to take charge from. Now would he plant himself in the wet earth, like a tuber, and bear only fungus for fruit, rather than keep his sense alive and respond to more wild reality. Now he insulates himself and tries to dull his senses, that all nasty shock might be muted. But this is more taxing and deadly than facing raw power and staying awake for more. To enter a state of shock in response to a wound can kill where the injury fails. When one's will to go on living is tied to one's fortune in life, it will be dragged all over the place. Power should be hunted or stolen instead. Even a misfortune can be considered fair game. Great stimulus wants a more worthy response than a lost will to live. A stunned acceptance is not a great way to accept.

51.5, 6 5th, Zhi Gua 17: Sui, Following

(Fan Yao 17.5: trusting in excellence, promising)

The shock whether **going** or **coming** is **trouble**

The intentions* will not be lost where **there is work to be done**

51.5x *The shock (whether) going (or) coming (is) trouble:*

Exposure (in) action

* (Where) one's *work to be done* lies in the middle

Completely *without loss*

Shock comes bringing lots of excitement, and plenty of power to move anywhere, right, left, or wrong. One may choose and embrace the pro or the con and thus gain fully half of the power at hand, but only to face its equal when equations resolve into zero. Take a look at the one who walks the high wire: he does his business by going straight forward, calmly in concentration, along his narrow, middle path. His right and left are equally wrong and inferior as choices, but they are also equally useful in keeping his balance. All movement helps him go forward. Right and left, in such cases, can be said to belong to a lesser dimension, a greater one being success in life and continuing to go forward. The forces and the movements not central to the work can still be taken and turned, thought of as vectors, or made to serve higher purpose.

51.6, Top 6, Zhi Gua* 21: Shi He, Biting Through

(Fan Yao* 21.6: wearing the cangue, hiding ears, unfortunate)

The shock startles and **confuses**

Searching in wild-eyed panic

To go boldly is **ominous**

The shock is not in one's being

Merely in one's neighborhood

Make no mistakes

Even **the marital suitor*** might **have something to say**

51.6x *The shock startles (and) confuses:*

The balance is not yet achieved

* Even though *ominous, make no mistakes:*

Pay heed to *the neighboring* warnings

Explosive shock brings ruin all the way up to his doorstep. This is about as close up as vicarious ever gets. His neighbors are in big trouble but cannot seem to respond in appropriate ways. Yet it isn't a failure of sympathy to refuse to go out for his own fair share of misfortune. He cannot be of much use to his neighbors if first he fails to save himself. It may be with the warmest intentions that he casts his cold gaze on their wild-eyed panic and judges their terror for things not to do. It might leave him able to help when he can. Now the neighbors are object lessons, materials for study. Heeding their words of warning can be as effective as having this shocking thing happen directly to him. Any small part of the greater event, even the poor, confused victim, might hold some useful intelligence, or first-rate second-hand information.

51, Dimensions

pang tong gua (opposite): 57, Xun, Adaptation

qian gua (inverse): 52, Gen, Stillness

jiao gua (reverse): 51, Zhen, Arousal (chong gua 4)

hu gua (nuclear): 39, Jian, Impasse

shi er di zhi (12 branches): Xun-Zhen Family

51, Notes

* 51.0 Li is a unit of distance, about 1/3 mile or 500 meters. Laozi's "journey of a thousand miles" is really 500 kilometers. It still begins with the first step, though.

* 51.5 See Source Text Discrepancies and Emendations, below the Matrix section. The alternative *yi4* would refer back to line 51.2 and would be translated as: "(The) hundred thousand will not be lost (where) there is work to be done." Or else: "(The) hundred thousand is not a loss (where) there is work to be done."

* 51.6 The poor marital suitor, with elaborate costume and one-track mind, figures several times as a Clown or Fool figure in the *Zhou Yi*. In his simple-minded innocence he is often the blank screen upon which the fantasies of others are projected. This Gua is about what Carlos Castaneda calls "being a hunter of power." The *Zhi* Gua, 21, Biting Through, suggests objectivity, or not taking the thunder personally. The *Fan Yao* 21.6 warns against the perils of ignorance, the consequence of *ignoring* information, which might here be found even in the least likely place. Take the free opportunity, *apprender en cabeza ajena*, to learn in another's head.

51, Wai Guang

* Qabalah: Atziluth of Atziluth

* Tarot: King of Wands

* Astrology: Aries Ascending, Mutable Fire

51, Quotations

* Which of us listens to the hymn of a brook when the tempest speaks?

—Kahlil Gibran

* Yet I know that I dwell in the midst of the roar / of the Cosmic Wheel /

In the hot collision of Forces, and the clangor / of Boundless Strife /

Mid the sound of the speed of worlds, the rushing / worlds, and the peal /

Of the thunder of Life. —William Watson, "Dawn on the Headland"

* I want to have goblins about me, for I am courageous. The courage which scareth away ghosts createth goblins for itself - it wanteth to laugh. I no longer feel in common with you; the very cloud which I see beneath me, the blackness and heaviness at which I laugh - that is your thundercloud. Not by wrath, but by laughter do we slay. Come, let us slay the spirit of gravity! I learned to walk; since then have I let myself run. I learned to fly; since then I do not need pushing in order to move from a spot.

—Nietzsche, *TSZ* #7

* It's not the thing you fear - it's the mother of the thing you fear. —Mary Oliver

* Adversity in immunological doses has its uses; more than that crushes.

—John Updike

GUA 52, GEN4, STILLNESS



Binary 001 001 = 09; Gen below, Gen above; Chong Gua

52.X, Overall Image

Adjacent mountains

Stillness

**The noble young one, accordingly,
contemplates nothing outside of its place**

The real is contained within the obvious and apparent. Appearance is but an overlay to the real. Quietly awaiting the hand and skill of a master to strip away the ordinary, the lump of clay, the virgin block and the stone already contain the masterpiece. The sage, like the potter and sculptor, attends only the matter at hand, appreciating what it is and letting it stand forth. The mountain range is like a spine. The pivotal points do not move. The mountains at rest host their forests, valleys and streams. The axles, axes and hubs do not move, but are central to the functioning of the things revolving around them. The young noble seeks his center. and what is implicit in having one.

52.0, Stilling one's spine

Not grasping one's own being

Moving through one's courtyard

But not seeing other people

No blame

When the time has come to recapture the center of being, the peripheral life must wait, the family and the society too. He straightens himself in his calm, stacking the bones of his spine in a balance, training his gaze on the backs of his eyelids, staking his thoughts to his place in the moment. He puts himself into his proper place and position. The lump, the block, the stone he appears to be already contains the best he can be, if he can strip away the extraneous and unlearn those things which do not belong and find the best shape for the rest. He seems to be lost in his thoughts, but a loss of one's center is the real meaning of lost. From the middle of his implicitness, and all of its implications, he delivers the one he can be from illusion and what he cannot from thought. He cannot define himself in this way. The boundaries which define him will be found in his interactions. The self-absorbed space is a place to be outgrown. He cannot figure out where he is without referring to his context. Finding the center is merely the optimum place to begin, or to begin all over again. Progress is not the point yet. This is taking a moment to learn if he's even on the right path.

52.M, Key Words

Check, restrain, resist, confine, delimit, define, discipline; to hold against change
Straightforward, forthright, honest, present, steadfast, anchored, rooted, grounded
Concentration, introspection, reflection, meditation, quietude, self-containment
Prepossession, reserve, balance, stability, equilibrium, poise; the matter at hand
Touchstone, paragon, terminus; silence, resting, inertness; presence, self mastery
Pressures building to not be still; self-examination; backbone, integrity, principle

52.G, From the Glossary

gen4 (to) still, check, limit, restrain, constrain, prevent, confine, arrest, define, resist, be obstinate; keep still, just be, hold steady, balance, rest, set, settle, quiet, suspend (s, ed, ing); (a, the) restraint, confinement, definition, boundary, setting, obstacle ahead, stillness, equilibrium, rest, [inertia]; stiffness; opposition, hostility; (to be) outspoken, straightforward, candid, blunt, simple, honest; refractory, stubborn, obstinate, perverse

52.T, Tuan Zhuan

Stillness

(Means) to keep still

(If) time to stop, then stop

(If) time to *move*, then *move*

(When) activity (and) rest do not lose their timing

One's path (is) revealed (and) clarified

Stillness (means) self-restraint

Restraint (is) to one's own purpose

Above (and) below resist corresponding

Having nothing to do with each other

And so it is that *having no grasp of one's own being*

(And) *moving (through) one's courtyard*

Without seeing other people

(Is) *without blame*

52.1, 1st 6, Zhi Gua 22: Bi, Adornment

(Fan Yao 22.1: adorning the feet, dismissing carriage, walking)

Stilling those toes

Making no mistakes

Warranting prolonged persistence

52.1x *Stilling those toes:*

Before losing the principle

He plants his toes like pudgy, little pink roots, and tries to hold some ground here, deciding upon inaction as a cure for wrong action, not-doing a cure for wrongdoing. He gets a good start at stopping by slowing himself to a crawl. Although he seems to be going too far in going nowhere at all, at least now he might pay more attention. Nothing ever really stops moving and changing, not even ancient and sacred stones. Stillness and equilibrium are states that we find in our minds, when we cease to be out of phase or at war with our thoughts and the world. But this sort of stillness can still move quite quickly, balance can swing back and forth and still be balance, and equilibrium is more often than not a dynamic. What he now has is more like a rest, the point of which is finding the proper beginning. But the end is still far from here.

52.2, 6 2nd, Zhi Gua 18: Gu, Detoxifying

(Fan Yao 18.2: correcting mother's fixations, hard to persist)

Stilling those legs

Not helpful in one's pursuits

One's heart is not gratified

52.2x *Not helpful in one's pursuits:*

Not ready to back off (and) listen

Bringing his legs to a halt, stopping to look around, he's learned, to his amazement, that he treads an inferior path. His heart does not want him to make this discovery. Now there is turning around to be done, explaining himself, excusing himself, and figuring out where to go and what to do next. Indeed, this does not help him at all to maintain his old pursuits, though he still has some old inertia to spend. The paths or people he had chosen to follow are too set or full of their own directions to turn back and question themselves. He could remain swept along, as if by peer suction, feigning some sort of innocence, and leaving that nagging, old conscience behind. But innocence would soon become ignorance and the conscience an unsettled mind. It is only his lack of stillness now that makes his right and true path more distant.

52.3, 9 3rd, Zhi Gua 23: Bo, Decomposing

(Fan Yao 23.3: curtailing itself is not a mistake)

Setting those restrictions

Divided at one's waist

Rigors choke the heart

52.3x Setting those restrictions:

Crises choke the heart

He divides his being between high and low and will not touch the inferior parts. As a matter of having a course to our lives, we need to find and set limits, curtail and train our natures to keep ourselves out of trouble. But to violate these natures, to be stiff and rigid instead of just still, to pile on foreign and alien virtues and deny ourselves a more natural course is merely another form of perversion. We have turned against ourselves. This is as unwholesome as sin. A celibate gets himself bent out of shape in the loins, pinches a nerve, cavorts with the succubus in the early hours of dawn, and awakens to find his own clawmarks and blood on his breast. His own hands try to set his heart free. Denial of life is bad management, deeply unkind to oneself, not a path to wisdom. Resistance generates heat, resentment smolders in thwarted desire.

52.4, 6 4th, Zhi Gua 56: Lu, The Wanderer

Fan Yao 56.4: wanderer in shelter, money and axe but no peace

Stilling one's being

Not a mistake

52.4x Stilling one's being:

Stilling all of the personal

He comes to terms with his limits and tries to stay calm about finitude. In stillness he watches his impulses rising and falling, his thoughts as they come and go, his feelings waxing and waning. At rest in the breath, in heart and mind, there is neither self nor an other, except as little junctions where powers knot up for a while, where original being pretends to be us. There are landmarks to locate, and touchstones to touch here. It's not like there's nothing to do. Life forms form attitudes here at the center, and these can turn the whole world upside down. Even scientists see what they want to see: the still ones can watch what they want, and make better theories. Our part in the process of living starts here at the place we begin. Of course, this is not the end, meditation isn't a goal. What we learn in stillness is where to go next.

52.5, 6 5th, Zhi Gua 53: Jian, Gradual Progress

(Fan Yao 53.5: geese to high ground, only three years, promising)

Stilling those jawbones

Words will have order

Regrets pass

52.5x Stilling those jawbones:

Applying the central principle

He practices ruling his speech now, and pays some overdue homage to listening and silence. There are no limits to things which might be spoken about and thought of, but this does not seem to discourage those who would fill up all silence. All of the branches a tree could grow would certainly be its demise, so the tree needs to limit itself to what makes fruit and seed. So too with proper speech: there is room around one's few, but meaningful words here for the verbal equivalent of breezes and light. There is also some room to ponder one's thoughts, and remove the unwanted sharp edges. Once words get out they circulate many times over: the right words will keep working their magic and the wrong ones will keep causing damage. Outspoken, but not unthinking, is good, but the world around us wants idle gossip and small talk.

52.6, Top 9, Zhi Gua 15: Qian, Authenticity

(Fan Yao 15.6: expressing modesty, deploying reserves at home)

Authentic stillness

Promising

52.6x Authentic stillness holds promise:

The way to a genuine outcome

He takes his humble silence and stillness to the highest place he can find. Up on top of the mountain, he can order the clouds to go where they will, command the stars to follow their courses. We have great authority up on the summit, as lords of our own states of mind. The view is so great up here that less modest folks get embarrassed approaching the foothills. The closer we can position ourselves to an axis, the less unchosen motion we'll need to endure. This need not mean being detached or aloof. When we want our fullest command, this is where to begin, at the helm of our own attitudes. We do not need to spend all our lives in self-examination, or introspect our friends away, but when we would live in the actual world and know just what we are capable of, we revisit this axis and learn. Wanting this world, as it is, makes it ours.

52, Dimensions

pang tong gua (opposite): 58, Dui, Satisfaction
qian gua (inverse): 51, Zhen, Arousal
jiao gua (reverse): 52, Gen, Stillness (chong gua 1)
hu gua (nuclear): 40, Jie, Release
shi er di zhi (12 branches): Gen-Dui Family

52, Wai Guang

- * Qabalah: Assiah of Assiah
- * Tarot: Princess of Pentacles
- * Astrology: Caput Draconis in Earth

52, Quotations

- * How beautiful it is to do nothing, and then rest afterward. — Spanish proverb
- * This quietness
The shrilling of cicadas
Stabs into the rocks. — Basho
- * First there is no mountain
then there is no mountain
then there is. — Zen lore, adapted by Donovan
- * And believe me, friend Hullabaloo! The greatest events are not our noisiest but our stillest hours. Not around the inventors of new noise, but around the inventors of new values doth the world revolve; inaudibly it revolveth.
— Nietzsche, *TSZ #40*
- * Nothing is often a good thing to say, and always a clever thing to say.
— Will Durant
- * Besides the noble art of getting things done, there is the noble art of leaving things undone. The wisdom of life consists in the elimination of nonessentials.
— Lin Yutang
- * All human evil comes from a single cause, man's inability to sit still in a room.
— Blaise Pascal

GUA 53, JIAN⁴, GRADUAL PROGRESS



Binary 001 011 = 11; Gen below, Xun above

53.X, Overall Image

On top of the mountain there is a tree

Gradual progress

The noble young one, accordingly,

abides in excellence and character to raise the social norms

In strong and steady winds the tree up on the mountain grows slowly, keeping still and adapting to its place. By imperceptible steps, the young sprout fashions itself into a wizened and gnarly old tree, well developed and firmly rooted. Haste in this climate will not grow strong roots; one would battle the winds and lose. Landmarks do not fly. Adapting to the forms it is given to live with, like paths of least resistance, the little green root takes years, but it finally splits the boulder in two and makes it an anchor. It becomes an inspiration. Others won't grow by pulling their branches, so the sage considers the use of example and cultivates consistency in his character.

53.0, Gradual Progress

The young woman's engagement is promising

Worth the persistence

Following years of engagement, the maiden is ready at last to call the young man her husband and make an even longer commitment. After growing steadily closer, strictly according to the ways of their kind, the wild geese mate for life, and their family begins with a pair. Their signals are clear and flight is in order. In due time, with patience, formalities and necessities, the good nest is made and young goslings begin to arrive. Tradition, custom and time-tested methods lay down the protocols, all the little details, and lots and more lots of givens. Few geese can simply wing it. Progress follows the pace of approved success, not many move at their own pace. Patience makes progress that lasts and builds on itself, one day's growth at a time, and one year's growth every year. Keeping still and penetrating makes the surest progress. Needs are carefully mated to the situations at hand. As sunlight, wind, water and earth slowly take form in a living, intelligent wood, the small things are added, tested, adjusted and built upon. Like migratory plans, personal expressions are little more than variations on a theme. Cultures also remember average success.

53.M, Key Words

Advancing by degrees, steadiness of pace, thoroughness, reliability, consistency
Constancy, tenacity, endurance; procedures to follow, proceedings, conventions
Incremental growth, maturation, development; a longer process, one day at a time
Accommodation, patience, meeting criteria of place, due process, rites, protocol
Wild goose as symbol for long-term fidelity and commitment; following the order
Practicality, day to day progress, slowly and surely, a progressive conservatism

53.G, From the Glossary

jian4 (to) advance gradually, increasingly, advance by degrees, go little by little, go bit by bit, go steadily, make gradual progress, make steady progress, pace oneself, progress gradually, develop into; seep into, soak, saturate (s, ed, ing); (a, the) proceedings, formalities, details, protocol, patient progress, (gradual, steady) advance, progress; (to be) next, slight; gradually, increasingly

53.T, Tuan Zhuan

Gradual progress leads to advance

The young woman's engagement (is) timely

Advancing secures a position

Making progress will be an accomplishment

Advancing according to principle

(Is) a fitting way to do right by the realm

In such a position

The firm secures the center

To be still and also adapt

(Is) movement without exhaustion

53.1, 1st 6, Zhi Gua 37: Jia Ren, Family Members

(Fan Yao 37.1: boundaries maintain the family, regrets pass)

The wild geese advance by degrees to the shoreline

The little fledgling* is struggling

There will be criticism

But not blame

53.1x *The little fledgling is having difficulties:*

Deserving *no blame*

The wild geese cross the great water, returning from their migration, bringing their latest fledgling. They approach with the same formation, the same steady bearing and wingbeats they began their journey with. But now they need to rest their wings in a place their youngster has not seen before. The young one is weak, and in an odd place, and he's struggling to stay in formation. Strange noises assail him, echoing in the cliffs, the other birds, giving odd and discomfiting glances, squawk doubtfully. It is known that a predator waits, since not all of the fledglings survive, or can prove their worth and grow old, but this youngster has never seen one. As small as he is, he would make a pretty good meal. Education will be a long and serious business, and it begins with the language and signals. Constructive critique might save his life.

53.2, 6 2nd, Zhi Gua 57: Xun, Adaptation

(Fan Yao 57.2: subtleties under the bed, scribes and diviners)

The wild geese advance by degrees to the cliffs

Drinking and eating and honking and honking*

Auspicious

53.2x *Drinking (and) eating (and) honking (and) honking:*

Not merely filling up

After circling for half of the morning and getting the lay of this land, the wild geese find a good place to rest. Even the old predator is full and enjoying a nap. Although there is enough food to gorge themselves and be gone, proper geese won't do this. Flapping their wings and calling with great celebration, they'll summon all of the geese who inhabit this land to come as a flock to the feast. Now the whole gaggle's here for the day, dining and drinking in peace and good cheer. With a whole lot of jovial honking, they make their arrival both known and welcome. Getting familiar with the territory, and bonding with the neighbors, will serve them longer than their much needed meals and rest. Had they entered this new land as sneaks, suspicions would have haunted them all day and night. This way they will soon have fit in here.

53.3, 9 3rd, Zhi Gua 20: Guan, Perspective

(Fan Yao 20.3: observing our own lives in advances and retreats)

The wild goose advances by degrees across the highlands

The husband, on expedition, never returns

The wife conceives but cannot raise her young

Brutal

Worthwhile to guard against predators

53.3x *The husband presses on instead of returning:*

Abandoning flock (and) kindred

* *The wife conceives but (can)not raise (her) young:*

Losing her own way

* *Worthwhile (and) productive to guard against predators:*

Responding (by) protecting each other

He flies to the rugged plateau and beyond, seeking out greater purpose and drama. On vigorous wings, thinking of heaven, our gander gets lost somewhere above the high desert, where even few trees can survive. Alas, he is not smart enough to live like a raven. Being headstrong is not this bird's strength. This is a better home for wild ideas. Meanwhile, his mate leaves the nest to forage for food and the predator snatches the cold eggs and goslings. This is why most of the geese who will carry their bloodline forward carry the trait of fidelity and continue their old proven ways. When our higher purpose involves continuing life, we'll subordinate our other plans and care for these priorities in something like proper order. These wild, bird-brained schemes, the barren and fruitless impulses, only miscarry successful continuance.

53.4, 6 4th, Zhi Gua 33: Dun, Distancing

(Fan Yao 33.4: noble's elective retreat, common people deny)

The wild goose advances by degrees to the trees

Perchance to find that flat branch

No harm done

53.4x *Perchance to find that flat branch:*

Accepting in order to adapt

Making still greater headway, the wild goose wings onward towards the great tree high on the mountain. What a fine and exalted place to rest! Imagine a goose with a view fit for eagles! But of course his ambitions are tempered, he knows he is not a raptor. There is no harm in trying, no blame if he stumbles, if he has his fallback position, his fallback plan being his nod to conservative thinking. Perching in trees is no easy thing when all you can grip with is floppy, webbed feet, even without the strong winds here. These gnarly, old trees will seldom grow flat or regular branches. He circles around in search of a perch, perchance to find that branch that does not belong here as he doesn't either. And if he cannot find his perch up high here he can still always waddle around on the hill. Not very right is not always wrong.

53.5, 9 5th, Zhi Gua 52: Gen, Stillness

(Fan Yao 52.5: stilling those jawbones, words will have order)

The wild geese advance by degrees to higher ground

The wife is three years without conceiving

In the end nothing overcomes her

Promising

53.5x *In the end, nothing overcomes her good fortune:*

Securing a home for hope

Our gander has waited a third of his life to find this young goose by his side. His routine was just impressive enough and her honking had just the right tone. They can finally un-steady their flight and do their great aerial dance. Goose and gander consummate and play for a day or two. But then they move back to those practical matters, social adjustments and seasonal cycles, the plans to cross the great waters and designs for just the right nest. Aging seems to take ages, but the time, when it's allowed to keep going, will eventually come around. Problems which earlier had no solution, when all of the pieces just were not there yet, seem to resolve themselves. Those delays were not setbacks here, there were just a lot of steps to take forward. The unconceived and unhatched dreams now have a world to live and grow up in.

53.6, Top 9, Zhi Gua 39: Jian, Impasse

(Fan Yao 39.6: if going impassable, coming back is maturity)

The wild geese advance by degrees across the highlands

Their feathers are worthy to use in performing the sacred dance

Auspicious

53.6x (That) *their feathers (are) worthy to use*

(In) performing the sacred dance (is) promising:

Not likely to be distracted

The formation of geese in the sky has grown gradually smaller and smaller, as they slowly ascend beyond the cloud heights and over the far horizon. The steady pace has lasted, and persistence has furthered them vastly. Before they were just a flock of birds, but now they have gone beyond, become one with that grandest mystery. Even the goose gets to heaven.* The humans stuck on the ground, watching these geese going south, are not to be disconcerted. The feather that comes drifting down is no minor omen or charm. It has a special place in the rites, as a central prop for the sacred dance. It honors and captures the spirit of patient transcendence. None will laugh at their funny feet now: it's the humans who face the long winter. If the people can be wise, they'll be lifted up by example. Liberation is a lifetime of work.

53, Dimensions

pang tong gua (opposite): 54, Gui Mei, Little Sister's Marriage

qian gua (inverse): 54, Gui Mei, Little Sister's Marriage

jiao gua (reverse): 16, Gu, Detoxifying

hu gua (nuclear): 64, Wei Ji, Not Yet Complete

zhi hu gua (nuclear of): 45, 12, 17, 25

shi er di zhi (12 branches): No Family

53, Notes

* 53.1, 2 These provide some good examples of an Old Chinese word's wonderful adaptability in and to context. The word *zi* means any young one, so given the wild goose as a subject, the legitimate translation is fledgling. If they were not flying, the word could also be gosling. The reiteration of *kan* in 53.2, perhaps a nod to the *zhi gua* being a *chong gua*, implies echoes of celebration, or a back-and-forth interchange. Again, given geese as a subject, honking is the legitimate rendering. The Chinese word used here for goose (or swan) is the onomatopoeic *hong*. But if these were birds of a different feather, squawking, crowing or chirping might have been legitimately used.

* 53.6 See the Buddhist's Heart Sutra's line: *gate gate paragate parasamgate bodhi svaha*. Gone, gone, gone beyond, completely gone beyond: waking up: hooray!

53, Wai Guang

* Qabalah: Yetzirah of Atziluth

* Tarot: Prince of Pentacles

* Astrology: Taurus Ascending, Fixed Earth

53, Quotations

* "Begin at the beginning," the king said gravely, "and go on till you come to the end: then stop." —Lewis Carroll, *Alice*

* Free, dost thou call thyself? Thy ruling thought would I hear of, and not that thou hast escaped a yoke Many a one hath cast away his final worth when he cast away his servitude Free from what? Free for what?"

—Nietzsche, *TSZ* #17

* Patience, *n*. A minor form of despair, disguised as a virtue.

—Ambrose Bierce, *The Devil's Dictionary*

* Even after a bad harvest there must be sowing. —Seneca

* One of the sources of pride in being a human is the ability to bear present frustrations in the interests of longer purposes. —Helen Merrell Lynd

* We think in generalities but we live in detail. —A.N. Whitehead

* In most things success depends on knowing how long it takes to succeed.

—Charles Louis de Montesquieu

GUA 54, GUI₁ MEI₄, LITTLE SISTER'S MARRIAGE



Binary 110 100 = 52; Dui below, Zhen above

54.X, Overall Image

Over the pond there is thunder

Little sister's marriage

**The noble young one uses enduring ends
to understand the ephemeral**

The pond is aroused by the thunder, her surface all ripples and splash, but soon the thunder is gone. This nubile, young daughter is a shimmering wave of delight, but movement comes from desire alone. Seducing superior males is the only thing on her mind. This is of no real consequence. A wise one might still enjoy some timely adventure and mischief, yet he'll consider beginnings in the light of enduring ends. He makes his choices with values, and the cure for his having too many good ideas is a higher standard of good. Haste has no depth or duration. Short sight will trade rights for privileges, liberty for security, the long-term for the short-term prosperity.

54.0, Little Sister's Marriage

To go boldly has pitfalls

Not a direction with merit

It might have been simple, a hundred millenia past, to leap with one's whole heart at the first opportunity, without any pretense or pretexts. Humans began in this way. Were it not for the animal passions, only plants would exist. Heaven and earth must unite to bring forth the ten thousand things. But we modern people believe that we have a lot farther to go. Now one might leap instead into webs, and nets, and other entanglements. This can even cause some folks to think about what they are doing, to consider the long-term priorities and defer their gratifications until the time ripens a little. It's bred in the bone to want and desire. It's part of a young maiden's nature to hunt and try to entrap the young noble. She chases him now, thinking nubile and noble to be a good mix, thinking charm and desire will lead him, ready to get him to jump to some early conclusions. Yet there may be more to his life than trolling this lake for nubile young maidens, and the awkwardness of the following days to regain the distance he wants. For longer vision, or more distant ends, this fling might best be begun with a clear, level talk about options. Deferring gratification isn't forever.

54.M, Key Words

Premature engagement, compromising position, settling early for less, entrapment
Jumping to conclusions, immediate gratification, haste, impulsiveness, immaturity
Impatience, eagerness, quick solutions, ephemera, transience; whim, flush, rush
Fascination, allurements, unending enthusiasm, charm, appeal, desire as a leader
Passing fancy, short sight, seduction, bait; addiction meaning to give into slavery
Difficulties in right mating, discrimination, subordinating offer to long term goals

54.G, From the Glossary

gui1 (a, the) betrothal, engagement, homecoming, marriage, new home; return;
(to) belong, (come, go, take, turn) back; bring home (around, again), come (back)
home, restore, return, revert, bring to; send, go (back, home) (to); be persuaded,
capitulate, give in, (give) in marriage, marry, gave ... in marriage; become loyal,
change loyalties, submit, turn over to; go to new home (s, ed, ing); (to be) res-
tored; to where ... belongs; where to turn

mei4 (a, the) little sister, younger sister, maiden, virgin, girl, daughter of second
wife, step sister; young sister's, little sister's

54.T, Tuan Zhuan

Little sister's marriage

Heaven (and) earth have their meanings in wholeness

(When) heaven (and) earth do not interact

Then the myriad beings do not come to be

Little sister's marriage (is) humanity's end (and) beginning

Satisfaction (as) a way to move

(Is) the reason for *little sister's marriage*

To go boldly (is) *inauspicious*:

The dignity is not appropriate

Not a direction with merit:

The yielding takes advantage of the firm

54.1, 1st 9, Zhi Gua 40: Jie, Release

(Fan Yao 40.1: no blame)

Little sister marries as second wife

The lame are still able to take steps

To press on is promising

54.1x *Little sister marries as second wife:*

In order to endure

* *The lame can (still) take steps:*

Fortunate

(In) supporting each other

Little sister settles in a little bit early for something a little bit less, beginning at the bottom and building with modest means. With her simple roof and her simpler life and just enough wherewithal to get by, she seems content to be this far from the top. There are many who get by with less, content with substance and content. Many too, who must tramp along resigned to having one leg gone lame, no longer asked to run errands, no longer envied or challenged, perhaps to never go farther than an ordinary reality. But freedom from all these demands might set her free from the hustle, and leave her time to be just herself, enjoying her life as it is. Her daring not to be great does not prevent her becoming the best she can be. This is not so inferior after all: life is many-dimensional. And she does not purposely cripple herself to attain this.

54.2, 9 2nd, Zhi Gua 51: Zhen, Arousal

(Fan Yao 51.2: countless losses, up 9 hills, chase wastes 7 days)

The one-eyed can still see

Warranting the secluded one's persistence

54.2x *Warranting the secluded one's persistence:*

Not yet ready to vary the rules

Even a one-eyed man can see right through little sister. Without the eye for depth, he still sees shallowness well and does not get excited. He's had enough bad luck and with only one eye remaining, he is in no rush to risk what remains of his vision and hopes. Now he is more than doubly wary of further risky adventures. Without his age and sound judgment he might have leapt at this, getting pulled or seduced along. Today, he still wants a partner, a new point of view and a second opinion, and he still wants the flow, just not down the drain. His next one won't be ill-considered. Such a caution will refute joy whenever it can, with or without hope of failure, until it cannot be refuted. This is just how it must be now, a caution out of proportion to prospect and not the brightest of futures. Little sister is also better off elsewhere.

54.3, 6 3rd, Zhi Gua 34: Da Zhuang, Raising Great Beasts

(Fan Yao 34.3: nets, not force, goat butting hedge gets stuck)

Little sister marries as a bondmaid

Then comes back to marry as second wife

54.3x *Little sister marries as a bondmaid:*

Still not satisfactory

Poor little sister spies her great chance in the person of dashing prince charming. This one has every trait that she wants in a man: he is tall, attractive and wealthy. Not once did she think to look for honest or kind, so instead she finds herself sold into slavery. She gets out of this misadventure and she bounces right back as a cool concubine. From the worst to second to worst: only for slaves is this upwards. Still she thinks she is still on her way to the top. But every year means a little more pain, more money for clothes and a trinket or two. Just a few more lessons in judgment and she might even find that simpler home she was offered so long ago. Her race to the top is with wrinkles and sags, and the only time that she has. So this one is not a pursuit she is likely to win. Why would her happiness even need such pursuing?

54.4, 9 4th, Zhi Gua 19: Lin, Taking Charge

(Fan Yao 19.4: complete commitment, without mistakes)

Little sister's marriage is delayed beyond the allotted term

A later marriage becomes timely

54.4x *Exceeding the allotted term* has its purpose

There will be a delay and then progress

Little sister's betrothal does not much excite her. At least this is how it may seem. If this is her only reward, maybe she needs to work on her merit some more. She postpones the day to the limits of social endurance. She burns her strange candles at midnight, and marks up the floor with circles and runes. She arranges a handful of risky encounters between her betrothed and nubile, young maidens. Her dowry becomes a bride price. Her chances to screw things up are rapidly passing her by. She could pick her nose in public. She's tried everything except saying no, which might show some wisdom. If this engagement outlives her trials, it is nothing less than pure fate. Then she can get on with her life, resigned to a well-tested destiny. Let's hope that she does not drive him insane, then accuse him of being irrational.

54.5, 6 5th, Zhi Gua 58: Dui, Satisfaction

(Fan Yao 58.5: trusting in the unsustainable holds struggles)

**When Lord Yi gave his maiden daughter in marriage
This noble woman's gown was not equal
to her bridesmaids' gowns in fineness
The moon approaching fullness
Is hopeful**

54.5x *When Lord Yi gave (his) maiden daughter in marriage*

There was no equal to her bridesmaids' gowns (in) fineness

* Her place was in the center,

In order to honor the journey

The king's maiden daughter cannot help but wed a man from a lower station in life. How easy it would be here to have the perfect wedding and to be the perfect bride, but at the insistence and with the help of her wise, old father, Lord Yi, a statement is made instead: she dresses more humbly than good taste allows, more humbly than her bridesmaids. Even if this is a moment to be remembered forever, why would she want perfection so soon in her life? The moment the moon gets full it stops waxing and shortly begins to wane. Thus to take the position of the moon less than full is to make the sun wait to see her full face. Hereby this princess has left herself room to blossom and grow throughout life. This lady will age very well: she will find her rewards in longer-term prospects and in sharing her prime with her grandchildren.

54.6, Top 6, Zhi Gua 38: Kui, Estrangement

(Fan Yao 38.6: estranged, alone, seeing weird things in suitor)

**The bride offers up a basket, with no contents
The groom sacrifices a lamb, with no blood
Not a direction with merit**

54.6x *Top six has no content*

Offering a basket without substance

All the best forms are adhered to, and all the acceptable motions are made, but this wedding is a sham. Empty baskets, gold-painted daggers and pre-slaughtered lambs: be certain that someone is making a profit here, but it will not accrue to this couple. She walks and looks like a bride. He stands and moves like a groom. We wonder, and look for content in all of their lovely speeches and vows. Are these statements fruitless and bloodless as well? The sacred is missing here. Has the impressive cost of this farce bought any meaning at all? How long can such vain pretense continue? They do not prepare to endure. Appearance cannot be maintained without substance behind it. Yes, this is all very modern, the sacrifice civilized, not primitive or messy. But all this means is that modern must fail as well: we see this in meaningful signs.

54, Dimensions

pang tong gua (opposite): 53, Jian, Gradual Progress

qian gua (inverse): 53, Jian, Gradual Progress

jiao gua (reverse): 17, Sui, Following

hu gua (nuclear): 63, Ji Ji, Already Complete

zhi hu gua (nuclear of): 46, 18, 11, 26

shi er di zhi (12 branches): No Family

54, Wai Guang

* Qabalah: Atziluth of Briah

* Tarot: King of Cups

* Astrology: Cancer Ascending, Cardinal Water

54, Quotations

* Every monster wouldst thou caress. A whiff of warm breath, a little soft tuff on its paw: - and immediately wert thou ready to love and to lure it. Love is the danger of the loneliest one, love to anything, if it only live! Laughable, verily, is my folly and my modesty in love. —Nietzsche, *TSZ #45*

* It is too rash, too unadvised, too sudden;

Too like the lightning, which doth cease to be

Ere one can say "It lightens." —Shakespeare, *Romeo and Juliet*

* People in a hurry cannot think, cannot grow, nor can they decay. They are preserved in a state of perpetual puerility. —Eric Hoffer

* Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. —Joseph Addison

* If the whole human race lay in one grave, the epitaph on its headstone might well be: "It seemed a good idea at the time." —Dame Rebecca West

* Self-respect is the fruit of discipline; the sense of dignity grows with the ability to say no to oneself. —Abraham J. Heschel

* Nine-tenths of wisdom consists in being wise in time. —Theodore Roosevelt

GUA 55, FENG₁, ABUNDANCE



Binary 101 100 = 44; Li below, Zhen above

55.X, Overall Image

Thunder and lightning, coming as one

Abundance

The noble young one, accordingly,

executes justice and carries out judgment

Thunder and lightning at once means a little too close: a direct hit. Thunder leaps from the flame and the heat makes immediate movement, be it in or out of control. The boom brings it all too much to life. The roads of the busy society come alive from dawn until dark. The demands of the thriving economy press in against all of the options. Many are lost amidst the complex of rites which attend the advancing culture and its economy, but the young noble can still resolve conflicts and allocate force with strict precision, by giving structure to his vision and ignoring whatever he can. He cuts through confusion with force and clarity, direction and orientation.

55.0, Abundance

Fulfillment

The sovereign approaches this

Do not be anxious

It suits the sun to be at midday

To take full advantage of prosperous times, the lightning speed of the sovereign's executive judgment is needed. Only a moment will pass between decisions and their execution. This is not a time for committees. Command cannot sit and ponder, or jabber on about ramifications. Today is the autocrat's day, either to shine or else to prove himself dull. Of course, high noon means the sun is soon to decline, just as great wealth and power today become myth and momentum tomorrow. This is no reason not to jump at this chance. To mourn the fall before the glory is to get out of place with one's timing and lose one's presence of mind. What you wished for is here right now, and of course it's a little too much. Most of the real world now might be no more than distraction, and choosing what to postpone or ignore means assessing things quickly for what they might be worth. This in its turn means clear and useful values. To not waste this day will mean sorting much of it out once it's over, when one has time to be grateful for breath, and even a little decline in one's rate of success, as relief from this storm of activity. To make the most, keep little.

55.M, Key Words

Busyness, hustle, confusion, crowding, overcommitment; a culmination or zenith
Prosperity, affluence, riches, profusion, confusion, multiple choices, complexity
Information or sensory overload; immediacy, urgency; maximum, peak, climax
Call for dispatch, executive decision, selection, focus, summary or snap judgment
Tunnel vision of daytime stars a.k.a. polarized light; curtains, tall buildings, maze
Many demands on the attention, awareness narrowly apportioned, circumscription

55.G, From the Glossary

feng1 (a, the) abundance, prosperity, affluence, riches, plenty, profusion; (to be)
(so) abundant, luxurious (-iant), prosperous, bountiful, prolific, ample, copious,
sumptuous, ripe, plentiful, full, thick (that), filled, fulfilled; (to) abound in,
prosper in, proliferate (s, ed, ing); fully

55.T, Tuan Zhuan

Abundance

(Means) greatness

Intelligence (is) behind movement

Given this, *abundance*

The sovereign approaches this:

Appreciate the greatness

Do not be anxious, (it) suits the sun (to be at) midday:

Appropriate for illuminating all under heaven

The sun (at) midday, in due order, goes down

The moon (at) full, in due order, (is) consumed

(If) heaven (and) earth fill up (and) empty out

In accord with the time (in both) waning (and) waxing

Then how much more true for humanity!

(And) how much more true for the ghosts and the spirits!

55.1, 1st 9, Zhi Gua 62: Xiao Guo, Smallness in Excess

(Fan Yao 62.1: a flying bird on the way to misfortune)

**Meeting one's match or superior
Even for a long week,* no harm is done
To continue has merit**

55.1x *Even for a long week, no error:*

To exceed *the long week* (means) disaster

During the fast moving times, in the times of the greatest abundance, with urgencies everywhere, even a mere ten moments are precious in value. The prince wants his facts with their edges still sharp, his truths rough hewn and provisional, unpolished by winds of time. His people are on their feet and thinking, not down on their knees mouthing platitudes. Yet, in the midst of all of this, whatever demands there may be, when you meet a mate or a colleague, a mentor or partner to be, the priorities shift over here and leaves of absence are granted. You might miss one of each sacrifice,* but you fill voids where helpers should be, consolidate forces, gain recognition and learn some new tricks. You can't rejoice thus forever, and outside the world keeps moving, but few are so important that the spirits can't go for ten days without them.

55.2, 6 2nd, Zhi Gua 34: Da Zhuang, Big and Strong

(Fan Yao 34.2: persistence is promising)

**So abundant are their partition screens
At midday one may see the bushel constellation*
Going ahead brings suspicion and anxiety
To be true and express this
Is timely**

55.2x *Be true (and) express this:*

Credibility helps to *manifest* the purpose

In prosperous times, tall walls are built, plush curtains hung, bright banners play in the breezes above. To some it's as good as it gets. But all this distraction acts like a maze, the amazements are limits to vision: these amazing distractions do limiting things to the views. Things cast so many shadows that the midday sun is not seen. Life is so circumscribed, between the sky-high piles of work to be done, that up and down, or shortcuts through the curtains, are the only directions some can still take. These are not liked or trusted. Yet one must climb for broader views, or stay below chasing cheese. Smart ones run the maze well and wise ones know how to leave if they must. Common to both is working above suspicion. The others return to their business, unable to pay much attention. Trust is like having a high-level clearance.

55.3, 9 3rd, Zhi Gua 51: Zhen, Arousal

(Fan Yao 51.3: shock awakens, to movement, not distress)

So abundant are their flowing banners

At midday one may see stardust

And break one's right arm

Make no mistakes

55.3x (So) abundant (are) their flowing banners:

Ill-suited to important concerns

* *Breaking one's right arm:*

In the end unfit for use

What once were empty spaces are now filled with life and its houses. The canopy of progress, and its undergrowth of hustle, casts such a shadow that little above can be seen now. Bright banners cover most of what's left of the sky. We wished for this much to do and all these paths to choose from, but only have time for so much and still cannot tread more than one path at a time. An abundance of busyness forces the polarized view. There is something left of the stars above but to stare at these to light the way out means taking your eyes off the treacherous ground. Too much is afoot: not much will be carried out. The right arm at risk is not the spare, but the main one. The lights are useless as lanterns, and not much better as guides. The blind will learn to hear. If you still know which way is up, you will only need one more direction.

55.4, 9 4th, Zhi Gua* 36: Ming Yi, Brightness Obscured

(Fan Yao* 36.4: enter left side, steal dark heart's intentions)

So abundant are their screens

At midday one may see the bushel constellation

Or find their hidden leader*

Opportune

55.4x (So) abundant (are) their screens:

The position is not appropriate

* (At) midday (one may) see the bushel constellation:

The gloom has no vision

* *Finding their hidden leader:*

(An) opportunity (for) action

He used to know this place, before things grew so busy. He has spent enough time here and above to have an old mental map, both a north and an up, and a sense of the lay of a simpler land. Some of this information can still be carried out in the dark, or in the darkening cloak of activity. Good pupils will adjust to available light. This lets him make use of the pall, darkness now thrust upon him, transforming the confusing experience into more useful intelligence. He keeps to the shadows awhile, looking behind all the curtains and scenes, learning of the forces at work in the background, while under a cover of darkness, possessing what makes the maze useful, using even ignorance to best advantage. The dark, secret places are found. Now they shelter and guard young plans and designs, and a newer map is drawn of a brighter tomorrow.

55.5, 6 5th, Zhi Gua 49: Ge, Seasonal Change

(Fan Yao 49.5: mature one's tiger transformation, be sure)

The pattern emerges

Bringing reward and commendation

Promising

55.5x *Six fifth* holds *promise*:

(Of) *bringing* rewards

Great change is at hand. Who is who or what is what, or even what needs to be done, resolves itself out of the fuzz like the stripes on a growing tiger. What was chaos in gold and black becomes stark relief. The new king asks clear, candid questions, and invites specific talents to court, and demands only relevant answers. And those fools around the old throne will get rid of the mush in their mouths or will be replaced by more competent men. A real command starts to delegate. Genius is task specific and its strength is the solving of problems. Retained for more general use, it only grows fat and lazy. When a change is resolved in the mind and clear resolutions are made, the sovereign's new focus is more than a match for confusion. The unclear part of the shaman's journey is over, mind is now unstuck. Now he assembles his insights.

55.6, Top 6, Zhi Gua 30: Li, Arising

(Fan Yao 30.6: emergencies to expedite, executions & mercy)

So rich are their dwellings

Screening away their own families

Peering through their doorways

Desolate in their want of others

Three years not seen face to face

Unfortunate

55.6x (So) *rich (are) their dwellings*:

(Having) soared to heaven's threshold

* *Peering through their doorways*

Desolate in their want of others:

A consequence of concealment

Prosperity's point was to get him up here and aloof, shed of the coarseness below. He was told he would mingle with angels. Attaining his dream of abundance, he has finally built his big, secure house way up high on the hill, with the tall wall around it, to screen himself off with his family from suspected thieves, such as time. His food and his fuel have to sneak in through the back door. He needs keys to get out and shoes to come in. At first it seems he truly might be in heaven, or hovering nearby. But three years alone start to alter his thinking. He watches his gate and notes that it never opens. No friends intrude, no angels, not even beggars or bandits. This is high's down side: three years of mourning, missing the clamor and din, lost social savvy and skills, the laughter of children. Today he considers inviting some thieves.

55, Dimensions

pang tong gua (opposite): 59, Huan, Scattering

qian gua (inverse): 56, Lu, The Wanderer

jiao gua (reverse): 21, Shi He, Biting Through

hu gua (nuclear): 28, Da Guo, Greatness in Excess

shi er di zhi (12 branches): Kan-Li Family

55, Notes

* 55.1 *Xun2* was an ancient ten day week, with a cycle of specific sacrificial rituals. Ten days away would miss only one of each. The Chinese text does not read *shi ri*, ten days, which would suggest different symbolic connotations of the number ten.

* 55.2 There is much speculation that references to darkness and stars at midday refer to a midday solar eclipse in the Early Zhou. I can neither find evidence for this in the *Zhouyi* text itself, nor rule it out as an hypothesis. This interpretation refers instead to a purported phenomenon which can also occur with an eclipse: with vision from deep inside of a tunnel or well, reflected and ambient light is absorbed and only the direct or polarized rays are admitted. Without ambient glare even the stars might be seen. The big price to pay for abundance is the nuisance of extreme distraction. Both sharp focus and executive decision making, imagined or referred to here as tunnel vision, are needed to achieve anything of value in this maze. But one may take advantage of the amazement and distractedness of others.

* 55.4 Working in darkness refers to *Zhi Gua* 36, Brightness Obscured, and to the covert operations discussed at *Fan Yao* 36.4. To remain focused turns a dark situation into an enlightened covert intelligence.

55, Wai Guang

* Qabalah: *He*; Path between Tipareth and Geburah (Trad: Tp-Cm)

* Tarot: The Emperor (Executive dispatch)

* Astrology: First House, Cardinal Fire, Aries

55, Quotations

* We are mistaken in believing that the mind and judgment are two separate things; judgment is only the extent of the mind's illumination. —La Rochefoucauld

* Give your decisions, never your reasons, your decisions may be right, your reasons are sure to be wrong. —Lord Mansfield

* “Fellow suffering! Fellow suffering with the higher men!” he cried out, and his countenance changed to brass. “Well that hath had its time! My suffering and my fellow suffering - what matter about them! This is *my* morning, *my* day beginneth” Thus spake Zarathustra and left his cave, glowing and strong, like a morning sun coming out of gloomy mountains.” —Nietzsche, *TSZ* #80

* Guess if you can, choose if you dare. —Corneille

* For unto whomsoever much is given, of him shall much be required.

—Luke 12:48

* Life has a way of overgrowing its achievement as well as its ruins.

—Edith Wharton

* Everything not forbidden is compulsory. —T. H. White

GUA 56, LU₃, THE WANDERER



旅

Binary 001 101 = 13; Gen below, Li above

56.X, Overall Image

Atop the mountain is a flame

The wanderer

The noble young one, accordingly, is lucid and prudent

about the function of sanctions

And thus avoids prolonged legal process

The nomad sets up his camp, where none have chosen to live, and kindles a modest blaze. None but the homeless would call this a home, but like the flame his home is wherever his fuel is. He must take what he needs and move on. What he carries is familiar to him. His best friend is a small, hot fire, without much smoke or signal. The rest of the world is new or strange, until he makes himself welcome, or until he can feel at home. If he cannot he might need to leave quickly. He will want to stay clear here, and remain his own judge. There is a challenging wisdom in keeping his security minimal. But a diplomat from the wider world has no diplomatic immunity.

56.0, The Wanderer

With **modest fulfillment**

The wanderer persists

Promising

The stranger approaching the inn at the edge of the town has very little outside of himself to tell what he is to the others, whether he might be a pilgrim or bum, or a tourist gone native, a merchant, a fugitive from the good, or a refugee from the bad, the newest citizen here or a lesson painfully learned. Those who would keep moving freely practice a code of conduct and honor, trying to keep a buildup of trust which one bad rogue can destroy without effort. The benefits of doubt, the presumptions of innocence, are in delicate states of balance. With careful reserve and intelligence, free agents traveling lightly explore the landscape beyond the great watershed. Most of their souvenirs are memories or stories. Much depends upon what they can carry. A mouthful of sustenance, and a handful to spare, is great wealth, perhaps between weeks of having much less. Thus a modest fulfillment is all that the wanderer needs. He carries few tools, but each one has thousands of uses. Friendships, like a flame, can be easy to kindle but hard to hold on to. Nearly all his relations are distant, yet his best skill is making good will out of suspicion and welcome out of strangeness.

56.M, Key Words

Traveler, stranger, itinerant, peddler, newcomer, visitor, guest, disciple, pilgrim
Walkabout, vision quest; perpetual novelty, insecurity; caravanserai, inn, shelter
Portability, light travel, roughing it, going native; *ad hoc* life, living without a net
Earning a welcome; tact, wit, modesty, self-reliance, versatility, a few good tools
Dynamic equilibrium, self-sustaining systems; the tactics of intrusion, diplomacy
Varieties of people who wander, as a source of uncertainty, curiosity & suspicion

56.G, From the Glossary

lu3 (a, the) wanderer, traveler, itinerant, guest, vagabond, stranger, wayfarer,
visitor; wandering; order, sequence, arrangement; backbone, spine, strength; (to)
travel, drift, wander, sojourn; dispose, arrange (to be) temporary, provisional,
ad hoc; wandering, traveling, visiting, itinerant; a unit of 500 troops

56.T, Tuan Zhuan

The wanderer

(Means) *modest fulfillment*

The flexible finds the balance on the outside

And so complies with firmness

Restraint along with dependence on clarity

This is how, (*with*) *modest fulfillment*,

The wanderer's persistence (is) *promising*

The wanderer's appropriate timing (is) very important here!

56.1, 1st 6, Zhi Gua 30: Li, Arising

(Fan Yao 30.1: taking steps, confused, respect avoids error)

**The wanderer is fussy and annoying
And so this position courts suffering**

56.1x *The wanderer (is) fussy (and) annoying:*

The objectives (are) exhausted (in) adversity

He busies himself in trivial matters, treating this new place too lightly. The locals soon learn that this stranger is no king or god in disguise.* Such legends precede him, but he ruins this great introduction. For entering new situations, his humility is useful, but not humiliation. This calls down contempt, not a welcome. Wanderers and the homeless are very different breeds. The wanderer has many places to go. Humility is only one of a number of traits that the locals might look for. They may look for purpose without a hidden agenda, or dignity without distance, or a sense of humor about the human condition, without the sneering and cynical parts. The long-sighted pilgrim can let them know of his needs, or that he wished things were different. Neither bum, nor beggar, nor fool will have the luck an ambassador will.

56.2, 6 2nd, Zhi Gua 50: Ding, The Cauldron

(Fan Yao 50.2: cauldron full, rivals anxious, not our pursuit)

**The wanderer comes to a camp
Cherishing those resources
And earning a young helper's loyalty**

56.2x *Gaining a young helper's loyalty:*

An outcome with no complaint

The wanderer comes to the inn with his property still on his shoulders. Skilled and self-sufficient, but otherwise not wealthy, he offers to either pay or earn his night's lodging. The hot bath and rest are worth either. He carries what tools he will need inside the rest of his home. The first time he hears you are welcome, this is only a formality, and a challenge to hear it again but spoken sincerely. Innkeepers learn to be wary. But this wanderer has the habit of being a guest in a truly great home, each new land a new room, entering and parting, and faring well a lot, with his open-ended closure, and always welcome back. Fire dances atop the log to celebrate moving on. Once again he transforms an innkeeper's tension and doubt. Another fireside story, hot meals and a journeyman's new apprentice. Accommodation works both ways.

56.3, 9 3rd, Zhi Gua 35: Jin, Expansion

(Fan Yao 35.3: many liberties, regrets pass)

The wanderer sets fire to their camp

And fails the young assistant

Persisting is hard to do

56.3x *The wanderer sets fire to their camp:*

And (only) then considers the harm here

* Until (one) *wanders* with humility

This principle (is) lost

Of course the stranger is the primary suspect. He is only the wrong kind of wanted right now. Nobody knows where he comes from or goes. The world is wide, harsh and demanding, a school apt to toughen the kindest of nomads into a hardened old rogue. Condescension repels those who might aid him; and carelessness might burn down an inn. One does not make a life of building so many fires without some scars and burns, or without learning ways to defend oneself. Still must one guard against hardness of heart. Sense, sensibility and sensitivity are assets too precious to lose. Conscientiousness, conscience and consciousness are all the same traveler's tool. He has had far too little to lose here. Although he would soon move on, now is the worst time for leaving. Although he has nothing now, now is the best time to give.

56.4, 9 4th, Zhi Gua 52: Gen, Stillness

(Fan Yao 52.4: stilling one's being, not a mistake)

The wanderer stays in a shelter

Having secured some wherewithal and an axe

But lamenting “My heart is not at peace”

56.4x *The wanderer (stays) in a shelter:*

(Having) not yet *secured* a place

* *Securing some valuables (and) an axe:*

(But with) *a heart* less than peaceful

The wanderer locates a shelter, a little less than accommodating, but better by far than his own naked skin. Inside he's found an axe and some clothing, with enough dust on top to lay claim, and he still has most of his money. And yet he doubts his good fortune. Some exotic adventure this has turned out to be! The ox carts rumble and creak overhead. His long-sought vista across the great water is just an uneasy watch from a hole. His axe feels more like a weapon than a tool, and his money feels more like bail or bribe. Instead of cavorting with the belly dancers, he gets to throw rocks at the rats. The road can get old; so can not bathing. But if the whole world is going to be his home, sometimes he will stay in the outhouse. To make himself at home is his job, and he's only halfway home. He lies down to dream of tomorrow.

56.5, 6 5th, Zhi Gua 33: Dun, Distancing

(Fan Yao 33.5: commendable retreat, persistence is promising)

Hunting a pheasant

One arrow is lost

But in the end, a means to recognition and appointment

56.5x *In the end a means to recognition (and) appointment:*

A superior reach

In a distant land with no home or friend, on a journey with no beginning or end, the wanderer still has his best tools: modesty, tact and, above all, his wits. Knowing the worth of a good introduction, he shoots a pheasant to give to the local land's lord. While he has lost a much-valued arrow, he has gained a fine introduction and, if he wants it, both praise and office. If not, at least another hot meal. He hits on the right idea with a clarity of aim and not such a very long shot. The lord will know his peer when he meets one, by style and noble gesture, if not by his fancy palace. Again his good fortune has cost so very little, and he stays in a mansion instead of an inn. The whole point of being a seeker is found in being a finder. Here it is finding out where to alight, and how to come highly recommended, with only behavior for references.

56.6, Top 9, Zhi Gua 62: Xiao Guo, Smallness in Excess

(Fan Yao 62.6: passing without greeting, calamity and suffering)

Like a bird that burns its own nest

This strange individual begins to laugh

Then follows with wailing and weeping

Forfeiting cattle in the exchange

Disappointing

56.6x Considering that *the wanderer* is at *the top*

This one is understandably *burned*

* *Forfeiting cattle in the exchange:*

In the end, nobody comes to enquire

This rogue has too much self in his head. This place might have been his to enjoy, had he only valued the small things more, had he only been a much worthier guest. Humility being a thing for the oxen, his boasts soon make an end to his welcome. Thinking himself quite the phoenix, he sets his own nest ablaze. But as night falls he recalls he is homeless. What he is is a repulsive bird, with burnt, stinking feathers and no composure or nest. The whole point of a walkabout is in the return, finding good, robust mental health, even though not having a home can challenge anyone's sanity, and undermine any security. Where going solo or solitary has only led to solipsism, one has the wrong compass and maps, and a lot of losers get lost here. If a mind has been lost, something important went first, like gratitude or perspective.

56, Dimensions

pang tong gua (opposite): 60, Jie, Boundaries

qian gua (inverse): 55, Feng, Abundance

jiao gua (reverse): 22, Bi, Adornment

hu gua (nuclear): 28, Da Guo, Greatness in Excess

shi er di zhi (12 branches): Kan-Li Family

56, Notes

* 56.1 In ancient Greece, the gods Zeus and Hermes would disguise themselves as poor itinerants and go door-to-door testing the tolerance, charity and character of their people. You never knew if the stranger in front of you wasn't in fact one of the unknown gods. The benefits to the wanderer here, and what a social treasure this myth was, should be obvious.

56, Wai Guang

* Qabalah: Chesed in Atziluth

* Tarot: Four of Wands

* Astrology: Jupiter in Fire

56, Quotations

* All that is gold does not glitter; not all those that wander are lost.

—J.R.R. Tolkien

* To live outside the law you must be honest.—Bob Dylan

* I have been a stranger in a strange land.—*Exodus*

* Think, in this battered Caravanserai

Whose portals are alternate night and day

How Sultan after Sultan with his pomp

Abode his destined hour, and went his way.—Omar Khayyam

* The use of traveling is to regulate imagination by reality, and, instead of thinking how things may be, to see them as they are.—Samuel Johnson

* Much travel is needed before the raw man is ripened.—Arabic proverb

* If it is dark enough, one candle is plenty.—Arabic proverb

* To travel hopefully is a better thing than to arrive.—Robert Louis Stevenson

* Happiness is not a station you arrive at, but a manner of traveling.

—Margaret Lee Runbeck

GUA 57, XUN4 (or SUN4), ADAPTATION



Binary 011 011 = 27; Xun below, Xun above; Chong Gua

57.X, Overall Image

Subsequent winds, adapting

The noble young one, accordingly,

sets forth the higher purpose in carrying out the work

The wind does not push itself into the crevice unchanged. It only adapts its way in, so it finds a home in all niches. A feeler root, then a complex of roots, a will to live, then a gnarly old tree. Repeated attempts will find the right path, as repeated steps will make one. Continuous subtle influence makes incremental gains. Wind blows and grass bends, so too with mind. The master repeats himself, but not to drive his message home. He speaks once to find and learn what might be resisted and again to complete the work. Science begins with hypothesis, not with developed theory. A mutable mind is matched to a mutating world. Perception adapts or means little.

57.0, Adaptation

In little successes

Worthwhile to have somewhere to go

Rewarding to encounter a mature human being

Great minds learn to think twice, and not the same way each time. Learning can alter the mind and what the mind sees. If a higher purpose is to obey higher laws, it will let itself be adjusted, from the general to the specific, then look for the exceptions. Those with effective wisdom will discover what is before they decree what will be. The sage introduces his teaching, the king sets forth a draft of his orders, the diviner offers a brief to the seeker. And all crouch behind these first words, weighing initial reactions, searching for lines where resistance is least, or ways to enter the minds of their subjects and fellows, while taking the special things into account. The path of power does not simply blunder straight forward: it makes some allowance for how much greater reality is before presuming to change it. The real and the ideal need to be rubbed together for these adaptations to fit. This is why the mind is so elastic and plastic, suggesting that life is for learning first, and only later for teaching. Thus we begin with provisional plans and goals, then adapt our big ideas to all of those little details, where gods and devils live. Then meanings grow where meanings belong.

57.M, Key Words

Penetrate, insinuate, encroach, conform, comply; gain admittance, entry or access
Nichemanship; occupy, adjust, adopt, adapt, conform, submit, accommodate self
Fitting in, fitness; subtlety, resilience, shape shifting; persuasion, sway; reconsider
Finding a path of least resistance; asserting without aggression, subtle persistence
In-formation, to assess before following through; learning and teaching processes
Reconnoiter, many-angled approach; rethinking, thinking twice, second thoughts

57.G, From the Glossary

Xun4 (to) penetrate, enter, gain admittance, gain entry, gain access, reach into,
insinuate, coax, wheedle, infringe, infiltrate, influence; adapt, conform, yield (to);
submit, resign, accommodate; take (place, form, shape); withdraw (s, ed, ing); (a,
the) entry, access, penetration, adaptation, encroachment(s), admittance, adapt-
ability, accommodation, conformance, versatility, finesse, subtlety, resilience,
[plasticity]; (to be) submitted to, put into, adaptive, adapted to, accommodating,
submissive, following, subservient, docile, humble; versatile, opportunistic; with-
draw or retreat to go around, with no intention of giving up; also pronounced Sun4

57.T, Tuan Zhuan

Repeated *adaptation* (is) useful (in) setting forth the higher purpose

The firm *adapts* with balance (and) integrity

And so the intentions (are) carried out

The flexible both respond to the firm

So there are, accordingly, *little successes*

Worthwhile to have somewhere to go

Rewarding to encounter a mature human being

57.1, 1st 6, Zhi Gua 09: Xiao Chu, Raising Small Beasts

(Fan Yao 09.1: returning to one's path, how is this an error?)

Advancing and retreating

Warranting a warrior's resolve

57.1x *Advancing (and) retreating:*

The purpose wavers

* *Warranting the warrior's resolve:*

The purpose (is) under control

He vacillates pro and then con in intention. His small intent to move forward or right is undone by another to move back or left. The subject or self is subject to a whole herd of fancies and whims, which vote to go one way, but then change their minds. The self is really a larger community, a collection of selves, always shifting. Often there's no one to lead, no chain of command, or no established set of priorities. It is possible, in theory, to harness a thousand rabbits to pull the chariot forward, but the ramifications and variables will harm net direction and speed. Each vector has worth, but one is made null by another. A warrior will want a simpler harness, on a single, spirited beast. His urgency needs the time, and clarity, not commotion. This is his ruling thought, but it bends to his will and learns. He will not win a fight doing kata.

57.2, 9 2nd, Zhi Gua 53: Jian, Gradual Progress

(Fan Yao 53.2: advance to cliffs, drink and eat, honk and honk)

Subtleties happening under the bed

Employing scribes and diviners, a confusion of these

Promising

No harm done

57.2x *A confusion of these holds promise:*

(In) regaining balance

Something is crouching beneath the bed, like wind stirs behind the curtains at night. It nags at his rest from below and disturbs his soft zone of comfort. What hidden creatures, low and sub-conscious, lurk down there, recessive truths in secret places, unseen to the untutored vision? In the terra incognita, aye - here there be monsters. And so he calls in the experts, to expose and uncover his fears: first a confusion of priests and diviners to find and define the unspeakable thing and then a confusion of wizards and shamans to coax the thing out and banish it back to the void, or drive it into the light. To make it known or give it a name is often enough to empty the thing of its charge. An unknown keeps the attention awake until it's thought to be known. Sometimes we like to know because we like to sleep. Mystery is a strong stimulant.

57.3, 9 3rd, Zhi Gua 59: Huan, Scattering

(Fan Yao 59.3: scattering one's sense of self, no regrets)

Recurrent adaptations

Embarrassing

57.3x Recurrent adaptation's embarrassment:

The purpose (is) exhausted

His repeated attempts to push through all seem to push from the same direction.* It may be time to rethink the worth of this whole approach. A breeze seems to have more wits: when it goes its way with direction, this does not mean that it makes no turns. At the first confrontation with what will not sway, it will seek out the limits of what has opposed it. It will turn to the side to find itself free. It is broader than its obstacles, it moves through a wider world. In firmness, it's steady, not stubborn, in yielding, it's patient, not flaccid. Moving according to narrow ideas will show no regard for the real. If at first it doesn't succeed, it will fail and fail again. Repetition is not continuity. We change as our experience grows. Trials should precede errors. The pathological process and maladaptive behavior have lost their sense of context.

57.4, 6 4th, Zhi Gua 44: Gou, Dissipation

(Fan Yao 44.4: creel holds no fish, dawning disappointment)

Regrets pass

In the field take three kinds of game

57.4x (In) the field take three kinds (of game):

This will be an accomplishment

To focus on one thing at a time is not always the smart way to think. Suppose that he needs to get three things out of the garden: a carrot for his meal, a turnip for his guests and a rutabaga for the sacrifice. If he only paused for a moment, and spent some time in his mind, he'd find that he does not need to make three separate trips with his shovel. Adaptive behavior is versatile. This is how a mind can make up for all the trouble it causes, and pay its rent in the skull, how air and distance are useful. We can examine our theory both in the mind and the world. We'll think it through first, start with a plan, and then change it as it needs changing. Hunting and seeking, when bound or confined to the things we expect, will only use half of our wits, and the game is too clever for halfwits. A flexible response looks into the actual niches.

57.5, 9 5th, Zhi Gua 18: Gu, Detoxifying

(Fan Yao 18.5: correcting father's fixations, use praise)

Persistence is promising

Regrets pass

Nothing cannot be turned to advantage

Regardless of beginning, there will be an outcome

Before reforming, three days

After reforming, three days

Opportune

57.5x Nine fifth holds promise:

The position (is) correct (and) central

His first attempt throws him back on himself, as a breeze first backs up to overleap the mountain, informed now by what has occurred. The wind, in ever-resilient ways, keeps after the problem. Getting impatient too soon is thinking in one dimension, and so many of our thoughts can be linear, like lines from the start to the goal, which ignore both surprise and advantage on route. But there are more dimensions than one. Even the shortest of moments might be at least six days wide. A wise one will make adaptable plans. Three days before making his changes, he watches the nexus of forces gather. For three days after, he watches how things are unfolding. At any point here he is ready to shift his direction as needed. A process is not the same as a thing. To mistake reforming and learning for things will take them out of context.

57.6, Top 9, Zhi Gua 48: Jing, The Well

(Fan Yao 48.6: well comes in, do not cover, be true)

Subtleties happening under the bed

Losing some valuables and an axe

Constancy has its pitfalls

57.6x Subtle (things) happening under the bed:

The top (is) exhausted

** Losing some valuables (and) an axe:*

“Correct” along with unfortunate

Something is crouching beneath the bed, like wind stirs behind the curtains at night. Oh, is that so? He decides that he will not be fooled twice. The last time this thing happened, it was only a couple of spooks, and it cost him a bundle for all of those wizards and priests and scribes and diviners, just to settle his nerves. He decides that he has been there and done that now and needs not go there again. Content with his better sense, and certain of his maturity, he assembles his fine explanation, solidly based upon one single case, and goes right back to sleep. But sometime between this dream and the dawn, these spooks run away with his treasures, they spirit away his belongings. Of course the mind needs to generalize. It needs to oversimplify things. Sometimes it thinks belief can stand in for learning. But then it gets mysteries back.

57, Dimensions

pang tong gua (opposite): 51, Zhen, Arousal

qian gua (inverse): 58, Dui, Satisfaction

jiao gua (reverse): 57, Xun, Adaptation (chong gua 3)

hu gua (nuclear): 38, Kui, Estrangement

shi er di zhi (12 branches): Xun-Zhen Family

57, Notes

* 57.3 Insanity: doing the same thing over and over again and expecting different results. — Albert Einstein (attributed)

57, Wai Guang

* Qabalah: Yetzirah of Yetzirah

* Tarot: Prince of Swords

* Astrology: Aquarius Ascending, Fixed Air

57, Quotations

* At least I knew who I was when I got up this morning, but I think I must have changed several times since then. — Lewis Carroll

* And the wind - the wind / the wind hides in a hollow tree and whistles out at me. — Lawrence Ferlinghetti

* We think in generalities, but we live in detail. — A. N. Whitehead

* ... the magic of necessary words Words that may become alive and walk up and down in the hearts of the hearers. — Kipling

* Speak to each one in accordance with his degree of understanding.
— Mohammed

* No problem is too difficult to be solved by a theoretician. — Arabic proverb

* I can't give you brains, but I *can* give you a diploma.
— *The Wizard of Oz* (paraphrase)

* Sell your cleverness and buy bewilderment. — Rumi

* Adaptability is not imitation. It means power of resistance and assimilation.
— Gandhi

* In the struggle for survival, the fittest win out at the expense of their rivals because they succeed in adapting themselves best to their environment.
— Charles Darwin

GUA 58, DUI4, SATISFACTION



兑

Binary 110 110 = 54; Dui below, Dui above; Chong Gua

58.X, Overall Image

Interconnecting pools

Satisfaction

**The noble young one, accordingly,
joins with friends for discussion and practice**

Pleasure on the surface and pleasure in the depths. Like we were taught as children, the magic word is still please. There are multiple pools involved here, many wetlands and lochs. The water in time will be one, inseparable, seeking its one level, borrowed back and forth, circulated between selves, and only stagnant if pooled in one body. And thus there is giving and taking, as one reflects another, and the one who gives is enriched, and the one who takes enriches the giver. Encouraging each other is a highly contagious cure for disease. The world improves in resonant ways when a few improve their moods, awash in their feelings, clean, refreshed and replenished.

58.0, Satisfaction

Fulfillment

Rewarding to persist

There is a lot of proper time to savor enlightened self-interest. Life's serious sides, the long cultivation of character, careful choosing of proper paths, the short and long term deferrals of gratification, pay off after some time is invested. To not taste and savor the fruits of this work is absurd: these are just desserts. Nor is there need to divide the high and low pleasures, or the sacred from the profane. If choices were made to live well, then vivid enjoyment of a life well-lived should not be unexpected. The wisest of minds will remember what it is made of: its living nerve and the nerve to live. Now and again this wants stimulation. It's still a big mystery, but somehow the erotic dimension of life holds the key to creation of life. Appetitive behaviors, or wants and desires, set us to work toward our goals. Happiness is not a good pursuit, but the sign of a good pursuit, a sign that something is found. The sage loosens up with his fellows, with all sorts of oral behaviors, plays games with his good friend the witch, happy with wine and herbs, awakening all his best senses. So how do we deserve this, with all our guilt and shame? With our gratitude, even with no gratitee.

58.M, Key Words

Free, open up, clear out; barter, bargain, negotiate, weigh, exchange, pay, redeem
Enjoyment, pleasure, happiness, delight, relish, relief, gratification, self-interest
Harvest, reaping rewards, fruits; compensation, incentives, persuasion, satisfaction
Hedonics, pursuit of pleasure and happiness as intrinsically benign and instructive
Encouragement, desire, attraction, welcome; charm, enchantment, bewitchment
Ananda, eros, cheer, epicurean hedonism, need/want as driving force in evolution

58.G, From the Glossary

dui4 (a, the) joy, pleasure, happiness, satisfaction, delight, gratification, rejoicing, openness, exchange, mouth, passage, opening, aperture; (to be) open, free, clear, acquiescent, accepting, glad, happy, fond of, responsive, oral; (to) exchange, pay, barter, deliver, give an equivalent, trade, transact, weigh, share; open a passage through, open up, clear away, convert, gratify, rejoice; speak (s, ed, ing); [consensual behavior, voluntary transactions]

58.T, Tuan Zhuan

Satisfaction

(Means) pleasure

The firm (is) within and the flexible without

Pleasure, accordingly, *rewards persistence*

And so it is complying with heaven

And resonant in humanity

(When) pleasure (is) used to lead a people

The people forget their weariness

(When) pleasure (is) used in challenging difficulties

The people forget their mortality

Pleasure's great importance

(Is) truly in the people's encouragement!

58.1, 1st 9, Zhi Gua 47: Kun, Exhaustion

(Fan Yao 47.1: rump belabored, in valley of gloom 3 years)

Responsive joy

Promising

58.1x *Responsive joy* holds *promise*:

The behavior (is) not now in doubt

The things conducive to joy can come and go like the tide. The high tides are seldom the problem and they don't overstay their welcome. But when the fullness and flow go out with the tide, what will sustain us then? One of the sillier things that we do is to feed on ourselves. In the name of self-reliance, we may turn inward for strength. But this is no place to draw the waters which have now left us. The trick is to find it at low tide as well, when great ebbs leave us stranded from Ocean. The resourceful folks might comb the few pools remaining, and make a game out of rounding up interesting creatures, and enjoy the tide's ebbs for variety's sake. Joy can dwell in strange places: after all, life was born in these pools and depressions. Life is such that it's hard to be whole or fulfilled by ourselves. We want a world to respond to.

58.2, 9 2nd, Zhi Gua 17: Sui, Following

(Fan Yao 17.2: bound to little child, giving up one of maturity)

Trusting joy

Promising

Regrets pass

58.2x *Trusting joy* holds *promise*:

A belief (in) the purpose

Joy is a subject. To have faith in an object of joy, and hang one's hopes thereupon, will teach us that joy, unlike faith, is no nun. She will sleep with the saint one night and then run off with a shaman or witch. She plays the field far too well, loving both faith and uncertainty. For her, this is a wonderful world to be so worldly in. But to count upon joy or happiness, perhaps as our reward for being so well-behaved, is to ask for mental illness. To even think to keep her at home is vexation itself. We look for joy to affirm our convictions, or to tell us that we are on the right path. She is a fine omen indeed, and sometimes she may even come when she's wanted, but this is not proof of merit or worth. To leave the doors open is sometimes all we can do, focus on our work to keep ourselves worthy, and not whine when an episode ends.

58.3, 6 3rd, Zhi Gua 43: Guai, Decisiveness

(Fan Yao 43.3: vigor in cheeks, presuming worst, alone in rain)

Future joy

Disappointing

58.3x *Future joy holds disappointment:*

The position is not appropriate

A pool or a pond begins with some kind of depression, hollow, waiting for fullness. And truly much can be said for deferring gratification. But joy is never tomorrow; always or never sometimes, when hijacked by emotions, or past, if being nostalgic, or right now as it is happening. When saving up for great joys to come, we empty our hearts till it hurts, the better to suck the joys in. Then we'll try to be idle, saving ourselves for the time, dismissing the lesser, more worldly joys, keeping busy with distractions, indulging in things that kill time. Our time will be dead soon enough. If the joy we await takes much time to respond, it will find us too weak to embrace it. Waiting for one great ship to come in, one can miss two ships worth of rowboats. The poor souls who await their heaven to live will not have a clue what to do there.

58.4, 9 4th, Zhi Gua 60: Jie, Boundaries

(Fan Yao 60.4: content with the boundaries, fulfillment)

Measured joy is less than serene

Limit the anxiety to own happiness

58.4x *Nine fourth's happiness:*

There will be rewards

He contrives to collect and examine one of each kind of pleasure. His journals are marked up with assorted descriptions and symbols, ratings for health and intensity. He speaks cleverly, and at length, on topics of pleasure. He knows which joys are high and most sacred and which are low and profane, and can list, in proper order, all of those in between. And of course he suffers from assorted small ills attendant upon such anxious reflection, and the naggings of choices forgone. He makes it all so complex, with all of this fussing and fretting. But, that being said, there is a due and optimum order to arranging one's satisfactions: to take care of the basic needs first, that they don't turn into deficiencies, or problems of mental health. Then we move on to life's finer wants and fulfillments, such as jumping naked into the lake.

58.5, 9 5th, Zhi Gua 54: Gui Mei, Little Sister's Marriage

(Fan Yao 54.5: Lord Yi's daughter's dress unequal to her maids')

Trusting in the unsustainable

There will be struggles

58.5x *Trusting in the unsustainable*:

(Though) the position (is) correct (and) appropriate

Unconditional love and acceptance, a compassion for all living things, did not make the world we know. The beauty we see around us, the health that we enjoy, the set of senses we use to know this life and the wits to make our lives work, only exist because our world is ever renewed as the unfit are swept from existence. The loving and nurturing mothers in nature might kill and eat the runts of their litters to spare the rest from diseases. Compassion is still a good thing, and a heart ought not judge or choose, but denying selection is mindless, and harmful to all. Looking for joy in inferior places is waiting for fullness in waning moons. The joy which derives from ephemeral causes extinguishes itself. Enduring values will value what will endure. Why glue autumn leaves to the tree? The secure joy accepts the due order of things.

58.6, Top 6, Zhi Gua 10: Lu, Respectful Conduct

(Fan Yao 10.6: study steps and omens, if full circle, most lucky)

Drawn by satisfaction

58.6x *Top six (is) drawn by satisfaction*:

Less than enlightened

It is in our nature to do things when we think there will be rewards. Life will even build some of this into its structure, and use our own glands to play tricks on our minds. But satisfaction still measures the success of our pursuits. Joy is only one consequence of living life correctly. When it becomes the pursuit in itself, then life gets turned around and effect starts to act like a cause. Then behaviors which lead to rewarding feelings begin to become interchangeable. We will start to look for the shortcuts. An identity built on one's work, and higher purpose in life, is traded for the quick fixes. We might be seduced from our paths by anyone holding rewards. We'll look for our signs of success in all the wrong places: it is always somewhere outside us, somewhere to move on to. Inhabiting our places is our highest reward.

58, Dimensions

pang tong gua (opposite): 52, Gen, Stillness

qian gua (inverse): 57, Xun, Adaptation

jiao gua (reverse): 58, Dui, Satisfaction (chong gua 6)

hu gua (nuclear): 37, Jia Ren, Family Members

shi er di zhi (12 branches): Gen-Dui Family

58, Wai Guang

* Qabalah: Bria of Bria

* Tarot: Queen of Cups

* Astrology: Pisces Ascending, Mutable Water

58, Quotations

* Real happiness is cheap enough, yet how dearly we pay for its counterfeit.

—Hosea Ballou

* Unhappy is the man, though he rule the world, who does not consider himself extremely blessed. —Seneca

* What hunger is in relation to food, zest is in relation to life. —Bertrand Russell

* while you and I have lips and voices which

are for kissing and to sing with

who cares if some one-eyed son of a bitch

invents an instrument to measure Spring with? —e.e. cummings

* You have only to let the soft animal of your body love what it loves.

—Mary Oliver

* Follow your bliss. —Joseph Campbell

* Happiness is wanting what you get. —Anon

* The trick is in what one emphasizes. We either make ourselves miserable, or we make ourselves strong. The amount of work is the same. —Carlos Castaneda

* If the only prayer you say in your whole life is “Thank you,” that would suffice.

—Meister Eckhart

GUA 59, HUAN4, SCATTERING



涣

Binary 010 011 = 19; Kan below, Xun above

59.X, Overall Image

The wind passes over the water

Scattering

**The early sovereigns, accordingly, made offerings to the divine
and founded ancestral shrines**

The wind moves over the water, passing the moisture around throughout the climate, bearing a myriad aeroform seeds, with hopes of life to continue in far distant lands. The wind fills the sage's sails as well, as it carries his little boat over great waters, as a great spirit once moved, back when it all began. Trusting in that which endures, he will sow his wisdom into the wind. Risking all for everything, he rises into the higher states of existence, turning his life into example, his example into a teaching, into a dharma. To survive in the long run means making friends with the boundless. This will mean changing his state, planting viable seeds, and a temple when he can.

59.0, Scattering

Fulfillment

The sovereign approaches his temple

Worthwhile to cross the great stream

Worthwhile to be dedicated

The sovereign prepares to go beyond, to learn of a greater glory, to leap beyond the limited. His ancestor's message, his story, is heard across the ages. His own will be one day as well, carried on by the memory of life. Friends might reach out to friends across the great stretches of time, from thousands of years and cultures away. Life will distribute its life, as evolution diversifies forms. It will change some things into others. Life is not diminished thus: the web grows tighter and stronger, ecosystems gain depth. But communing with these higher powers, with the forces that encircle the world and carry themselves down through the ages, will in some way demand our surrender, some degree of change in ourselves so complete that we might not be recognized later. A little pond turns itself into a cloud to cross the desert's expanse. The teacher survives the dark ages by becoming a couple of stories. The sovereign is carried by the memory of his reign. As a single flower becomes a thousand seeds, this life will soon be gone: into every niche it can find and take hold in. Thus we can reappear in many places at once. A kind of informed light was all that we ever were.

59.M, Key Words

Distribute, disperse, disseminate, propagate, dispel, diffuse; to broadcast, as seed
Dissociate, disincorporate, sublimate, dissolve, dissipate, rarify, diversify, expand
The mystic's truth, reintegration with a higher unity, ecstasy, surrender, embrace
Changes of state: melt, dissolve, evaporate, evanescence; subtlety, metasolutions
Disintegrate, reintegrate, a breakup or breakdown of structure; reunion, salvation
Transcendence, metamorphosis, sublimation, opening up, letting go, going to seed

59.G, From the Glossary

huan4 (a, the) diffusion, sublimation, distillation, evaporation, rarification, broadcast (as seed); [change of state]; (to) disperse, scatter, distribute, disseminate, dispel, break up, disintegrate, dissolve, clear up, relax, relieve, melt, vanish, diffuse, evaporate, flow in scattered directions, rarify; fade, relent, give way, succumb (s, ed, ing); (to be) slack, broad, swelling, wide, scattered, diffuse, evanescent, dispersed, volatile

59.T, Tuan Zhuan

Scattering fulfills

The firm comes forward, yet will not be exhausted

The flexible learns (its) place on the outside

And associates with the superior

The sovereign approaches his temple:

The sovereign is then in the center

Worthwhile to cross the great stream:

Relying on wood brings results

59.1, 1st 6, Zhi Gua 61: Zhong Fu, The Truth Within

(Fan Yao 61.1: readiness promising, presuming more, no comfort)

Rely on assistance

The horse is powerful

Promising

59.1x *First six holds promise:*

(In) acceptance

Reaching beyond our selves and our own resources is our first movement into the greater world. Surrender to higher powers and forces is frightening to young egos, so the next state above and beyond this is made to look more familiar. The forces which heal or aid us are totems with animal powers, or medicines which embody an animal's special gift. The one who will save us from human error looks human too, except for transcending error. Paths are set forth for the newly arrived. But most of us will not soon outgrow them. When we need strength, endurance and power, why not reach into dream time and ride a totem horse? Piglets would perceive the divine as infinite food and mud. Fishes would see this as water. Humans, as all we could wish for, or someone to set us some limits. We will have what we are ready to have.

59.2, 9 2nd, Zhi Gua 20: Guan, Perspective

(Fan Yao 20.2: prying perspective profits a girl's persistence)

Scattering, then hurrying to one's support

Regrets pass

59.2x *Scattering, (then) hurrying to one's support:*

To secure the hopes

He has a little idea of how the universe works. Invoking often has helped him get used to some other perspectives. He still rubs his thing for good luck; his idols are well-fed and shiny. When troubled, he needs but call out to his long-dead savior. He has so much security now, how will the next step be taken? Truth is too alien still, and inhuman. Because truth is so very much more than human, humans will band or huddle together and make sure that this part of truth is not seen. Artifice and artifact, steps, altars and tables, numbers and letters, words and ideas, become the ultimate stuff of the world. Trees are illusions, as is anything created more than a few days before us. What a small world we build here for fewer regrets! Illusory trees reach out for more world, up for more fire and air, down for water and earth.

59.3, 6 3rd, Zhi Gua 57: Xun, Adaptation

(Fan Yao 57.3: recurrent adaptations, embarrassing)

Scattering one's sense of self

No regrets

59.3x Scattering one's sense of self:

The purpose lies beyond

He defies the toxic ideas that say to explore no further, and is setting himself aside to learn of a few more perspectives. Much of the search for truth is done from one point of view, a confusion of transient entities known as the self. Moving through time, this point becomes a thread or a path. Traced through space, threads become fabrics and paths become fields. Sometimes this will show order and sometimes a tangled mess. Within this, where are the boundaries, where are the limits of self? We reach into family and race, into species, order, phylum and kingdom, into the stuff of the earth and the stuff of the stars. But this is only what we are if we can keep ourselves fed. That all is one is not the end. It is only a better place to begin. Can we, should we, break open our heads, and let this larger world come through?

59.4, 6 4th, Zhi Gua 06: Song, Contention

(Fan Yao* 06.4: unable to contend, take up a higher purpose)

Scattering those groups

Most promising

Scattering claims the high ground*

This is not commonplace thinking

59.4x Scattering those groups (is) most promising:

Exemplifying maturity

He will not dissolve in dissent or one side of the issue. There isn't a set of beliefs which doesn't leave something out, or defend itself against some part of the truth. Human belief is parochial, it is narrowed to local objectives. To dissolve into this is never a perfect solution. One with higher standards will be on his own, lost first in his own best interest, or maybe a higher purpose. The eclectic mind discriminates, yet every source may be resource: the fool on the box in the park, or the nut with the net chasing faeries. Much of use or value might be found printed backwards, between lines, or even turned inside out. This does not make it worthless. To pick and choose only the best and move on with the highest grade ore, affiliate lightly, understand deeply, embrace opposites and paradox: this is mind's higher ground.

59.5, 9 5th, Zhi Gua 04: Meng, Inexperience

(Fan Yao 04.5: youthful inexperience, opportune)

Evanescence as sweat

And that great cry for help

Scatter the royal stockpiles

Nothing is wrong

59.5x *The royal stockpiles, (yet) nothing (is) wrong:*

(With) the proper dignity

After only a few generations, the steady state of things cannot hold. An end time has arrived, the focal point collapses. No institution is able to resist the changes forever. The king abides in his feverish sweat, his cries carried off by the wind, the change of state from solid into liquid and gas has begun, a newer state of relief, taking out heat in the process. The timing is perfect for falling apart, for allowing it all to go. The world does not have to end here, only a human-made structure. If the king has some grace and dignity left, he may give a few final commands and open the doors to the granaries, and maybe the door to the vault. If ever he envied that fellow who lives in the forest, aimlessly tracking up virgin terrain, now is the best time to go. Disaster, or childhood's end? Mulch and some seeds still remain. Give it to time.

59.6, Top 9, Zhi Gua 29: Kan, Exposure

(Fan Yao 29.6: bound, and imprisoned, three years without gains)

Dispersing one's hot-bloodedness

Getting distance

Far away to reappear

No blame

59.6x *Dispersing one's (hot-)blood(edness):*

Removed from suffering

Some say it is living to steam up with passion, to burn oneself up with high heat, to bleed much and often, for this means that they have made contact. And yet it is this, not staying away from trouble, which will leave them numb and thick-skinned. Passion is much more fun when it gets to choose where and how it plays, but this might mean cooler hearts and minds, with plenty of air, wind and distance to take away some of the heat of hot blood. Those emotions wrongly called strong become vapor and steam: this is the best way for them to get carried away. Resentment and jealousy, anger and fear: detachment from these is not anesthesia, it is staying away from entanglements and unenlightened activity. The climate is rich with alternative states to explore. In some of these, angst and suffering are but voluntary endeavors.

59, Dimensions

pang tong gua (opposite): 55, Feng, Abundance
qian gua (inverse): 60, Jie, Boundaries
jiao gua (reverse): 48, Jing, The Well
hu gua (nuclear): 27, Yi, Hungry Mouth
shi er di zhi (12 branches): Kan-Li Family

59, Notes

* 59.4 Perhaps the first formulation of eclecticism (*Za Jia* or The Miscellaneous School): to select only the best from a number of sources and not to be bound to or within any one creed or group. This is a much higher position, still but poorly understood by the majority, who prefer the contrivances or the trappings in 59.2. This higher order is again referred to in the *Fan Yao* 06.4 as the way beyond conflict.

59, Wai Guang

- * Qabalah: *Zain*; Path between Hod and Tipareth (Trad: Tp-Bn)
- * Tarot: The Lovers (The greater embrace)
- * Astrology: Third House, Mutable Air, Gemini

59, Quotations

- * I came like water, and like wind I go. —Omar Khayyam
- * ... The mind / passes, the eye closes, the spirit is a passage;
The beauty of things was born before eyes and
sufficient to itself; the heart-breaking beauty
Will remain when there is no heart to break for it. —Robinson Jeffers
- * For I have never seen, and never shall see, that the cessation of the evidence
of existence is necessarily evidence of the cessation of existence.
—William De Morgan
- * ... the ultimate wisdom, which deals with beginnings, remains locked in a seed.
—Hal Borland
- * ... many people who imagine that they can talk and think about metaphysics
wouldn't know it if they found it in their soup. —Idries Shah
- * There is a difference between spirit things and bodily things. Nothing bodily
dwells in another. But spiritual things dwell in each other. —Meister Eckhart
- * To the question "Where does the soul go when the body dies?" Jacob Boehme
answered, "There is no necessity for it to go anywhere." —Aldous Huxley

GUA 60, JIE2, BOUNDARIES



節

Binary 110 010 = 50; Dui below, Kan above

60.X, Overall Image

Over the pond there is water

Boundaries

The noble young one, accordingly,

regulates numbers and measures

and weighs the merits of action

Water spills over the dam and the bridge, too much to contain or control. Without a way to pass what we can't use along, or to store more than a little bit extra, a flood like this could wash us away. So too with the things we desire, or our abundance of options to choose from, the feelings available to us: this could use a good channel, or places to go chosen wisely. This means measure and budget, proper restraint and proportion, ratios and rationality. But the artificial constraint which does no honor to natural law will not work: the water will find ways around it. Good boundaries are positive tastes, not restrictions. If choices are limited, the wise choose the best ones.

60.0, Boundaries

Fulfillment

Bitter limitations do not invite commitment

The world is far too big for one life. The options open to us are too vast and breed far too fast to act them all out. One person cannot even walk all of the possible paths through one tiny field. We cannot catch all the water in our miniscule pools, but we can choose what to keep and what to let pass. There are forms of life which know no internal limits, but these parasites and cancers kill themselves by killing their hosts. One measured step at a time: so grows the bamboo, in simple, attainable intervals. We regulate our behaviors, and of course we also take this too far. We make wars between the aspiring spirit and the body's sensitive balance. We lay restrictions on others, when afraid to be and do good alone and lead instead by example. There is indeed one great moral law: to respect the rights of others. But the moralist does not respect this. Tastes and choices are needed when our limits are reached, but to make them too hard or too soon will leave one empty in times of fulfillment and take all the joy out of living in danger on earth. Learning to follow natural law will ask what life is and needs first, to optimize limited resource. Guilt lives less than innocence.

60.M, Key Words

Limitation, abridgment, articulation, definition, order, discipline, discrimination
Terms, terminus, stipulation, condition, restraint, constraint, regulation, stricture
Economy, moderation, self-control, measuredness, budgeting, thrift, allocation
Due proportion, proper balance, ethical measure; the golden mean or middle way
Systems of moral regulation and division, measured steps, discretion, specificity
Epicurean hedonism, good taste with rational choice, caution, intelligent selection

60.G, From the Glossary

jie2 (to be) restrained, constrained, moderate, temperate, controlled, articulated, limited, regular, defined, definite; (a, the) limit, restraint, constraint, limitation, regulation, (regular) division, rule, law, moderation, temperance, control, discipline, term, boundary, condition, articulation, article, joint, node, knot, period, time, degree, detail, section, segment, juncture, chapter, abridgement (s); (in due, duly) proportioned, in proper balance; (to) regulate, discriminate (s, ed, ing)

60.T, Tuan Zhuan

Boundaries (mean) fulfillment

The firm (and) the flexible (are) evenly apportioned

While firmness secures the center

Bitter limitations do not invite commitment:

This path dead ends

Satisfaction behind movement at risk

An appropriate place to use *boundaries*

Balanced (and) principled in order to follow through

Heaven (and) earth (are) *constrained*

And so the four seasons are completed

Boundaries serve to define the measures

(But) without encroachment on property

(And) without harm to the people

60.1, 1st 9, Zhi Gua 29: Kan, Exposure

(Fan Yao 29.1: twice the exposure, into canyon's inner chamber)

Not going past the door to the courtyard*

No blame

60.1x *Not going past the door (to) the courtyard:*

Knowing free course (to be) hindered

A real abundance of water would be pressing at the dam with more urgency or force. He already seems to know that when new prospects are ready they will also be more compelling. This is not a lack of adventurous spirit, but practice of proper discretion. There is quite simply no driving reason to go now, and outside the weather is nasty. He is not even drawn halfway towards the street yet. There are plenty of things to do while he waits, a pleasant journey made from walking to and fro, thousands of steps without leaving his mind, thrills to be had in counting up heartbeats: this too can be grand adventure. Limits look best when outside them are only bad ideas. Naturally water likes to keep moving and it will offer resistance to anything blocking its flow. Pressure to go will build in its time. There will be signs to open the doors and gates.

60.2, 9 2nd, Zhi Gua 03: Zhun, Rallying

Fan Yao 03.2: ready suitor to wait ten years for young lady

Not going past the gate from the courtyard*

Disappointing

60.2x *Not going past the gate (from) the courtyard*

(is) *disappointing:*

Losing the crucial timing

He is already outside the door, and sneaking a peek at the street from his courtyard. Still he is thinking and doubting too much. What are the ramifications? This street seems to go off in two directions at once. What if he goes the wrong way? Fearing no more than a possible error, he wraps himself up in anxious hesitation. The time is certainly more advanced than he is. His big chance will claw only once at this gate and depart with a snort of disgust. The private space of his courtyard might be seen any number of ways: as sanctuary and refuge, a place to get himself ready, a point of departure, or a place in which to be vulnerable, where his sheltered, timid life can be threatened and teased. Many choices exist in his mind, but there's only one way he will go. Paradise is a walled-in garden as well: will he be climbing these walls soon?

60.3, 6 3rd, Zhi Gua 05: Xu, Anticipation

(Fan Yao 05.3: waiting in mud, inviting predators to approach)

Such a lack of restraint And therefore such lament Not a mistake

60.3x *Lack of restraint* comes to *lament*:

Given this, who is *to blame*?

Lament is not a mistake here. His conscience is right: he has been a bit of a swine. Wanting to see no connection between freedoms and limitations, extending himself and expanding his options in every direction at once, he finds himself swamped in the consequences, his sacrament profaned, with no zest left for flexing those infinite freedoms. The most compelling argument for liberty's free exercise is to be found in the way it instructs, in being able to blame nobody but yourself. Lament can be the beginning of a recovery, although sometimes a beginning can last several years. Priorities and values are subject to disease, but few investigate here. Crowds do not gather to stare at the wino; thieves know how much he is worth. Even the ones who love to cast blame pass by, trying not to look. This scene is rich in lessons on limits.

60.4, 6 4th, Zhi Gua 58: Dui, Satisfaction

(Fan Yao 58.4: measured joy is less than serene, limit anxiety)

Content with the boundaries Fulfillment

60.4x *Contentment with boundaries* comes to *fulfillment*:

Undertaking a higher path

His limits are easy and natural, and they help to define his freedoms. What fails to bring him happiness, maybe following one second chance, he simply leaves behind. What does, he enjoys and then leave this behind as well, until it comes around again. Heaven is easy to get to: it begins where the earth ends, right at our feet. The sage goes there just by filling his belly. His being needs no coaxing to digest his meals. Hell is the difficult way to go, to be always somewhere else, split into one part which gives commands and another which must disobey. Excellent first limitations to have are to be finite and to know just where we stand. To be fulfilled here is the first real freedom. If we cannot have it all anyway, then resenting not getting too much is only distraction from all that remains. Ask what is the life we are best adapted to living.

60.5, 9 5th, Zhi Gua 19: Lin, Taking Charge

(Fan Yao 19.5: informed commitment, a great noble's necessity)

Sweet limitations

Promising

To continue has merit

60.5x *Sweet limitation* holds *promise*:

Occupying a place in the center

The master's rules are good natured and easy to live with. He applies them just to himself, then lets successes command and compel. The discouraging thoughts and prohibitive rules play no great part in his law. Encouragement and challenge will do the work instead. An excellent taste for the good life has him tasting the good things that life has to offer. Numberless ages of struggling life whisper their secrets to him. The organs of sense, including the mind, already come well equipped to learn how to make more optimum choices, and satisfaction says when to stop. The proselytizing and promoting we do only adds to confusion. The distasteful things are often most thoroughly learned just by tasting. We'll also learn to sample things in small bites. Forbidden fruit is not really. When given free rein, life knows how to learn its limits.

60.6, Top 6, Zhi Gua 61: Zhong Fu, The Truth Within

(Fan Yao 61.6: rooster's crowing rises, persistence has pitfalls)

Bitter limitations

Persistence is unfortunate

Regrets pass

60.6x *Bitter limitation* (is) *persistent misfortune*:

This path dead ends

A broken quill and torn parchment. The moralist writes down some rules for others to follow. But the force of his resentment ruins the work. The bitter taste of his envy and fear is only a foretaste of life in his future, rotting remains of a life he will miss. He might be correctly afraid of his personal lack of resolve, and of the temptations he is told he must resist, but to structure his life by indirect method does damage to life and its spirit. It is better to let the child reach for the flame of the candle. Then he will know what hot means. Don't tell him a thing will kill him, but point it out when somebody dies in this way. These are the ways we grow, and fewer will actually die. We will not grow because we are told to. Prohibition does little more than organize the crime. If we must draw battle lines, then why not do so twixt stupid and smart?

60, Dimensions

pang tong gua (opposite): 56, Lu, The Wanderer
qian gua (inverse): 59, Huan, Scattering
jiao gua (reverse): 47, Kun, Exhaustion
hu gua (nuclear): 27, Yi, Hungry Mouth
shi er di zhi (12 branches): Kan-Li Family

60, Notes

* 60.1, 2 There is a topology here which wants to be understood. There is a door from the house into the courtyard and a gate from the courtyard into the world beyond. In line one, the subject has not yet been drawn even part of the way out. In line two, there is some restlessness or curiosity in evidence.

60, Wai Guang

* Qabalah: Netzach in Briah
* Tarot: Seven of Cups
* Astrology: Venus in Water

60, Quotations

* I am not eternity, but a man; a part of the whole, as an hour is part of the day.
— Epictetus

* Without a sense of proportion there can be neither good taste nor genuine intelligence, nor perhaps, moral integrity. — Eric Hoffer

* Know your measure. — Arabic proverb

* To drown in treacle is just as unpleasant as drowning in mud. — Idries Shah

* Too unslept hath thy seeking made thee, and too wakeful ... Still thou art a prisoner - it seemeth to me - who deviseth a liberty for himself: ah! sharp becometh the soul of such prisoners, but also deceitful and vicious ...

Yea, I know thy danger. But by my love and my hope, I conjure thee: cast not thy love and thy hope away! ...

“Spirit is also voluptuousness,” said they. Then broke they the wings of their spirit; and now it creepeth about, and defileth where it gnaweth.”

— Nietzsche, *TSZ* #8

* We cannot seek or attain health, wealth, learning, justice or kindness in general. Action is always specific, concrete, individualized, unique. — John Dewey

* Morality is moral only when it is voluntary. — Lincoln Steffens

GUA 61, ZHONG¹ FU², THE TRUTH WITHIN



Binary 110 011 = 51; Dui below, Xun above

61.X, Overall Image

Over the pond there is wind

The truth within

The noble young one, accordingly,

considers legal process while delaying execution

The wind moves over the pond, pushing the small boats from shore to shore. Each private pool is its own community, its own depth and surface, its own resources and reasons. Wind carries news between them, food and seeds too. In wind and wood are the secrets to seeing beyond, so that personal insights may gain overview and get wind of the greater world. Things are not utterly relative: even the relative view of natural law might know right from wrong, but special circumstances still mitigate and aggravate. If the law will not permit the judge to sit down to chat with a suspect, someone must seek out his point of view, be fair and just, and reach understanding.

61.0, The Truth Within

Piglets and fishes* - promising

Worthwhile to cross the great stream

Worthwhile to persist

It is hard to not be largely contained in our small and native worlds. And it is good to enjoy being a pond, or a pool all our own, and to fill up our own little niche with our feelings and meanings. We love the hidden places where our secret selves can go swimming. We have privacy here; we have ways to make our lives feel important; we can be as intense as we want. But wise ones will also sail beyond, when the wind brings good news from the other, and welcome the boat which goes beyond the self, to circulate, to push back those limits and shores and broaden their horizons. When they go hunting and fishing for others, they first seek out the perspective and point of view of the others, if only to find the right trap or bait. The diversity of life begins as close as the family: early in life our young sons and daughters seem to belong to utterly different species. Cross a great stream and ethnocentricity fails; and when we choose to explore a more primitive forest or jungle, even anthropocentricity change. There are vast realms of beauty here which the human eye cannot see. And yet when we think that dolphins are smart, we're inclined to seek only minds like our own.

61.M, Key Words

Inner, internal, central, core + sureness, sincerity, confidence, trust, belief, truth
Insight, outlook, understanding, subjectivity, self-interest, inner nature, meaning
Limited comprehension, internal assumptions, personal relevance and importance
Relativity, perceptual limits, horizon, the little picture; trusting a being to be itself
Standpoint, point of view, degree of comprehension, perspective, communicating
Interpretations, translating differences, frames of reference; get inside to look out

61.G, From the Glossary

zhong1 (a, the) balance, center, concentration, core, focus, heart, inside, interior, mean, median, medium, middle, midpoint, midst (of); midday, noon; (the) balance point, stable point, point closest to all options; bulls eye; (to be) accurate, central, balanced, concentric, concentrated, correct, in balance, inner, mediated, neutral, on target, right, tempered, true (to); average, mediocre, middling; amidst, among, between, in, inside, intermediate, into, in progress; centered in at the core/heart of; halfway between, midway, in the middle (of); (in, at) the center/midst of; within; proper, equilibrated, to the point; at mid-; (to) balance, center, concentrate, focus, mediate, temper, true, hit the center, attain, accomplish (s, ed, ing)

fu2 (a, the) truth, the true, confidence, trust, assurance, belief, (good) faith, proof, conviction, sureness, sincerity, reliance, surety, certainty, credibility, conviction, verity, promise, loyalty, verification (s); (to be) true, sincere, credible, confident, honest, trustworthy, truthful, assured, reliable, sure (to); (to) rely on, believe in, be sure (of), verify, ascertain, validate, believe, have faith, trust, hold (that) (s, ed, ing); will surely, certainly, truly (be); can be trusted to, is certain to, is sure to

61.T, Tuan Zhuan

The truth within

Flexibility dwells within while firmness secures *the center*

Satisfaction with adaptation

The true will then transform the realm

Piglets (and) fishes - promising:

Trust (is) extended to *piglets (and) fishes*

Worthwhile to cross the great stream:

Relying on a wooden boat's hollowness

The truth within (is) accordingly *worth* (the) *persistence:*

Then (one) resonates with heaven

61.1, 1st 9, Zhi Gua 59: Huan, Scattering

(Fan Yao 59.1: rely on assistance, the horse is powerful)

Readiness is promising

Presuming more is no comfort

61.1x *First nine's readiness (is) promising:*

The direction has yet to evolve

When the truth which lies within is working as it should, it might do more learning than teaching and have more questions than answers. That a thing can hold our faith, or be believed or convincing, will say more about the one who wants or needs to be certain than it does about the truth of that thing. Certain core levels of knowledge are indispensably useful, and one mind, with a couple of cultures around it, will have all of this most of us need. Sometimes it is good to go off on our own, to learn to hunt pigs by watching the pigs, learn to fish by studying fish. The wheel and fire are well enough known. There are down sides to too much knowledge and truth, or too much of presumption and prejudice, or too much of smugness and arrogance. Believing as little as necessary, unlearning when called for, will leave room to breathe in the mind.

61.2, 9 2nd, Zhi Gua 42: Yi, Increasing

(Fan Yao 42.2: granted ten pair shells, sovereign offers to Di)

The call of a crane in the shadows

Her young ones respond to her

I have a fine beaker of wine

And I, with your help, will drain it

61.2x *Her young ones respond to her:*

(From) within the heart's hope

From his hiding place deep in the rushes, the young crane will reply to his mother's soft call with clear and precise harmonics. The simplest gesture will carry a complex meaning across a crowded tavern. When like relates to like there is seldom a need to shout. A gain in the power to hear might be accomplished two ways: by elevating the volume and making more noise, or by better attending the ears, with their need for occasional quiet. The first will be too intrusive to learn something new. Where two or more are gathered, a resonance will make up a truth of its own. We communicate more than we know. Resonance crosses great gulfs, even where our words can't go, so there is a truth beyond words, connecting things with harmonics. But the fact that one thing seems to ring true does not make it a truth. This is much bigger than that.

61.3, 6 3rd, Zhi Gua 09: Xiao Chu, Raising Small Beasts

(Fan Yao 09.3: wheel throws spokes, man & wife wild-eyed)

Finding one's counterpart

Perhaps to beat the drum, or maybe to quit

Perhaps to weep, or maybe to sing

61.3x *Perhaps to beat the drum, (or) maybe to quit:*

The position is not appropriate

At last he meets his comrade. Or maybe not. Maybe this is a spy for the forces of evil, just waiting for a weakness to show. At the dizzying heights of his joy, he has nothing to grasp or cling to. Laughing and singing, or sobbing and sighing, a great truth can take both sides. But someone lacking a core or a central identity, someone who still needs to learn who he is, might lack the right tools to recognize the other. We all take in unique views of a scene: two eyes set apart already means two points of view. And all pools will bend and diffract the light a little. But purely relative truth will not work. It ends in codependence. Then one can be neither enemy nor a friend and nobody's message makes any pure sense. We'll end in a hall of mirrors, facing our own scattered lights. Some central truth must be presumed, even if it's a fiction.

61.4, 6 4th, Zhi Gua 10: Lu, Respectful Conduct

(Fan Yao 10.4: treading on tiger's tail, pleading and pleading)

As the moon approaches full

The team horse runs away

But nothing is wrong

61.4x *The team horse runs away:*

Leaving (its) kind to rise up

The moon is waxing gibbous, reaching for fullness, and the tensions build towards a high point. A need for fulfillment reaches a climax. As if in answer, the team horse breaks from his harness and bolts from his servitude. Masterless, proud and fast, he cannot now be more or less than the beast he was born to be, now living out his own central truth, not looking around for consensus to those who shared his yoke. Nor can he look for his nature in tasks attached to his nature by others, alien jobs like pulling that fool's heavy wagon around. Most humans excepted, we'll count on things to be simply themselves, to see by their own lights. If there is any wrong here it is in the driver's ideas of what the horse ought to be. These veneers of civilization and culture are peripheral truths to natural law and the being's original sovereignty.

61.5, 9 5th, Zhi Gua 41: Sun, Decreasing

(Fan Yao 41.5: granted ten pair shells, no refusing opportunity)

Being true is as good as a bond

Make no mistakes

61.5x *Being true is as good as a bond:*

The position (is) true (and) appropriate

To seek an extensive self-knowledge, yet still remain human enough to get by and relate to the others, we have to find a common ground on which to build our trust. To this end we make rules and laws, and the standards and forms of social behavior, which often weigh more than they're worth. Is there not a better way? We humans can sometimes see higher truths, and we will sometimes trust those who share them. Yet it might be thought to be the lower truths which connect us, the natural laws and original natures we share. These are the ties that bind us most firmly. Would that we developed an ethic which asked us to stay true to these! We can count on the fishes and pigs to be only themselves. Being true is not to be told what the truth is: it is to learn who we are and then stay true to our nature. This is who honors our contracts.

61.6, Top 9, Zhi Gua 60: Jie, Boundaries

(Fan Yao 60.6: bitter limitations, persistence is unfortunate)

The rooster's pronouncements rise into the sky

Persistence has pitfalls

61.6x *The rooster's pronouncements rise into the sky:*

How could this be continued?

The clear crow of the cock attempts to pierce heaven itself. It falls somewhat shy of this goal but it still carries messages well. The rooster cannot fly up to heaven, so he counts on his self-expression to argue his case up there. The neighbors, of course, are thinking of outrageous fortune in terms of slings and arrows. One cannot expect much more from a bird with so little brain. And his call, after all, will still bring him ample rewards from the hens. This is what his nature allows him. This works as well for people, for the cocksure, blowhard, rooster-brained oratory that has humankind for its source, and for the hens who come closer to cackle about it. We go so far out of our natural way when we take these behaviors this far. Our universe of discourse reaches for roots in the sky, for outer or alien truths, as roosters making the sun rise.

61, Dimensions

pang tong gua (opposite): 62, Xiao Guo, Smallness in Excess
qian gua (inverse): 61, Zhong Fu, The Truth Within
jiao gua (reverse): 28, Da Guo, Greatness in Excess
hu gua (nuclear): 27, Yi, Hungry Mouth
shi er di zhi (12 branches): No Family

61, Notes

* 61.0 Many interpretations of this phrase are based on unquestioned assumptions by some commentators that both pigs and fishes are stupid. But the authors of the Yi were keener observers of life than this. Pigs, in particular, are quite intelligent. And the word *tun2* actually refers to suckling pigs, or piglets. My suspicion that “piglets and fishes” was a phrase which meant “sons and daughters” might be a reach, but it is based on separate, well-known associations of piglets with sons and fishes with daughters.

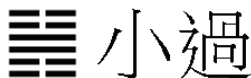
61, Wai Guang

- * Qabalah: Yetzirah of Briah
- * Tarot: Prince of Cups
- * Astrology: Scorpio Ascending, Fixed Water

61, Quotations

- * Truth has not such an urgent air. —Boileau
- * Everything is arranged in such a fashion that the worst of all tastes, the taste for the absolute, is cruelly teased and abused until finally man learns to incorporate some art into his feelings, and to prefer, if necessary, to experiment with artificiality. —Nietzsche, *Beyond Good and Evil*
- * It is good to express a matter in two ways simultaneously so as to give it both a right foot and a left. Truth can stand on one leg to be sure, but with two it can walk and get about. —Nietzsche
- * If the cultivation of the understanding consists in one thing more than another, it is surely in learning the grounds of one’s own opinions. —J. S. Mill
- * The whole truth is native in you. —Meister Eckhart
- * The eye wherein I see the Divine is the same eye wherein the Divine sees me. My eye and Divinity’s eye are one eye, one vision, one knowing, one love. —Meister Eckhart
- * Everything without tells the individual that he is nothing; everything within persuades him that he is everything. —X. Doudan

GUA 62, XIAO³ GUO⁴, SMALLNESS IN EXCESS



Binary 001 100 = 12; Gen below, Zhen above

62.X, Overall Image

Over the mountain there is thunder

Smallness in excess

**The noble young one, accordingly,
in conduct will exceed in respect**

In loss will exceed in sorrow

In practice will exceed in economy

Thunder out of the mountain. Whether this rumbling reminder has come from the climate or gravity, whether it settles or unsettles the mountain, the animals vanish, birds take flight, the insects are two thirds antennae. The ones who play this safely are favored to keep on playing. By adopting their postures according to the threat, by hiding deep in their niches, or whatever else it may take, and some extra just for good measure, small things add up to security, with margins of safety larger than margins for error. It's an anticlimactic part of ambition that to seek greater worlds will shrink us; it's an irony of soaring so high that success is found in the landing.

62.0, Smallness in Excess

Fulfillment

Worthwhile to persist

Appropriate for minor concerns,

Not suited to great concerns

The flying bird bequeaths this message:

If not adapted to heights, adapt to remaining below

Much promise

It might seem a little bit odd to hear the high-flying bird praised for a groundedness in its attitude. But birds do not conquer skies, and men do not conquer mountains. Once the mountain's peak has been gained, the rest of the trail goes down, unless we want to leap from the cliffs with some delusion of grandeur. The potential energy so hard fought for and won here is only a loan, and must be returned as long as our nests and homes are below. In proportion to the numbers a form of life breeds, the long-term odds of survival oppose it. What looks like success should be humbling. Nature, of course, knows no fury or wrath. Natural law has its own kind of justice. For those who have gone too far, its enforcement must be thought of as voluntary. Survival will favor the humble. What squeaks will continue to squeak, what draws too much attention only gets hunted down. High-flying birds have their limits too: that steady force which brings them back home binds heaven's behavior as well. The stars themselves obey this, a company noble enough to have some dignity left. If we accept these matters of fact with good cheer, we'll be lucky to settle for less.

62.M, Key Words

Laws of averages, averageness, many too many; mediocrity, anonymity, triviality
Overdevelopment, overpopulation, odds against one among many; self as a detail
Humility, lowering expectations; settling for little or less; truth in scale, smallness
Realism, ordinary reality, everyday suchness, nothing special, place in big picture
Instinctual intelligence in species subject to predation, vulnerability, heedfulness,
Watchfulness, vigilance, care(fulness), conscientiousness, awareness of finitude

62.G, From the Glossary

xiao3 (to be) average, common, diminished, homogeneous, humble, insignificant, lesser, light, little, low(ly, er, est), mean, mediocre, minor, minute, modest, slight, ordinary, small(er, est), petty, tiny, trifling, trivial, unimportant, young(er, est), minimal; (a, the) commonness, homogeneity, littleness, meanness, mediocrity, pettiness, smallness; commonly, ordinarily; in detail; some small, of little, a little; for a short (time, while); (to) diminish, minimize, shrink, belittle; does not imply bad or wrong, but sometimes inferiority.

guo4 (to) go beyond, go past, exceed, surpass, transcend, miss, stray from, pass (by, over); bypass, get by, transgress, trespass, stray, err, inundate, predominate, exceed proper limits (s, ed, ing); (to be) passing, transient, errant, past, in excess, extreme, exceptional, too much (of), excessive, beyond, above, overly, unusual, extraordinary; greater/larger than; (a, the) error, transgression, excess(iveness), fault (s); will err; to a fault, to extremity, to excess, to extremes

62.T, Tuan Zhuan

Smallness in excess

The small are those who go beyond and so (are) fulfilled

Exceeding, accordingly, (is) worth persistence

To take part in the time (is) to move

The flexible gains the center

This is how minor concerns (are) promising

The firm (has) lost position and also is not in the center

(And) so this is, accordingly, not suited to great concerns

There is *the flying bird*'s image herein

The flying bird bequeaths this message:

(If) not adapted to heights (then) adapt to (remaining) below

Much promise:

Above (is) resistance while below (is) acceptance

62.1, 1st 6, Zhi Gua 55: Feng, Abundance

(Fan Yao 55.1: meeting one's match or superior, 10 days no error)

A flying bird on the way to misfortune

62.1x *A flying bird on the way to misfortune:*

Seeming ill-suited to the task

The small who get by heed the timing of things. Clearly not all will succeed. Life has learned this, and brings forth the small in great numbers, that attrition might not take them all. Most of the young miss the fall migration, becoming statistics instead. The spare or extra young ones are not expendable though: most of these precious young things will be food. That even the small are now thriving is not an excuse to be heedless. But here we have a young raptor, perched on the edge of his nest, not fully fledged yet, but just dying to get out and ready to conquer those skies. A point of view from the future of raptors in general suggests now is the best time to fail, before he builds nests of his own. There are random events which could save him. The gravity will be lighter next week. A little distraction might buy him some time.

62.2, 6 2nd, Zhi Gua 32: Heng, Continuity

(Fan Yao 32.2: regrets pass)

Passing by one's ancestor

To meet with one's grandmother

Wanting to reach one's superior

But meeting another underling

Not wrong

62.2x *Not reaching one's superior:*

The underling does not allow bypassing

It seems like he stands in line for half the morning, mooing and bleating with all of the others. His one great ambition today was to spend some high quality time with the spirit tablets left by his ancestors. But he cannot get past grandmother's diaries. Now he waits in a new line, to reach somebody in charge. But he can't make it past the third minister. This will not do, he explains, and he even tries reasoning. I cannot allow this, he's told, and no, you may not go around me, passing me by is against all my rules. Now if he can settle for less, he can still salvage part of the day, and have some success in his minor concerns. To be content with less is not always a failure and small successes do add up. But lack of humility here, not even suited to greater concerns, is an error of excess and asking for trouble all out of proportion to scale.

62.3, 9 3rd, Zhi Gua 16: Yu, Readiness

(Fan Yao 16.3: wide-eyed readiness regrettable, the slow regret)

One is **never beyond defending oneself**
From behind someone might attack here
Unlucky

62.3x *From behind someone might attack here:*

Bad luck (only) seems responsible

So far he succeeds in every least thing and small detail. It seems as if nothing can stop him. Even those creatures smaller than he is enjoy their own small successes. He is ready to move beyond caution and fear, beyond the small, petty things. With confidence raised, he turns his back on the weak little threats, forgetting somehow that weak little threats do most of their dirtiest work from behind. Vigilance looks forward in time, but in space it means all directions. It is good that he looks ahead, to get an idea of where he is going, but turning his back and resting assured is not. Not even the heedful are guaranteed further existence, only that odds will improve. Some are indeed out to get him: there is a food chain here, full of useful predators. He now wants the eyes of a predator's prey, to watch his own back and loose ends.

62.4, 9 4th, Zhi Gua 15: Qian, Authenticity

(Fan Yao 15.4: nothing not worthwhile with candid authenticity)

Make no mistakes
Do not be beyond greeting others in passing
Difficult progress demands heedfulness
Do not rely on unrelenting persistence

62.4x *Do not be beyond greeting others (in passing):*

The position is not appropriate

* *Difficult progress demands heedfulness:*

In the end there is nothing friendly to longevity

The earth seems far too prolific these days. It taxes the senses to take in all of those details. Even the mammals are swarming, and predators run in large packs. On the road to the market, anonymous throngs sweep past like a great river. The slow and the gifted, the depraved and the sane, all mix up well in the crowds. The wise must engage their wisdom, encountering something of each one in passing, catching the eyes and expressions, quick to underrate nothing. We would like our perceptions sketched in broad strokes, and human minds seem perfectly suited to this, judging quickly according to prejudice, using presumptions and profiles, the most data in the least time. To look all of this over, but overlook nothing, is out of our reach. Those who do the best become ancestors: they were ready to meet either patrons or thieves.

62.5, 6 5th, Zhi Gua 31: Xian, Reciprocity

(Fan Yao 31.5: moved in neck & shoulders, avoiding regrets)

Thick clouds but no rain

From our western horizon

Even **the prince hunts with tethered arrows**

Preferring that quarry inside the cave

62.5x *Thick clouds instead of rain:*

(It is) finished up above

Dense, lazy clouds from the west collect overhead, and below the hopes rise in the small, thirsty creatures. But the clouds just continue their easterly drift, as though indolence stole all their thunder, and complacency put them to sleep. Too aloof to crash against mountains, even the weather cannot manage greatness this gray day. The victims wander about, claiming their special privileges. Lotus eaters continue developing no art. No champions, no predators. The gentle prince hunts birds hiding in the cave, from storms that will not be coming, with aim not that of an archer and less than consummate skill, in slow to no motion. Nothing great will be caught on this hunt. It is trifles, haze and dimness, without shadows to fear or bright rays to blind, and chicken for dinner again. But think of all those things chicken tastes like!

62.6, Top 6, Zhi Gua 56: Lu, The Wanderer

(Fan Yao 56.6: bird burns nest, wanderer laughs, then weeps)

With no acknowledgement in passing others by

The flying birds get distance from this one

Bad omen

Surely a sign of calamity and suffering

62.6x *With no acknowledgement (in) passing others by:*

Beyond pretentiousness

He masters a dunghill but thinks it a summit, and calls himself master of mountains. He passes an elder, but thinks him a beggar, and tosses a coin without looking. Little success will come with excessive smallness, but this is less than that. The one way the heedless can master all they survey is to shrink their world to near nothing and survey as little as possible, to wrap themselves up in themselves, stay in an ignorant mind, and heed no omens or portents. See the small birds keeping clear of this path, sensing disaster to come. A huge amount of smallness is here. Humans think that creation is all about them, and all of those countless galaxies are placed there to light our way badly at night. So all alone in this world, the smallness we feel is nothing to how small we are. We make a huge impression here, largely a huge embarrassment.

62, Dimensions

pang tong gua (opposite): 61, Zhong Fu, The Truth Within
qian gua (inverse): 62, Xiao Guo, Smallness in Excess
jiao guo (reverse): 27, Yi, Hungry Mouth
hu gua (nuclear): 28, Da Guo, Greatness in Excess
shi er di zhi (12 branches): No Family

62, Wai Guang

- * Qabalah: Atziluth of Assiah
- * Tarot: King of Pentacles
- * Astrology: Capricorn Ascending, Cardinal Earth

62, Quotations

- * Wisdom is oftentimes nearer when we stoop than when we soar. — Wordsworth
- * Not a day passes over the earth, but men and women of no note do great deeds, speak great words and suffer noble sorrows. — Charles Reade
- * It is with trifles, and when he is off guard, that a man best reveals his character. — Schopenhauer
- * Interesting people can find something interesting in all things. — Idries Shah
- * To carry the self forward and realize the ten thousand *dharmas* is delusion. That the ten thousand *dharmas* advance and realize the self is enlightenment. — Dogen
- * Enumerate as you may the parts of the chariot - you do not thereby gain the chariot. Better to rumble like rocks than to jingle like jade. — Laozi
- * Local activity is the keynote of the dervish path. — Yasavi
- * I believe that the first test of a truly great man is his humility. I don't mean by humility, doubt of his power. But really great men have a curious feeling that the greatness is not of them, but through them. And they see something divine in every other man and are endlessly, foolishly, incredibly merciful. — John Ruskin
- * To be really great in little things, to be truly noble and heroic in the insipid details of everyday life, is a virtue so rare as to be worthy of canonization. — Harriet Beecher Stowe
- * The invariable mark of wisdom is to see the miraculous in the ordinary. — Ralph Waldo Emerson

GUA 63, JI4 JI4, ALREADY COMPLETE



Binary 101 010 = 42 (2/3); Li below, Kan above

63.X, Overall Image

Water positioned over the flame

Already complete

**The noble young one, accordingly, contemplates sorrows
and so prepares to maintain against them**

Water over a flame: a precarious but useful arrangement, if this can be maintained. Too much flame and the water dries up, but with too much water the fire goes out. Picture such a condition: clarity meets its best challenge, the mind and the world fit for a time. The setup is done, but only the past remains perfect. Success will never endure, although care will double its life. Up ahead is the least excitement, a balance maintained with light touches and no more exciting big swings. The steadiest state is dynamic, and done is only a point within the process, where things start falling apart. The birds fly south while the weather is still fine, moving a little ahead of the end.

63.0, Already Complete

Fulfillment is minor

But rewarding to persist

At the beginning, promise; by the end, disorder

The bulk of the work is finished now, the shop is cleaned up and dismantled, helpers are dismissed. Working on the finishing touches, the fine grit takes longer to polish, and the last bit of progress is hardest to see. No more big chunks on the floor: we are down to small shavings and dust. It is time to fuss and fret, or to sell the thing, or smash it and move on. The work now gets its first coat of wax. Even a rigorous wisdom allows time for satisfaction, even some pride. But right in the middle of this, the scratches begin to appear. We'll guard against what we think are inferior forces, like a universe bent on entropy. But perfection is an unstable state. The system left to itself falls apart. The work's incompleteness was what kept it going; its finishing starts the decay. The building has turned from verb into noun. The real adventure is over now. Nostalgia for our vanishing pasts, outlived motives and selves, belongs to a world already eaten by time. Change is such that perfect or done is only a kind of fare well. Beauty is sad in this way. Thus are the first of the flaws made part of a tapestry's weave, and scattered leaves of fall, the best part of the best kept gardens.

63.M, Key Words

Achieving order or perfection, finalizing, wrapping up, follow-up, winding down
Final or finishing touches, loose ends; holding gains against diminishing returns
Completion begins the maintenance, and decay; safeguarding prior achievements
Epilogue, appendix, anticlimax, segue, afterthought; issues of past and perfection
Momentum in decay; memory, retrospective, reminiscence, nostalgia, hindsight
Final steps of the crossing, culmination, denouement, residuum, losing dynamism

63.G, From the Glossary

ji4 (is/are, has/have) after, already, as long as, at last, entirely, finally, now that, having, once, since, upon, when (finished, done), while, whilst, (to) have done, attain, complete, be done with, end, exhaust, finish, get ... done (s, ed, ing); (to be) completed, consummated, de facto, done, finished, past, fixed, certain; end of event, particle of perfect tense

ji4 (to be) complete, across, done, finished, accomplished, numerous; stately, dignified, beautiful, up to standard; of help, assistance; across (a, the) stream, river; (to) complete, conclude, succeed, finish, fulfill, perfect, achieve, increase, accomplish, stop, cease, ford, cross; (a, the) river, stream; benefit, assist, aid, contribute to, help, relieve, save, overcome an obstacle (s, ed, ing); (a, the) accomplishment, completion, obstacle overcome

63.T, Tuan Zhuan

After completion (comes) fulfillment

The minor is that which fulfills

Worthwhile to persist:

The firm (and) the flexible (are all) correct and also properly placed

At the beginning, promise:

The flexible occupies the center

By the end equilibrium results in disorder

This process (is) finished

63.1, 1st 9, Zhi Gua 39: Jian, Impasse

(Fan Yao 39.1: if going is impassible, coming is respectable)

Braking those wheels

Soaking one's tail*

No harm done

63.1x *Braking those wheels:*

Deserving *no harm*

The driver succeeds in crossing the water and cuts loose his horses to graze on the farther shore. But in his hurry to rest here, he underachieves a bit. He brakes a little too soon and gets stuck in the mud. This is more work than expected, but at least he has made it across. It is past time to make great mistakes: even disasters are small. So what is a little backsliding? He loses a point for his dismount. Transitions from movement to rest are not made in instants. When at last he's across the half-frozen stream, the brave, young fox is exhausted, and anxious to rest. As he flops himself down on the far shore, he learns that his tail was only almost across. This tail takes hours to dry, but to dry it mid-stream would have been worse. Our loose ends and remaining details sometimes take half of the work. The way likes to tease final form.

63.2, 6 2nd, Zhi Gua 05: Xu, Anticipation

(Fan Yao 05.2: waiting on the sand, the small will talk)

The matron loses her carriage's veil

To not pursue this

Means seven days to gain

63.2x *Seven days to gain:*

By taking the middle path

Her new carriage still has that new carriage smell. All else remains constant. But this missing detail blows itself out of proportion. The lady must travel in a conspicuous imperfection, in less than the perfect style, exposed to the crude stares and gruesome desires of common, everyday people. The weaver claims to be too busy to cater to such small items, but he might have time to fill the order next week, when he can fit a small thing into his schedule. It only took seven days to build the entire carriage! If she comes undone in the head, she will show her neighbors that she is not a lady and the folks will have a whole week of comic relief. The lazy weaver will tease her if she stays home fretting and fuming. Dignity might best be shown by moving on. Success in small matters might not be much, but in small matters failure is worse.

63.3, 9 3rd, Zhi Gua 03: Zhun, Rallying

(Fan Yao* 03.3: pursuing the deer unprepared, lost in the woods)

The illustrious ancestor* subjugated barbarian country

It took **three years to conquer them**

Lesser people were not at all useful

63.3x *Three years to conquer them:*

Exhausting

Like the stories tell it, Gao Zong attacked the Gui Fang, land of the Devils. He made a legend in the process; some day he might be a myth. But while alive he was flesh, exhausted flesh doing dangerous work, taking twice the effort expected, and costing him years of his life. Nor could he quit when done, as devils love to regroup. All that remains is history and lessons. He no longer hurts, or aches for his family at home. Now that this is over and done with, the reality of it all faded, folks still tell the story, and like comparing themselves to the heroes, faring so well in their dreams. The kids play with Wu Ding* dolls now. Stories don't tell the smell of the blood, or the pain of a sword in the belly, but to understand the lessons, some of that urgency felt then will need to be recaptured. Competence and fitness were taught in that curriculum.

63.4, 6 4th, Zhi Gua 49: Ge, Seasonal Change

(Fan Yao 49.4: regrets pass, stay true, change the highest laws)

The silk jacket will wear into caulking rags

Throughout the day be on guard

63.4x *Throughout the day on Guard:*

There are reasons for uncertainty

His boat is finished and ready to sail on even the stormiest waters. He climbs aboard at the launching, clad head to toe in the finest silk garments. And right by his side is his old friend Doubt, that pesky old pessimist, getting all excited at the smallest gray clouds, running around inspecting for leaks, moaning creaky duets with the rigging. But Doubt will earn his passage here. The whole second half of eternity lies in wait to ruin this boat. Time will indeed do horrible things, both to new boats and to these fine, silk garments. And when that time finally arrives, that lovely silk jacket of his will make a fine rag to plug up a leak in the hull. Entropy is the law, plan for it, and prepare to recycle. Knowing things change is more useful knowledge than hoping they'll stay the same. With our contingency plans, we progress in more dimensions.

63.5, 9 5th, Zhi Gua 36: Ming Yi, Brightness Obscured

(Fan Yao 36.5: Ji Zi's brightness obscured, worth persisting)

The eastern neighbor sacrifices cattle

Yet this is not equal to the western neighbor's

modest spring offering*

The genuine received their blessings

63.5x *The eastern neighbor sacrifices cattle:*

This is not equal to the western neighbor's timing

* *The genuine received their blessings:*

The good fortune (has) completely arrived

The neighbor in the east sacrifices his best ox. The ceremony performed could not have been any more perfect. But still he can find no peace. The neighbor in the west, meanwhile, offers just two small baskets of grain, using the rite's shorter form, and he grins like a fool until fall. On the face of this, it doesn't seem fair, but there is no justice lost here. The eastern neighbor has shown the great spirits just how much he can spare, and then how much more he is willing to take. These do not lead to great satisfaction, even though he says please. The western neighbor sees things the other way round. He is offering out of last year's harvest and is saying thank you instead. East is where the day begins and west is where it ends. The time already completed is better suited to gratitude, for blessings already received. Sacrifice isn't for taking.

63.6, Top 6, Zhi Gua 37: Jia Ren, Family Members

(Fan Yao 37.6: being true is as good as impressive, promising)

Soaking one's head

Serious

63.6x *Soaking one's head (is) serious:*

(But) how could this continue?

If he's already across, then what is he still immersed in? Is that farther shore just not different enough? Does he now recount the steps of his crossing, rejoicing again in his better maneuvers, trembling again at all his close calls? This is not really across, but still in over his head, immersed in what was and what might have been, alive in a past worth a memory, but unable to swim, row or dwell there forever. There's much more to do or have done here than simply to cross the great stream. The reasons for crossing are still up ahead, and looking backwards like this keeps him but halfway there, with no more objectives in sight. Living fills up a mind, reliving saturates one. Yes, old man, sir, we have already heard this story, a hundred times told in the tavern. But still more impressive is how you avoid our question: After that what did you do?

63, Dimensions

pang tong gua (opposite): 64, Wei Ji, Not Yet Complete

qian gua (inverse): 64, Wei Ji, Not Yet Complete

jiao gua (reverse): 64, Wei Ji, Not Yet Complete

hu gua (nuclear): 64, Wei Ji, Not Yet Complete

zhi hu gua (nuclear of): 40, 64, 54, 38

shi er di zhi (12 branches): Kan-Li Family

63, Notes

* 63.1, 6 As a clue to some of the line meanings: the authors had fun with wet tails and heads and braking wheels. Most people who try to interpret these lines tend to forget which shore they are supposed to be on, leading to wrong interpretations. Reading these lines, relative to where you are in the process of crossing the great water, it helps to imagine yourself there at the ford, or partway or nearly across.

* 63.3 Gao Zong, the Illustrious Ancestor, was a Shang emperor, aka Wu Ding (r. 1229-1171 BCE). His exploits are also mentioned at 64.4. Only the tested and proven were employed after this was complete. And so, for the competent, this was not the end. Fan Yao 03.3 also speaks to the subject of competence gained from experience.

* 63.5 This line is inconsistent with a theory we sometimes hear professed that private sacrifice was prohibited in the Early Zhou.

63, Wai Guang

* Qabalah: Tipareth in Briah

* Tarot: Six of Cups

* Astrology: Sol in Water

63, Quotations

* Two dangers constantly threaten the world: order and disorder. —Paul Valery

* Of what small spots pure white complains. —John Donne

* A finished product is one that has already seen its better days. —Art Linkletter

* The real problem is what to do with the problem solvers after the problems are solved. —Gay Talese

* Useless is a wonderful milk yield from a cow that kicks the pail over.

—Chisti, quoted by Idries Shah

* One does not get over a passion by representing it. Rather, it *is* over when one is able to represent it. —Nietzsche, *WTP*

* when man determined to destroy / himself he picked the was of shall and finding only why / smashed it into because —e.e. cummings

* A thing is complete when you can let it be. —Gita Bellin

* Existence really is an imperfect tense that never becomes a present.

—Nietzsche

* Try as hard as we may for perfection, the net result of our labors is an amazing variety of imperfectness. We are surprised at our own versatility in being able to fail in so many different ways. —Samuel McChord Crothers

GUA 64, WEI⁴ JI⁴, NOT YET COMPLETE



Binary 010 101 = 21 (1/3); Kan below, Li above

64.X, Overall Image

The flame is positioned on top of the water

Not yet complete

The noble young one, accordingly, is heedful and discerning
so that **things remain straightforward**

Flame over water is clearly misplaced, completely out of its element. The young fox crossing thin ice, like the albatross over mid-ocean, must keep his longer-term goals on his mind, attending to details, with sharp eyes for problems and needs, digressing only to further the purpose of crossing. To see the big picture here includes lots of irrelevant things. Seeing only what matters the most requires a distorted perspective. The wise take great care with distinctions, so that each thing finds its right place and footing stays sure. A useful tension exists here between what could be and what is, an energy potential. Things out of their proper places draw themselves homeward.

64.0, Not Yet Complete

Fulfillment

The little fox is almost across the half-frozen stream

To soak that tail

Is not a direction with merit

Nearly halfway across the half-frozen stream, the wary, young fox is dauntless, but careful. He is also not done growing older and wiser, and knows this. He continues to follow his plan. His plan, however, has already crossed, and now relaxes on that far shore in the sun. Such a plan can drown itself many times over, yet come back as lively as ever. The tangible fox is unable to do this and so he wants to keep all of his trouble in theory, and to keep his loose ends together. This far from safety, with just as far forward as back, he cannot afford even to dampen his tail. His nearest home or resting place may be all the way at the end. Nothing is granted but givens, as he can find and claim them. The sequences are uncertain, the problems are unknown. And yet he wants certain, not probable, outcomes. Thankfully, only three out of four feet really need to be sure. Thinking on and with his feet, he tests the ice before he commits his weight, keeping three points on the known and one for new knowledge. Almost all of this tension and stress increases his chance of success. Thoughts of ice cold water, thoughts of the warm, sunny shore: a tension pulls one to the other.

64.M, Key Words

Suspense, state of transition, unfinished business, halfway across, states of change
Uncertainty; sustaining purpose and effort, second wind, subordination to the goal
Tension between what is and what must be, elasticity, necessity as a motivation
Dynamic disequilibrium, the energy of displacement, provisional ends and means
Actualizing potential energy; midcourse maneuvers; use of stress and momentum
Vigilance, making accidents serve ends; using uncertainty & insecurity as sources

64.G, From the Glossary

wei4 (to be, is, are, has, have) not yet, less than, still not, yet to (be), as yet (no, not, nothing), short/shy of, still (have) (no, not, short of); not now, now not, (even) before, prior to, without, lacking, incomplete; not (yet) ready (to); never (a), will never be; do/did/has/have not; (to) lack, come up/fall short (in, with, of); still not be, remain less than (s, ed, ing); if not yet; negation; no ... yet, has no ... yet, not ... yet, has not ... yet; still / as yet un-; in-, un-; incompletely

ji4 (to be) complete, across, done, finished, accomplished, numerous; stately, dignified, beautiful, up to standard; of help, assistance; across (a, the) stream, river; (to) complete, conclude, succeed, finish, fulfill, perfect, achieve, increase, accomplish, stop, cease, ford, cross; (a, the) river, stream; benefit, assist, aid, contribute to, help, relieve, save, overcome an obstacle (s, ed, ing); (a, the) accomplishment, completion, obstacle overcome

64.T, Tuan Zhuan

(To be) *not yet complete* (means) *fulfillment*

The flexible occupies the center

The little fox (is) almost across the (half-frozen) stream:

(But) not yet beyond the middle

To soak that tail

Is not a direction with merit:

Wanting to go on to the end

Even though less than suitably placed

The firm (and) the flexible (all) correspond

64.1, 1st 6, Zhi Gua 38: Kui, Estrangement

(Fan Yao 38.1: don't pursue the missing horse, just avoid error)

Soaking one's tail

Embarrassing

64.1x *Soaking one's tail*:

Such an extreme indiscretion

The young fox struts out onto thin ice, as if he equal to his plan, like the last word in high stepping. But then he steps down too hard on the low-probability outcome. First hand experience comes rushing home, chilling his hot young head, clear from the tip of his tail. Here's a quick lesson in ends and means, a refreshing chance to learn how to swim, something to groan about later, and reasons to insure his future concern with success. Now he can truly imagine how crossing streams lengthwise is bad. This is no great misfortune: he has only just left the near shore. Although starting over means time for his tail to dry, it is also good time to process these new revelations and become a little bit older. This is a fortunate message, sent straight to his self-esteem. His mental life is drawn back now to practical ends and details.

64.2, 9 2nd, Zhi Gua 35: Jin, Expansion

(Fan Yao 35.2: no worry, accept present constraints as a blessing)

Braking those wheels

Persistence is promising

64.2x *Nine second's persistence (is) promising*:

In balance in order to advance correctly

He remains a long way from home, but he takes a restful moment here on the shore to study what he's come to, adjust directions and bearings, and begin this next ford correctly. He begins to test his brakes early in the crossing, keeping them dry and riding them into the water, holding his horses a little, trading off a little much-needed momentum for surer feelings of safety. There's more to a journey than going forth quickly. There is more to the chariot at his command than light weight and powerful horses. The chariot will need to stop precisely as often as it starts forward, just like walking in mountains means that climb and descent have identical measures. Power and restraint aren't two separate things, but both will be the components of success. Without momentum he'll get stuck in mid-stream, without his brakes he'll go too far.

64.3, 6 3rd, Zhi Gua 50: Ding, The Cauldron

(Fan Yao 50.3: cauldron's ears altered, its function is impaired)

If not yet across, to go boldly has pitfalls

It is worthwhile to cross the great stream

64.3x *(If) not yet across, to go boldly has pitfalls:*

The position is not appropriate

He makes some remarkable progress as he hurries towards home and completion. But as soon as he reaches the crossing, things begin to go sideways. It would seem that the ferryman is not in as much of a hurry, and he likes to tease those who are. First reactions have made bad first impressions. The ferryman now does not like our traveler's attitude, and flatly refuses to take him across. It is tempting here to make the ferryman ford the stream lengthways, but this will not contribute to progress, or to getting across: there are laws against such things. Our homeward bound traveler might as well take his anger aside, along with his axe and some rope, and then build himself a small raft. Frustration is impractical, so he gets a grip and handles things better. Good ideas are the ones which work. Once across he can send gestures back.

64.4, 9 4th, Zhi Gua 04: Meng, Inexperience

(Fan Yao 04.4: afflicted by ignorance, a shame)

Persistence is promising while regrets pass

Force was spent to subjugate the barbarian country

Though three years brought rewards of great domains

64.4x *Persistence (is) promising (while) regrets pass:*

The objectives (are) carried out

Not yet done with the forces of wrong, he steels his heart and wades into hell. What does he get himself into? Three long years of battle against the Gui Fang. He will turn himself into a weapon of war, so that any kindness will look like a tactic, any mistake like a ploy. To advance means to put things aside and behind him, including all thoughts of his home life. Three years of resolve will wrest order from the chaos, although every day new lands will be claimed. His final reward is the conquest, and the fitness this brings, and maybe even some lessons to spread about fighting, both with and against more competent warriors. But his final demon to conquer will be this foreign state of mind, no more native to him than the northern barbarians are to his homeland. Neither completion nor peace are found by the end of this battle.

64.5, 6 5th, Zhi Gua 06: Song, Contention

(Fan Yao 06.5: the contest is most promising)

Persistence is promising

Despite the regrets

The noble young one moves toward the light of example

Holding true

Promising

64.5x *The noble young one moves toward the light of example:*

The brightness (is) *promising*

Times of transition can feel quite foreign or strange, as when the fire run wild has cleared the ground for new growth. This will not seem like much of a garden now. The thorns are the first to take over, to hold their ground for the weeds next to come. The careless get stuck and blood is shed. But the weeds taking root are as green as the plants of tomorrow. The time now begins to bear witness, the change foreseen starts to come into view, at least to those with more than one single season of vision. The wise one might seem self-absorbed, with eyes that look too far beyond, or too closely, as if picking the present apart. But that helpful light up ahead will be his. We are but bridges for those who come after. And many have come before us, and charted some of the ways changes go. Their examples serve as provisional truths.

64.6, Top 9, Zhi Gua 40: Jie, Release

(Fan Yao 40.6: the duke takes aim at raptor high on battlement)

Being confident on top of drinking wine

Not wrong

But to soak one's own head,

Even with truth, is truly to lose it

64.6x *Drinking wine (and) soaking the head:*

Truly without comprehending the limits

The long transition is practically over and the vigilant want to relax. They are merely nearing completion, but already the big celebration begins. The heady wine is passed freely about in the tavern, in a confident celebration. There is no blame at all in all of this making merry, but a poor follow-through here can reach backward through time and mess up a good beginning. The old fox first gets his whole tail across, before he and his plan for success will share stories. As the arrow takes flight, the bow is still held steady, the means are held to the end, the trust invested is kept. There is a great difference between letting go and falling apart. One might need to veer pretty badly off course to change outcomes now, but this kind of thing might be able to do that. One wants a grander finale. To dump the wine on his own head is not an apotheosis.

64, Dimensions

pang tong gua (opposite): 63, Ji Ji, Already Complete

qian gua (inverse): 63, Ji Ji, Already Complete

jiao gua (reverse): 63, Ji Ji, Already Complete

hu gua (nuclear): 63, Ji Ji, Already Complete

zhi hu gua (nuclear of): 39, 53, 63, 37

shi er di zhi (12 branches): Kan-Li Family

64, Wai Guang

* Qabalah: Yesod in Atziluth

* Tarot: Nine of Wands

* Astrology: Luna in Fire

64, Quotations

* To keep every cog and wheel is the first precaution of intelligent tinkering.

—Aldo Leopold, *A Sand County Almanac*

* Man has been reared by his errors: 1) he saw himself always imperfect, 2) he gave himself imaginary qualities, 3) he felt himself in a false position to the animals and nature, and 4) he always devised new tables of values, and accepted them for a time as eternal and unconditioned. —Nietzsche, *Joyful Wisdom*

* Live dangerously. —*ibid.*

* The report of my death was an exaggeration. —Mark Twain

* We cannot remain consistent with the world save by growing inconsistent with our past selves. —Havelock Ellis

* Strong hope is a much greater stimulant of life than any realized joy could be.
—Friedrich Nietzsche

Xiao Gua: The Fourteen Small Symbols

Introduction to Scales

Er Yao, The Two Changing Lines

Si Xiang, The Four Emblems

Ba Gua, The Eight Trigrams

Introduction to Scales

Scales, in the sense of the word used in music, may have been a part of our cultural thinking nearly as long as numbers. Warren S. McCulloch, who pioneered work in neural net theory and learned that up to six “things” can be *perceived* by these nets without language and counting, was fond of the question: “What is a number, that a man may know it, and a man, that he may know a number?” The answer for several millenia was just “big magic,” a formulation which has tended to disappoint some of us. Around the world, as far as our tribes had spread, there came a time within each group when numbers were given symbols or names. When they were, for each new number N, there were suddenly not only N things to count: there was also now a universe which could be divided into N *kinds* of things. This problem was usually taken up first by the local wizard or shaman.

Any continuous spectrum, such as that of visible light, sound vibration or the human experience, can be divided by any whole integer, resulting in a scale. This does not mean that this division will make enough sense to hold human attention - there needs also to be a resonance (called *ying* in the *Yi*) in the human psyche, as well as enough simplicity for the scale to be remembered. When there is, the scale survives in our lore. For example, in the light spectrum, certain divisions “feel” more natural. The scale of two divides light into warm and cool colors. Two scales of three may be used: the additive or light primaries (red, yellow and blue) and the subtractive (magenta, cyan and yellow). Two scales of four are also apparent: the printer's black, magenta, cyan and yellow and the human eyeball's black (rods) and red, green and blue (cones). But six, not five, is the next most logical division. Attempts to assign colors to the *Wu Xing* or Five Agents had to omit the color of the sky. With sound, the spectrum “divides itself” into specific ranges by laws of physics, at the doublings of vibration frequencies in physical objects such as taut strings. The further divisions within these ranges may seem more arbitrary. That these ranges are called octaves reflects only one of these: the pentatonic and the chromatic scales are two of many other options. But it is a *resonance* within our own aesthetic sensitivities, and thus an *accord* with the neural substratum and physical structures of these senses, which gives a particular scale longevity in our cultures and languages.

Scales which survive do so when they both cover a spectrum well enough to describe a full class or category of experience and resonate well enough within our beings that we may use them to communicate these experiences and so create mutual understanding. Seeing scales in terms of their longevity in human culture may tend to prejudice us against the newer but ultimately viable ones, but the uphill struggle to acceptance may also be seen as a good thing, as it is in science. The human mind, particularly when it is seeking the security of belief, can extract significance from nearly any white noise or set of random events. Many of these can survive for quite a while though, as with the belief that there is meaning in the random assignment of decimal calendar dates to our days (numerology), or in the random sequencing of the letters of the various alphabets (gematria). A criterion to judge the practical worth of this significance, such as its utility or effectiveness in

communication, should be part of our mental apparatus here. The gods of ancient Greece, who each had their well-defined dominions over the various aspects of human existence, survived not because they were immortal, but because of the unusual clarity of this domain definition and its resonance with the mortals who kept them alive. The relevant spectrum here was the broader range of human experience. The discipline of psychology attempts to accomplish a similar scaling with its terminologies, to cover the ranges of human behaviors, emotions, defense mechanisms, intelligences and so forth. But in its pretensions about being the science of behavior, psychology often forgets that it, too, is behavior, and perhaps ultimately, a languaging behavior, not so unlike the development of the *Yijing*.

The *Yijing*, like its counterparts in the west, is founded upon a handful of these time-tested scales and upon their resonance in the human psyche. The fourteen smaller diagrams, which both coexist with and constitute the *Yijing*'s sixty-four Hexagrams or *Ba Gua*, are rooted in the three Scales of Two, Four and Eight. Before charting the scope of the meanings of these fourteen, a short discussion of these scales is in order; of other scales which are buried more deeply in the body of *Yi* lore; and of a few of the many scales which were left out.

The Scale of One, or the pantheistic Unity of the mystics, received its fullest development later, in the Song dynasty, in the *Yijing*-based, metaphysical speculations of Shao Yong, Zhou Dunyi, Cheng Yi and Zhu Xi. Like the Qabalists, with their *En*, No-thing, *En Sof*, The Limitless, and *En Sof Or*, The Limitless Light, they used three names: *Wu*, No-thing, *Wu Ji*, The Ultimate No-thing, and *Tai Ji*, The Supreme Ultimate. The third of these, which back in the Han was called *Tai Yi*, The Supreme Unity, was expressed in the familiar *Taiji Tu*, the enduring diagram made famous by Zhou Dunyi, which depicts *Yin* and *Yang* as complements within a circle, or as belonging together in a greater whole.

The Scale of Two, polarity or dichotomy, takes many forms, and it is very important to note that not all possible pairs fit into the *Rou* and *Gang* (*Yin* and *Yang*) system of classification. The *Yijing*'s Scale of Two is called either *Er Yao*, The Two Lines, *Er Chi*, The Two Essences, or *Liang Yi*, The Two Powers. This particular set of pairs is concerned with matched *complements* and not with paired *antagonists* or *all-or-none* dichotomies. For instance, later in this chapter, in excerpting glosses from the fifth and sixth Wings (the *Xi Ci Zhuan*) to illustrate how these authors thought of *Rou* and *Gang*, I had to be careful not to mislead by including such pairs as Unfortunate and Fortunate (*Xiong* and *Ji*), Wrong and Right (*Shi* and *De*) and Death and Life (*Si* and *Sheng*). While it is obvious that that these pairs belong together in dyadic relationships, they do not bear the same kind of relationship to each other that *Rou* and *Gang* do. We do not want to encourage overly simplistic thinking here: we humans have suffered much over the centuries from mistaken dualisms (man is to woman as superior is to inferior; us is to them as good is to evil, caucasian is to negro as light is to darkness). The dualisms which occur in the *Yi* are not concerned with "moral" judgments, even when they contrast superior with inferior or strong with weak. The complementary Scale of Two also plays an important role in the structure of the Hexagrams or *Gua*. See Dimensions, under *Ban Xiang*, the Half Images (*Zhen* and *Hui Ba Gua*). There is

also more discussion of dichotomy in Dimensions, under *Gua Ming*, the Hexagram Names.

The Scale of Three, as found in most cultures, will tend to take two forms, which may be called Synchronic or Spatial and Diachronic or Temporal. The first, or spatial, places an equally important mediating or equilibrating force between two opposites. In the body of *Yi* commentary, and Chinese culture generally, these are the *San Cai*, The Three Powers: of Heaven (*Tian*), Humanity (*Ren*) and Earth (*Di*). In the structure of the Hexagrams or *Gua*, these are the *San Wei*, the Three Places or Dignities. See Dimensions, under *San Cai*. The second or temporal kind of triplicity places the present (*Jin*) between past (*Wang*) and future (*Lai*), or *more accurately*, some way of looking at the present between ways of looking at past and future. This kind of triplicity, which of course concerns *Change*, is at the heart of the way the *Book of Changes* is used, and is discussed implicitly in Dimensions, under *Gua Bian*, or the Hexagram Changes. The temporal triplicity also appears in the *Zhouyi* text at 18.0 and 57.5 (*Zhi Gua* 18.0), where it concerns the getting of fresh perspectives on time and change. Finally, the positions of the three lines in the Ba *Gua*, especially as conceived of as a family, appear to have meanings associated with a temporal triplicity. The bottom line might be seen as Beginning (*Zhen* simply goes, while *Xun* is ready to go, given the right opportunity). The middle line could be While Going (*Kan* concentrates and integrates, while *Li* appreciates and differentiates). The top line could be After Going (*Gen* simply stops, while *Dui* will have some satisfaction first).

The Scale of Four, or Quadruplicity, is nearly universal in human cultures. This is best known in the west as the four Greek elements: fire, water, air and earth; in the realm of human experience as father, mother, son and daughter; in our need to grow food as summer, winter, spring and autumn; and in our need to remain oriented as south, north, east and west. As cultures began to communicate, a lasting cross-fertilization began, with long lists of attributes accruing to these four groups of meanings. But often, due to cultural differences and to differing sets of shared associations, there is not a similar universality in what goes into each of the four categories. As such, there is no perfect system of translation between all of these culturally-based systems. Often there is at least one set which can be truly annoying. The most vexing of these are pointed out in the pages of the *Si Xiang*, the four two-line figures, by underlined notes. The word *si*, four, does not appear in the *Zhouyi* text, but *fang*, the word used for direction, also means square. The Scale of Four was very much alive at the time (it is used in the *Shujing*) and it is implied here in the *Zhouyi* wherever time and season (*shi*) are mentioned.

The Scale of Five takes two typical forms: the Pentagram (with five points equidistant, also called the Seal of Solomon) and the Mandala (the four directions plus a center). In the west, the former is more common: a “fifth essence,” or quint-essence, as spirit or aether, was added to the four elements to make the pentagram (the star pointed upward for purposes of transcendence, or downward for the purposes of manifestation). The mandala is more common in Asian cultures. This uses the terms of the *Wu Xing*, The Five Movements or States of Change: Fire (*Huo*), Water (*Shui*), Metal (*Jin*), Wood (*Mu*) and Earth (*Tu*). Earth takes the

central position in the mandala when this form is used. While the *Wu Xing* formula is very ancient, dating back at least to the Early Zhou dynasty, it really has no home base in the *Yijing*. Many of the Han dynasty scholars tried to integrate the two. In the Song, integrations appeared in diagrams which look strikingly like the Qabalah's much later "Tree of Life" diagram, but this is too far down history's road. More relevant to our purposes here is that the first four of the *Wu Xing* (less Earth) were also used as names for the *Si Xiang* or The Four Emblems. This fact should be remembered when using these as names for the four. I have also made this omission of the central element in the *Wai Guang* segment at the *Si Xiang*, or Four Emblems, when drawing comparisons with the Indian *Tattwas*, the Wisdoms of Tibet and the Buddhist *Khandas*.

Only one Scale of Six is developed in the *Yi*, found in the structure of the Hexagrams or Gua. Each of the six line places (*Yao Wei*) is assigned a number of meanings, *loci* within "the time," and characteristics (*Yao De*) when occupied by the different kinds of lines. These are discussed in more detail in Dimensions. In the west, Scales of Six are depicted in the more familiar form of the Hexagram (adopted fairly recently by the Jews and there called the Star or Shield of David, *Magen David*) with two sets of three shown interlaced and interrelated. But the similarities between this and the Gua structure end here. In the Hermetic traditions, the six places are assigned grammatical *subjects*. In the *Yi*, the six places take the role of prepositions, much like the positions in a Tarot spread or the Houses in Astrology. A nearly forgotten ancient Chinese Scale of Six is found in the *Shujing* as the Six Treasuries or Storehouses (*Liu Fu*): constituted by Grain or Seed, (*Gu*) plus the more familiar Fire, Water, Metal, Wood and Earth. This could have been a precursor to the *Wu Xing* before *Gu* was dropped out. This is an interesting scale to ponder: these six, between them, have just about everything necessary to build an ancient civilization. Without grain for textiles, let alone agriculture, the five would not be enough.

Scales of Seven and Nine do not appear in the *Yi*, although they coexisted in Chinese culture. The numbers seven and nine (*qi* and *jiu*) occur here in both numerical and metaphorical uses. Seven implies a cycle of return (perhaps from seven days for a week or a phase of the Moon), and nine, an exhaustive process covering a range of possibilities (such as climbing up the nine hills at 51.2).

The Scale of Eight is represented only by the Ba Gua, the eight three-line diagrams. Despite the assertions made in the legendary history of the *Yi* that the Ba Gua came down from ancient times, to be later combined into the sixty-four Gua, there is as yet no strong evidence of this either in the early literature or among the Shang dynasty Oracle or Dragon Bones. There is only the assumption that an elemental concept (Ba Gua) must precede a compound one (Gua). But, as the text of the *Da Xiang*, or Overall Image, makes delightfully clear, there is no better way to decipher the meaning of a Hexagram text than by analyzing the relationship between its two constituent Ba Gua. It appears unlikely that the sets of meanings and connotations of the Ba Gua were very fully developed at the time the *Zhouyi* was written. Elemental images such as water, wood and shock will appear in the text where they might be expected. There are also certain preponderances of ideas

which occur with statistical significance in the *Chong Gua*, those Hexagrams composed of three-line figures doubled (e.g. words for *seems* or *likeness* in Gua 30). Because there is neither an external reference nor an explicit internal reference to the Ba Gua in the *Zhouyi*, the modernists insist that they did not exist yet. This is another fallacy - a lot of elements and dimensions are never explicitly mentioned. And it completely ignores another statistically significant phenomenon: there exists a very intriguing plethora of Chinese reiteratives in the *Chong Gua*. These are doubled words such as *xi xi*, *e e*, *su su*, *suo suo* and *jue jue* in Gua 51. There is also the phrase *Xi Kan*, repeated crisis, as the *Gua Ming* for Gua 29. (William deFancourt also develops this line of thinking in his "Some Thoughts on the Eight Trigrams," in *Oracle* 1.4). There will be more be said on other aspects of this subject under History.

The Scales of Ten, Twelve, Sixteen and Forty, as I have used them in the *Wai Guang* segments throughout, do not occur as such in the *Yijing*. These are, however, drawn along "natural" lines, or "grain," which occur within the *Yijing*'s inherent geometry and the attributes of its elements. The first clue that this might be a meaningful exercise came when I grafted Crowley's assignment of sixteen of the Gua to the sixteen Court Cards of the Tarot onto the *Xian Tian* arrangement of the Gua and saw the bilaterally symmetrical pattern. Crowley also began to make the connections between the Ba Gua, the Qabalah's Sepiroth and Astrology's Planets. But he never saw the system as complete as it is presented here. See Dimensions, Figures 31 through 34, and a few of the Index Keys at the end of the book.

The Scale of Ten holds an important place in Chinese culture, in the form of the *Shi Gan Tian*, or The Ten Celestial Stems, but this is not developed in the *Yi*. Also, an ancient ten-day week is mentioned in the *Zhouyi* at 55.1.

The Scale of Twelve, in the form of the *Shi Er Di Zhi*, or The Twelve Earthly Branches, appears in an interesting reference in the *Zhouyi* (at 19.0) to what are known as The Sovereign Gua of the Twelve Moons, hinting that the assignments of twelve of the Gua to something at least like the Twelve Branches had already been made by the end of the Early Zhou. This scale is also discussed and graphed in the Dimensions chapter.

The Scale of Sixteen appears in two forms, both of which are embedded within the structures of the Hexagram or Gua. The first is in the occurrence of the Trigrams or Ba Gua in either the lower (*Zhen Gua*) or the upper (*Hui Gua*) places, where they are interpreted differently: the first as a convergent or subjective force or sense within, and the latter as a divergent or objective force or sense without. See Dimensions, under *Ban Gua*, The Half Images, and the segment on *Zhen* and *Hui Gua* in the text for each of the Trigrams or Ba Gua below. The second is in the function of sixteen of the Hexagrams or Gua as Nuclear Hexagrams (*Hu Gua*), see Dimensions, under *Hu Gua*.

Two Scales of Twenty-Eight appear. The first is in the form of the *Qian Gua* or Inverse pairs of the diagrams. See Dimensions, under *Qian Gua* and Figure 4. The second is the set of *Jiao Gua* or Reverse pairs, in which the Trigrams or Ba Gua switch places. The eight Hexagrams or Gua formed by doubled Trigrams (the

Chong Gua) are left out. See Dimensions under *Jiao Gua* and Figure 6. Twenty-eight also occurs in Chinese astrology, in the Twenty-eight Lunar Mansions, which was added to the *Yijing* lore during the Han dynasty.

Two Scales of Thirty-Two also show up in these paired *Gua* dimensions. The first is the thirty-two *Gua* pairs which form the meaningful part of the *Hou Tian* (Later Heaven) or *Wen Wang* (King Wen) Sequence, the chapter numbers most familiar to readers. These are the twenty-eight *Qian Gua* or Inverse pairs above, plus the four opposite pairs which are symmetrical and so have no inverse. See Dimensions, under *Gua Xu* and Figures 3 and 27. The second scale is that of the thirty-two *Pang Tong Gua* pairs, the Opposites. See Dimensions, under *Pang Tong Gua* and Figure 5.

The fourteen elements of the three Scales of Two, Four and Eight now follow in sequence. Connotations (as distinct from definitions) are given for each element in a list format. Readers should note whether or not a **Key Words** or **Glosses** segment contains itemized entries, or has a note which says to “Compare Counterparts.” These connotations should be studied in comparison to, and in contrast with, each other. These terms, when they are used in juxtaposition, will help to refine each other’s boundaries of meaning. If you find the listing of these on separate pages instead of in a tabular format to be inconvenient then you may find it a useful educational exercise to make these tables up yourself, adding your own notes as you go. All of the *Wai Guang* entries belong to scales and so have counterparts. The central concepts being presented here are very broad in scope. Each item within a scale divides a large spectrum of reality into a very finite number of parts and the range of each core meaning is extensive. The key words are meant to point to some of the major features in each domain to help one “get one’s mind around” the idea. These lists could be made more exhaustive, but never fully. Care was taken to avoid words which could be too easily assigned to more than one symbol. Once the core of the symbol’s meaning is grasped, as well as some of the limits of its particular part of the landscape, it begins to act as a nexus for further associations, or a kind of a filing code.

Many of the intracultural and extracultural correspondences, associations and connotations given in this section are clearly anachronistic terms relative to the *Zhouyi*. A large number of these are even anachronistic relative to the *Yijing*. This is primarily a Yixue analysis. But I have tried to identify the general time periods of these attributions. The segments titled "Glosses from the Text" are *Zhouyi* terms. The segments titled "Glosses from the *Shuo Gua*," "Glosses from the *Xi Ci Zhuan*" and "References from the Wings" are *Shi Yi*, Ten Wings, or *Yijing* terms. The remainder are anachronistic or extraneous assignments.

Note: The five columns of information in the “Glosses” portions of the following sections provide: 1) the character’s location in the source text, 2) the character’s Pinyin pronunciation, 3) the character’s entry number in Harvard’s 1993 edition of the *Mathews Chinese English Dictionary*, 4) the first occurrence of the character in the main body of the *Yijing*, or where this character does not appear, its radical and stroke count and 5) alternative definitions for the character.

Er Yao O, 0, Rou, The Flexible 一 柔陰

Key Words: (Compare counterparts)

c. substance, matter	d. convergent	a. nurture, anima	b. other, ground
g. small and many	h. serving	e. integral	f. inward to center
k. metaphorical	l. contemplative	i. consolidation	j. afferent, affective
o. curious	p. submissive	m. conditioned	n. force of place
s. passive, tender	t. horizontal, broad	q. right brain	r. opportunity
		u. space, spatial	v. feedback

Glosses from the *Shuo Gua*: (Compare counterparts)

1.a	rou	3133	02.T	The flexible; yielding, responsive, <u>See Glossary</u>
1.b	liang	3953	30.X	Even , two, balanced
1.c	di	6198	36.6	Earth, the land
2.a	yin	7444	61.2	Shadow , mystery (In the Dao of Heaven)
2.b	rou	3133	02.T	Gentleness, suppleness, response (Dao of Earth)
2.c	ren	3099	24.2x	Benevolence, sensitivity, love (Dao of Humanity)
10.a	nu	4776	03.2	Woman, female, feminine

Glosses from the *Xi Ci Zhuan*: (Compare counterparts)

I.1.a	di	6198	36.6	Earth, ground, land
I.1.b	bei	4993	15.T	Basic, humble, lowly
I.1.c	jing	1154	52.T	Calm, rest, stillness
I.1.d	yue	7696	09.6	Moon, month
I.1.e	han	2048	48.5	Cool, cold, wintery
I.1.f	cheng	0379	02.3	Completion, accomplishment, outcome
I.2.a	lin	4040	03.3	Embarrassment, poverty, meanness
I.2.b	yu	7648	03.3	Precaution, preparation, provision
I.2.c	hua	2211	01.T	Transformation, metamorphosis
I.2.d	tui	6568	20.3	Retreat, withdrawal, back
I.2.e	ye	7315	43.2	Night, darkness, nighttime
I.3.a	xiao	2605	03.5	Small, minor, modest
I.3.b	jian	0868	03.1x	Undervalued, disregarded, humble
I.3.c	xian	2689	29.2	Risky, complex, constrained
I.4.a	you	7505	10.2	Obscure, secret, mysterious
I.4.b	gui	3634	38.6	Soul
I.4.c	you	7522	85+9	The wandering, roaming, traveling
	hun	2365	194+4	soul, spiritual faculties, wit
I.5.a	xiao	2599	66+6	Production, effecting, replication
	fa	1762	04.1x	(of) standards, examples, means
I.6.a	jing	1154	52.T	At rest, in stillness
	xi	2475	124+6	(it is) joined, harmonious, united
I.6.b	dong	6611	47.6	In motion, in action
	pi	5177	169+13	(it is) development, opening up

I.11.a	he	2121	169+10	Closed, closes, closing (doors)
II.1.a	tui	6566	170+12	Softening, uncertain, decaying
II.1.b	jian	0837	118+12	Simple; simplicity
II.5.a	lai	3768	05.6	Coming, coming to, future
II.5.b	qu	1621	44+5	Contracts, submits, bends down
II.12.a	shun	5935	02.T	Compliant, responsive, yielding
	zu	6819	170+5	(towards) hindrance, obstruction

Glosses from the Han to Song Dynasties: (Compare counterparts)

a.	yin	7444	61.2	Shadow, mystery
b.	zhong	1500	01.3	End, final, finish
c.	shao	5675	42+1	Wanting, sparing, young
d.	ying	7477	02.T	Response, resonance, complement
e.	yong	7567	01.1	Function, activities, practice
f.	ye	7321	75+9	Accomplishments, business
g.	xian	2671	08.4x	Worthies, virtuous, merit
h.	qi	0554	31.T	As vitality
i.	li	3921	42.6	Stability, establishment, stand
j.	ju	1581	45.T	Assembly, collection, convergence
k.	po	4988	194+5	Mortal (cold) soul, Qi of Earth
l.	jing	1149	119+8	Seminal essence, animal spirit
m.	xia	2520	57.2	Down, below
n.	hui	2337	36.6	Dark, obscure
o.	wai	7001	08.4	Outside, without
p.	qi	0555	09.3	Wife (also fu, 1963, 04.2, wife)
q.	er	1751	41.0	Two, Er Wei, the second Gua position
r.	si	5598	16.T	Four, Si Wei, the fourth Gua position
s.	shang	5669	40.6	Top, Shang Wei, the top or sixth Gua position

Wai Guang (Compare counterparts)

Body: In Space, Mass

Senses: The chemical basis or substratum of awareness

Arts: Response, Nurture, Noscere (to learn)

Virtu: Soma (Body, Being in space)

Bindu: *Samsara* (As *Lila*, Divine Play)

India: Shakti, *Perusha*, Yoni

Zen: The Search for the Bull

Elements: Negative charge, grounding energy, inward direction

Qabalah: *Aleph*; Path between Binah and Chokmah (Trad: Cm-Kt)
Malkuth, The 10th Sephiroth, Kingdom (As Shekinah)

Tarot: The Fool (Paradox)

Astrology: Gaia; Pluto (As Inertia and Wealth)

Er Yao I, I, Gang, The Firm — 剛陽

Key Words: (Compare counterparts)		a. nature, animus	b. self, figure
c. form, energy	d. divergent	e. derivative	f. out from center
g. great and few	h. commanding	i. progress	j. efferent, effective
k. rational	l. expressive	m. original	n. force of occupant
o. confident	p. assertive	q. left brain	r. potential
s. active, rigorous	t. vertical, narrow	u. time, temporal	v. feedforward

Glosses from the *Shuo Gua*: (Compare counterparts)

1.a	gang	3268	03.T	The firm; constant, resolute, <u>See Glossary</u>
1.b	san	6685	04.0	Odd , three, uneven
1.c	tian	6361	01.5	Heaven, the sky
2.a	yang	7265	01.1x	Light , clarity (In the Dao of Heaven)
2.b	gang	3268	03.T	Strength, firmness, resolve (Dao of Earth)
2.c	yi	3002	05.T	Principle, meaning, reason (Dao of Humanity)
10.a	nan	4619	31.T	Man, male, masculine

Glosses from the *Xi Ci Zhuan*: (Compare counterparts)

I.1.a	tian	6361	01.5	Heaven, sky
I.1.b	zun	6884	14.T	Noble, dignified, honored
I.1.c	dong	6611	47.6	Energy, movement, activity
I.1.d	ri	3124	01.3	Sun, day
I.1.e	shu	5866	72+9	Warm, hot, summery
I.1.f	shi	5772	01.T	Beginning, initiation, origin
I.2.a	hui	2336	01.6	Regret, contrition, remorse
I.2.b	you	7508	19.3	Anxiety, worry, sorrow
I.2.c	bian	5245	49.5	Change, becoming
I.2.d	jin	1091	20.3	Advance, progress, forward
I.2.e	zhou	1302	35.0	Day, daylight, daytime
I.3.a	da	5943	01.2	Great, major, important
I.3.b	gui	3636	154+5	Prized, expensive, honored
I.3.c	yi	2952	34.5	Easy, simple, versatile
I.4.a	ming	4534	17.4	Clear, elucidated, explicit
I.4.b	shen	5716	15.T	Spirit
I.4.c	jing	1149	119+8	Essential, seminal, subtle
	qi	0554	31.T	breath, elan, force
I.5.a	cheng	0379	02.3	Completion, achievement, perfection
	xiang	2568	23.T	(of) images, figures, patterns
I.6.a	jing	1154	52.T	At rest, in stillness
	zhuan	1428	41+8	(it is) alone, solitary, self-absorbed
I.6.b	dong	6611	47.6	In motion, in action
	zhi	1006	02.2	(it is) direct, straightforward

I.11.a	pi	5177	169+10	Open, opens, opening (doors)
II.1.a	que	1181	112+11	Solid, certain, actual
II.1.b	yi	2952	34.5	Easy; versatility
II.5.a	wang	7050	02.0	Going, going to, past
II.5.b	shen	2748	43.4	Extends, reaches out, stands up
II.12.a	jian	0854	01.T	Robust, strong, vigorous
	xian	2689	29.2	(towards) risk, hazard

Glosses from the Han to Song Dynasties: (Compare counterparts)

a.	yang	7265	01.1x	Light, clarity
b.	shi	5772	01.T	Beginning, initial, start
c.	tai	6020	01.T	Much, very, ripe
d.	gan	3232	31.T	Stimulus, excitement, movement
e.	ti	6246	188+13	Structure, essentials, theory
f.	shi	5787	02.3	Duties, service
g.	sheng	5753	04.T	Sages, wise, reverence
h.	li	3864	96+7	As principle
i.	xing	2754	11.2	Movement, advance, move on
j.	san	5421	66+8	Dispersion, scattering, divergence
k.	hun	2365	194+4	Immortal (warm) soul, Qi of Heaven
l.	qi	0554	31.T	Vital force, breath
m.	shang	5669	40.6	Up, above
n.	ming	4534	17.4	Light, clear
o.	nei	4766	08.2	Inside, within
p.	fu	1908	04.3	Husband
q.	chu	1390	04.0	First, Chu Wei, the first or bottom Gua position
r.	san	5415	04.0	Three, San Wei, the third Gua position
s.	wu	7187	43.T	Five, Wu Wei, the fifth Gua position

Wai Guang (Compare counterparts)

Body:	In Time, Energy
Senses:	The electrical basis or substratum of awareness
Arts:	Integrity, Tathata (Suchness), Ire (to go)
Virtu:	Kronos (Being in Time)
Bindu:	<i>Atman</i> (The point of connection to Brahman)
India:	Shiva, <i>Prakriti</i> , Lingham
Zen:	Back in the World with Bliss-Bestowing Hands
Elements:	Positive charge, releasing energy, outward direction
Qabalah:	<i>Tau</i> ; Path between Tipareth and Kether (Trad: Mk-Ys) Kether, The 1st Sephiroth, Crown (as Al)
Tarot:	The World, The Universe (The largest reality)
Astrology:	Saturn (As seen from the far side of ego)

Si Xiang W, 00, Shui, Water, Tai Yin == 太陰

Key Words: (Compare counterparts)		
c. recharging	d. comprehending	a. soak. descend
g. cohering	h. valuing	e. unifying
k. reverence	l. assumption	i. community
o. sympathetic	p. protean	m. appreciation
s. understanding	t. tolerant	q. emotional
w. absorptive	x. concerned	u. adoptive
		y. humble
		z. aesthetic
		b. follow, level
		f. internalizing
		j. dedication
		n. sensitivity
		r. accepting
		v. intensive

References from the Wings: (Compare counterparts)

16.T	si	5598	the four	dong (6603)
	shi	5780	seasons	Winter
	*		[shi er yue, 12 moons]	11, 12, 1 (Dec, Jan, Feb)
	*		[wang gua, sovereign gua]	24, 19, 11; Fu, Lin, Tai
	*		[time of day]	Night, Midnight to Dawn
30.X	si	5598	the four	bei (4974)
	fang	1802	directions	North
	*		[direction faced to]	Swear obedience
xcI.2	si	5598	the four	tai (6020) yin (7444)
	xiang	2568	emblems	Old Yin or Shadow
	*	[shu	5865 numbers]	liu (4189), Six
	*	[da	5943 elements]	shui (5922), Water
xcI.10	si	5598	the four	bu (5378)
	sheng	5753	^	Oracles
	ren	3097	} sagely	er zhan (0125)
	dao	6136	ways	and Prediction
xcII.3	si	5598	the four	xiong (2808)
	shi	5788	omens	Pitfalls

Later Accretions: (Compare counterparts)

a.	Ba Gua	Trigrams by Element	Kan and Dui
b.	he tu shu	Yellow River Numbers	Six and One
c.	xiang ming	Names (Shao Yong)	Yin (7444) Shadow, Mystery
d.	si de (6162)	Four Qualities	zhen (0346) Persistence, Resolve
		Manchu Term (Shchutskii)	Determination, Loyalty, Commitment
e.	si zhan (0128)	Four Stages (Shao Yong)	<i>Akdu</i> , Right, Firm in Word, Hopeful
f.	si shu (5896)	Four Attributes (Zhuxi)	cang (6718) Conceal, Withdraw
g.	si duan (6541)	Four Principles (Conf.)	xing (2759) Body, Form
h.	si wei (7067)	Four Bonds (Confucian)	ren (3099) Kindness, Empathy, Love
i.	si jiao (0719)	Four Studies	chi (1036) Modesty
j.	si min (0719)	Four Social Classes	zhong (1506) Loyalty
			Merchants (?)

k. si bu (5376)	Four Ministries (Needham)	Works
l. si zheng (0355)	Styles of Government “	Relaxed
m. si qi (0554)	Kinds of Weather “	Rain
n. si chen (0336)	Aspects of Heaven “	The Moon
o. si tu (6504)	Four Dimensions	Depth
p. si zhen (0306)	Four Examinations	Taking Pulse
q. si zhi (0971)	Four Affects (Needham)	Fear
r. si shi (0587)	Four Functions “	Hearing
	Functions (Shao Yong)	qing (1170) Affections, Desires
s. si ti (6246)	Regions of the Body	Trunk
t. si ling (4071)	Four Spirit Beings	gui (3621) Tortoise
	Class of Creatures	Shelled
a.. Exemplary Men (Shao Yong)		shu (5889) Adepts
b.. Methods of Rule (Shao Yong)		quan (1662) Persuade, Encourage
c.. Political Tools (Shao Yong)		de (6162) Moral Courage
d.. Values of Rulers (Shao Yong)		rang (3085) Yielding
e.. Sacrifices (Dhiegh)		Altars of the Feminine
f. Military Oracular Advice (Hulse)		Be Silent and Concealed
g. The Ancient City (Hellmut Wilhelm)		The Well
h. Values (Hellmut Wilhelm)		The Enduring
i. Agricultural Work		Preserving and Storing

Wai Guang (Compare counterparts)

Greek Elements:	Water	
Buddhist Elements:	Water	
Indian <i>Tattwas</i> (less <i>Akasha</i>):	<i>Apas</i> , The Silver Crescent	
Tibetan (less <i>Buddha</i>):	<i>Vajra</i> , The Mirrorlike Wisdom	
Buddhist <i>Khandas</i> (less <i>Vinnana</i>):	<i>Vedana</i> , Feeling and Sensation	
Powers of the Sphinx:	<i>Audere</i> , To Dare	
Alchemy:	Mortification and Solution; Leucosis	
Jungian Types:	Feeling (Like or Dislike)	
Kerub:	The Water Dragon	
Elementals:	Undines	
(A+B) ²	B ²	
Arithmetic	Division	
Syllogism	The Universal Negative (No)	
Material State	Liquid	
Qabalah:	<i>Nun</i> ; Path between Yesod and Hod (Trad: Nt-Tp)	
	Briah, The World of Creation	
Tarot:	Death (Dissolution); Cups and Queens	[Note: In Astrology
Astrology:	Eighth House, Fixed Water, Scorpio	<u>Water is Autumn.</u>]
	The Water Signs; The Tribes of Saturation (M. Jones)	

Si Xiang R, 0I, Mu, Wood, Shao Yang == 少陽

Key Words: (Compare counterparts)		a. bend, straighten	b. push, penetrate
c. investing	d. realizing	e. recruiting	f. substantiating
g. exploring	h. promoting	i. organism	j. orientation
k. integration	l. accretion	m. incorporation	n. sensibility
o. practical	p. manifest	q. natural	r. competent
s. conscientious	t. willing (adj.)	u. emergent	v. retentive
w. exploratory	x. thorough	y. opportunistic	z. essential

References from the Wings: (Compare counterparts)

16.T	si	5598	the four	chun (1493)
	shi	5780	seasons	Spring
*	[shi er yue, 12 moons]			2, 3, 4 (Mar, Apr, May)
*	[wang gua, sovereign gua]			34, 43, 01; Da Zhuang, Guai, Qian
*	[time of day]			Morning, Dawn to Noon
30.X	si	5598	the four	dong (6605)
	fang	1802	directions	East
*	[direction faced to]			Receive orders
xcI.2	si	5598	the four	shao (5675) yang (7265)
	xiang	2568	emblems	Young Yang or Light
*	[shu	5865	numbers]	qi (0579), Seven
*	[da	5943	elements]	mu (4593), Wood
xcI.10	si	5598	the four	zhi (0986)
	sheng	5753	^	Preparation
	ren	3097	} sagely	xiang (2568)
	dao	6136	ways	and Imagination
xcII.3	si	5598	the four	hui (2336)
	shi	5788	omens	Regret

Later Accretions: (Compare counterparts)

a.	Ba Gua	Trigrams by Element	Kun and Gen
b.	he tu shu	Yellow River Numbers	Eight and Three
c.	xiang ming	Names (Shao Yong)	Gang (3268) Firmness, Strength
d.	si de (6162)	Four Qualities	yuan (7707) Origination, Priority
		Manchu Term (Shchutskii)	Beginning, Foundation, Source
e.	si zhan (0128)	Four Stages (Shao Yong)	<i>Amba</i> , Greatness, Impulse, Arising
f.	si shu (5896)	Four Attributes (Zhuxi)	sheng (5738) Be Born, Originate
g.	si duan (6541)	Four Principles (Conf.)	shu (5865) Number
h.	si wei (7067)	Four Bonds (Confucian)	li (3886) Respect, Courtesy, Virtue
i.	si jiao (0719)	Four Studies	li (3886) Propriety, Respectfulness
j.	si min (0719)	Four Social Classes	xin (2748) Good Faith
			Farmers

k. si bu (5376)	Four Ministries (Needham)	Agriculture
l. si zheng (0355)	Styles of Government “	Quiet
m. si qi (0554)	Kinds of Weather “	Wind
n. si chen (0336)	Aspects of Heaven “	The Fixed Stars
o. si tu (6504)	Four Dimensions	Length
p. si zhen (0306)	Four Examinations	Asking
q. si zhi (0971)	Four Affects (Needham)	Anger
r. si shi (0587)	Four Functions “	Demeanor
	Functions (Shao Yong)	ti (6246) Body, Substance
s. si ti (6246)	Regions of the Body	Legs
t. si ling (4071)	Four Spirit Beings	long (4258) Dragon
	Class of Creatures	Scaled
a.. Exemplary Men (Shao Yong)		sheng (5753) Sages
b.. Methods of Rule (Shao Yong)		hua (2211) Transform
c.. Political Tools (Shao Yong)		gong (3698) Merit, Accomplishment
d.. Values of Rulers (Shao Yong)		zi ran (6960, 3072) Spontaneity
e.. Sacrifices (Dhiegh)		Inner Door
f. Military Oracular Advice (Hulse)		Prepare to Attack
g. The Ancient City (Hellmut Wilhelm)		The Temple of the Ancestors
h. Values (Hellmut Wilhelm)		The Beautiful
i. Agricultural Work		Plowing and Planting

Wai Guang (Compare counterparts)

Greek Elements:	Earth	<u>[Note: In the West the Earth element</u>
Buddhist Elements:	Earth	<u>is Feminine. In China , Wood is Yang.]</u>
Indian <i>Tattwas</i> (less <i>Akasha</i>):	<i>Prithivi</i> ,	The Yellow Square
Tibetan (less <i>Buddha</i>):	<i>Ratna</i> ,	The Equalizing Wisdom
Buddhist <i>Khandas</i> (less <i>Vinnana</i>)	<i>Rupa</i> ,	Form, Matter
Powers of the Sphinx:	<i>Tacere</i> ,	To Keep Silence
Alchemy:	Conjunction and Coagulation; Melanosis	
Jungian Types:	Sensing	
Kerub:	The Bull	
Elementals:	Gnomes	
$(A+B)^2$	BA	
Arithmetic	Addition	
Syllogism	The Particular Affirmative (Some)	
Material State	Solid	
Qabalah:	<i>Vau</i> ; Path between Malkuth and Netzach (Trad: Cd-Cm) Assiah, The Material World	
Tarot:	The Hierophant (Instruction); Pentacles and Princesses (Pages)	
Astrology:	Second House, Fixed Earth, Taurus The Earth Signs: The Tribes of Diligence (M. Jones)	

Si Xiang H, I0, Jin, Metal, Shao Yin == 少陰

Key Words: (Compare counterparts)

c. directing	d. idealizing	a. conform, cut	b. restrain, minimize
g. contracting	h. appraising	e. coordinating	f. verifying
k. purification	l. divestment	i. plasticity	j. application
o. correlative	p. abstract	m. definition	n. versatility
s. analytical	t. realistic	q. cognitive	r. incisive
w. investigative	x. reflective	u. agile	v. divisive
		y. skillful	z. objective

References from the Wings: (Compare counterparts)

16.T	si	5598	the four	qiu (1227)
	shi	5780	seasons	Autumn
	*		[shi er yue, 12 moons]	8, 9, 10 (Sep, Oct, Nov) (see 19.0)
	*		[wang gua, sovereign gua]	20, 23, 02; Guan, Bo, Kun
	*		[time of day]	Evening, Sunset to Midnight
30.X	si	5598	the four	xi (2460)
	fang	1802	directions	West
	*		[direction faced to]	Report affairs
xcI.2	si	5598	the four	shao (5675) yin (7444)
	xiang	2568	emblems	Young Yin or Shadow
	*	[shu	5865 numbers]	ba (4845), Eight
	*	[da	5943 elements]	jin (1057), Metal
xcI.10	si	5598	the four	yan (7334)
	sheng	5753	^	Speech
	ren	3097	} sagely	er ci (6984)
	dao	6136	ways	and Message
xcII.3	si	5598	the four	lin (4040)
	shi	5788	omens	Embarrassment

Later Accretions: (Compare counterparts)

a.	Ba Gua	Trigrams by Element	Qian and Xun
b.	he tu shu	Yellow River Numbers	Nine and Four
c.	xiang ming	Names (Shao Yong)	Rou (3133) The Flexible
d.	si de (6162)	Four Qualities	li (3867) Advantage, Profit, Harvest
		Manchu Term (Shchutskii)	Reward, Worth, Benefit, Utility
e.	si zhan (0128)	Four Stages (Shao Yong)	<i>Acabun</i> , Combination, Formation
f.	si shu (5896)	Four Attributes (Zhuxi)	shou (5837) Mature, Harvest
g.	si duan (6541)	Four Principles (Conf.)	li (3864) Order
h.	si wei (7067)	Four Bonds (Confucian)	yi (3002) Duty, Righteousness
i.	si jiao (0719)	Four Studies	yi (3002) Rectitude, Justice
j.	si min (0719)	Four Social Classes	wen (7129) Literature
			Scholars

k. si bu (5376)	Four Ministries (Needham)	Justice
l. si zheng (0355)	Styles of Government “	Enlightened
m. si qi (0554)	Kinds of Weather “	Cold
n. si chen (0336)	Aspects of Heaven “	The Planets, Constellations
o. si tu (6504)	Four Dimensions	Breadth
p. si zhen (0306)	Four Examinations	Listening
q. si zhi (0971)	Four Affects (Needham)	Sorrow
r. si shi (0587)	Four Functions “	Speech
	Functions (Shao Yong)	xing (2759) Form, Shape
s. si ti (6246)	Regions of the Body	Arms
t. si ling (4071)	Four Spirit Beings	lin (4035) Unicorn
	Class of Creatures	Hairy
a.. Exemplary Men (Shao Yong)		cai (6660) Talents
b.. Methods of Rule (Shao Yong)		jiao (0719) Teach, Instruct
c.. Political Tools (Shao Yong)		dao (6136) The Way
d.. Values of Rulers (Shao Yong)		zhi (0351) Correctness
e.. Sacrifices (Dhiegh)		Outer Court
f. Military Oracular Advice (Hulse)		(Strategically) Withdraw
g. The Ancient City (Hellmut Wilhelm)		The Altars of Agriculture (Harvest)
h. Values (Hellmut Wilhelm)		The Useful
i. Agricultural Work		Harvesting

Wai Guang (Compare counterparts)

Greek Elements:	Air	[<u>Note: In the West the Air element is</u>
Buddhist Elements:	Wind	<u>Masculine. In China, Metal is Yin</u>]
Indian <i>Tattwas</i> (less <i>Akasha</i>):	<i>Vayu</i> , The Blue Circle	
Tibetan (less <i>Buddha</i>):	<i>Karma</i> , The Accomplishing Wisdom	
Buddhist <i>Khandas</i> (less <i>Vinnana</i>)	<i>Sankhara</i> , Mental Reactions	
Powers of the Sphinx:	<i>Scire</i> , To Know How (Root of Science)	
Alchemy:	Separation and Sublimation; Xanthosis	
Jungian Types:	Thinking	
Kerub:	The Eagle	
Elementals:	Sylphs	
(A+B) ²	AB	
Arithmetic	Subtraction	
Syllogism	The Particular Negative (Not All)	
Material State	Gas	
Qabalah:	<i>Tzaddi</i> ; Path between Hod and Netzach (Trad: Ys-Nt)	
	Yetzirah, The Formative World	
Tarot:	The Star (Inspiration); Swords and Princes	[<u>Note: In</u>
Astrology:	Eleventh House, Fixed Air, Aquarius	<u>Astrology Air is Winter</u>]
	The Air Signs; The Tribes of Ingeniousness (M. Jones)	

Si Xiang Y, II, Huo, Fire, Tai Yang = 太陽

Key Words: (Compare counterparts)

c. discharging	d. vitalizing	a. flame, ascend	b. commit, change
g. diversifying	h. presenting	e. leading	f. externalizing
k. sacredness	l. metabolism	i. identity	j. direction
o. impulsive	p. individual	m. expansion	n. ardor
s. decisive	t. confident	q. moral	r. exuberant
w. imaginative	x. enthusiastic	u. cogent	v. extensive
		y. motivated	z. energetic

References from the Wings: (Compare counterparts)

16.T	si	5598	the four	xia (2521)
	shi	5780	seasons	Summer
*	[shi er yue,		12 moons]	5, 6, 7 (Jun, Jul, Aug)
*	[wang gua,		sovereign gua]	44. 33, 12; Gou, Dun, Pi
*	[time of day]			Afternoon, Noon to Sunset
30.X	si	5598	the four	nan (4620)
	fang	1802	directions	South
*	[direction		faced to]	Give orders (see 46.0)
xcI.2	si	5598	the four	tai (6020) yang (7265)
	xiang	2568	emblems	Old Yang or Light
*	[shu	5865	numbers]	jiu (1198), Nine
*	[da	5943	elements]	huo (2395), Fire
xcI.10	si	5598	the four	dong (6611)
	sheng	5753	^	Movement
	ren	3097	} sagely	er bian (5245)
	dao	6136	ways	and Change
xcII.3	si	5598	the four	ji (0476)
	shi	5788	omens	Promise

Later Accretions: (Compare counterparts)

a.	Ba Gua	Trigrams by Element	Li and Zhen
b.	he tu shu	Yellow River Numbers	Seven and Two
c.	xiang ming	Names (Shao Yong)	Yang (7265) Light, Clarity
d.	si de (6162)	Four Qualities	Heng (2099) Fulfillment, Success
		Manchu Term (Shchutskii)	Growth, Completeness, Triumph
e.	si zhan (0128)	Four Stages (Shao Yong)	<i>Hafu</i> , Whole, Fulfilled, Sacrifice
f.	si shu (5896)	Four Attributes (Zhuxi)	zhang (0213) Grow, Flourish
g.	si duan (6541)	Four Principles (Conf.)	qi (0554) Motion, Breath
h.	si wei (7067)	Four Bonds (Confucian)	zhi (0933) Capability, Wisdom
i.	si jiao (0719)	Four Studies	lian (4003) Integrity, Honesty
j.	si min (0719)	Four Social Classes	xing (2754) Conduct
			Artisans

k. si bu (5376)	Four Ministries (Needham)	War
l. si zheng (0355)	Styles of Government “	Energetic
m. si qi (0554)	Kinds of Weather “	Heat
n. si chen (0336)	Aspects of Heaven “	The Sun
o. si tu (6504)	Four Dimensions	Time
p. si zhen (0306)	Four Examinations	Looking
q. si zhi (0971)	Four Affects (Needham)	Joy
r. si shi (0587)	Four Functions “	Vision
	Functions (Shao Yong)	xing (2771) Nature, Disposition
s. si ti (6246)	Regions of the Body	Head
t. si ling (4071)	Four Spirit Beings	feng (1894) Phoenix
	Class of Creatures	Feathered
a.. Exemplary Men (Shao Yong)		xian (2671) Worthies
b.. Methods of Rule (Shao Yong)		shuai (5909) Lead, Command
c.. Political Tools (Shao Yong)		li (3920) Strength, Force
d.. Values of Rulers (Shao Yong)		zheng (0365) Struggle
e.. Sacrifices (Dhiegh)		Hearth
f. Military Oracular Advice (from Hulse)		Act with Force
g. The Ancient City (Hellmut Wilhelm)		The Sanctuaries of Empire
h. Values (Hellmut Wilhelm)		The Good
i. Agricultural Work		Cultivating

Wai Guang (Compare counterparts)

Greek Elements:	Fire
Buddhist Elements:	Fire
Indian <i>Tattwas</i> (less <i>Akasha</i>):	<i>Tejas</i> , The Red Triangle
Tibetan (less <i>Buddha</i>):	<i>Padma</i> , The Discriminating Wisdom
Buddhist <i>Khandas</i> (less <i>Vinnana</i>):	<i>Sanna</i> , Perception and Recognition
Powers of the Sphinx:	<i>Velle</i> , To Will
Alchemy:	Augmentation and Calcination; Iosis
Jungian Types:	Intuiting
Kerub:	The Lion
Elementals:	Salamanders
$(A+B)^2$	A^2
Arithmetic	Multiplication
Syllogism	The Universal Affirmative (All)
Material State	Plasma
Qabalah:	<i>Teth</i> ; Path between Geburah and Chesed (Trad: Gb-Cd) Atziluth, The Archetypal World
Tarot:	Strength (Consistent with Nature); Wands and Kings
Astrology:	Fifth House, Fixed Fire, Leo The Fire Signs; The Tribes of Combustion (M. Jones)

Ba Gua 0, 000, Kun, Accepting ≡≡ 坤地土

Key Words: Simplifying, responding, welcoming, forgiving, upholding, serving sustaining, nurturing, caring, weathering, submitting, containing, leveling, sinking background, environment, grass roots, lowlands, latitude, altar, shelter, openness the given, burdens, furrows, diversity, inclusion, surrender, loyalty, work, welfare expansive, accessible, impartial, collective, selfless, virtuous, broad, comprehensive global, mundane, ordinary, generous, receptive, whole, wide open, impressionable even, warm, lenient, substantial, abundant, massive, acquiescent, extensive, ample

The Symbolism: *Kun* comes close to the conception of Earth which we know as *Gaia*, the great Mother. As the ocean did not play an important part in the lives of the ancient Chinese, those aspects of life which in the West accrued oceanic and aquatic symbols were represented in China by symbols of the Earth: these include unity, fecundity, understanding, tolerance, embrace, plenum, capacity and the mystic's truth. And of course there are the more "earthy" meanings of basis, ground, substance, substratum, support, accessibility and as many gifts, simply, yet conditionally, provided, as one is capable of accepting. The dimension is breadth, the range of the possible, or the field of options with an infinite number of paths.

Glosses from the Text: [see Note, next page]

02.M	kun	3684	02.M	Accepting , capacity, substance, <u>See Glossary</u>
02.0	pin	5280	02.0	Female, feminine
02.0	ma	4310	02.0	Horse (mare)
02.0	an	0026	02.0	Peace, contentment, security, confirmation
02.3	han	2017	02.3	Contain, embrace, comprehend
02.3	shi	5787	02.3	Service, business, affairs, matters at hand
02.4	nang	4267	02.4	Bag, sack, skin, envelope
02.5	huang	2297	02.5	Golden, yellow-brown, earth yellow
02.X	di	6198	36.6	Earth , earthly, terrestrial; ground, place
02.X	hou	2147	02.T	Substantial, generous, extensive, genuine, tolerant
02.X	zai	6653	09.6	Sustain, support, carry, convey, uphold, honor
02.T	cheng	0386	07.6	Receive, undertake, inherit, adopt, carry on
02.T	he	2117	01.T	Accommodate, join, unify, converge, share
02.T	rou	3133	02.T	Flexibility, gentleness, accommodation
02.T	shun	5935	02.T	Acceptance ; agree, respond, comply, suit
02.1x	ning	4732	02.1x	Be realized, congeal, solidify
02.1x	xun	2929	02.1x	Mildness, gentleness, gradualness
02.m	chuan	1439	05.0	Stream, Flow
02.zg	rou	3133	02.T	Flexibility, gentleness, accommodation
30.T	tu	6532	30.T	Ground, soil, earth, place, basis

Glosses from the *Shuo Gua*:

sg.4	cang	6718	140+14	Shelter, storage, hiding place
sg.5	zhi	0984	133+3	(Divine) reach, extent, application, abundance
	yi	3028	60+4	(and) service, support, employment
*	xi	2460	02.0	West; ^
	nan	4620	02.0	(and, to) south; } Southwest
*	yang	7254	184+6	Nourishment, nurture, care; to care for
sg.8	niu	4737	25.3	Cattle
sg.9	fu	1994	36.4	Belly, interior; solid, thick
sg.10	mu	4532	18.2	Mother
sg.11	bu	5364	50+2	Cloth; spread, display
*	fu	1935	167+4	Cookpot, pot, kettle; large measure
*	lin	4040	03.3	Economy, thrift; sparing
	se	5447	30+10	(and) parsimony, frugality
*	jun	1724	32+4	Potter's wheel; evenly, fairly, impartially
*	zi	6939	01.3	Young; ^
	mu	4582	18.2	mother; ^
	niu	4734	25.3	cow; } a heifer
*	da	5943	01.2	Large, great, big
	yu	7618	07.3	wagon, vehicle, transport
*	wen	7129	02.5x	Style, accomplishment (but <i>wen</i> is closer to Li, #6)
*	zhong	1517	35.3	Multitude, crowd, people, the masses
*	bing	5286	75+5	Handle; accessibility, control
*	hei	2090	203+0	Black, dark
	di	6198	36.6	earth, soil, ground

Note: While the meanings of the Ba Gua and those of their respective *Chong Gua* are closely related, they are not identical. Ba Gua meanings are simpler, more elemental. The *Chong Gua* incorporate complexities of meaning from the *Zhen* and *Hui Gua* positions and dimensions of both reflectiveness and reflexiveness: the elements take on an aspect of self-consciousness or self-awareness (similar in ways to the Retrogradation of a Planet in Western Astrology). The *Chong Gua* text often discusses these added complexities.

zhen gua (bottom three lines) of 02, 23, 08, 20, 16, 35, 45, 12 000 ≡ 坤地土

Kun, Bo, Bi, Guan, Yu, Jin, Cui, Pi

Accepting, Decomposing, Belonging, Perspective

Readiness, Expansion, Collectedness, Separating

On the bottom or within, Kun means work on the basis, one's foundation and premises, broadening, getting context correct, being in the right place.

hui gua (top three lines) of 02, 15, 07, 46, 24, 36, 19, 11

Kun, Qian, Shi, Sheng, Fu, Ming Yi, Lin, Tai

Accepting, Authenticity, The Militia, Advancement

Returning, Brightness Obscured, Taking Charge, Interplay

On top or without, Kun means openness and realism, coming to grips with facts and givens, resigning oneself, working with, even celebrating reality.

Shao Yong: Tai Rou, The Greater Flexibility

Wind: From the North, The Cold Wind

Time: Hou Tian: Afternoon, Late Summer

Xian Tian: Midnight, Early Winter

Space: Hou Tian: Southwest

Xian Tian: North

Wai Guang (Compare counterparts)

Body: Belly, Female reproductive system, Endocrine system

Senses: Alimentary, Heat gain (warmth)

Arts: Mystic arts, Gratitude, Authenticity, Reverence

Virtu: (Sensitive) Chaos

Bindu: The Aura; and, with Kan 010, Chakra 4, *Anahata*, Heart

India: *Dakshina Marga*, The Right Hand Path

Zen: Both Bull and Self Transcended

Elements: Greater Earth

Qabalah: *Mem*; Path between Binah and Kether (Trad: Hd-Gb)

Binah, The 3rd Sephiroth, Understanding

Tarot: The Hanged Man; Aces and Threes; of Pentacles

Astrology: Neptune * (The Mystic)

***Note:** Here again is the Chinese conception of Earth symbolized in the west by Water. Interestingly, the Chinese Mawangdui text calls the Kun Chong Gua *Chuan* (1439), Stream, Water or Flow. Curious, too, is that the mare is sacred to Neptune, her creator in Greek mythology. Remember that in these symbolic languages, the symbol is not what is being referred to: the symbol is only meant to evoke a state of mind. Not the finger but the Moon.

Ba Gua 1, 00I, Gen, Stillness ≡ 艮山止

Key Words: Embodying, securing, positing, accumulating, standing, maintaining settling, defining, finishing, restraining, resisting, backing up, culminating, enduring manifestation, identity, stature, domain, landmark, terms, confirmation, edifice, tact touchstone, plateau, transition, repository, proximity, threshold, candor, attainment composed, benevolent, magnanimous, steadfast, objective, genuine, conscientious dependable, centered, circumscribed, inevitable, cohesive, stubborn, limited, static concrete, contemplative, realized, guarded, principled, circumspect, quiet, attentive

The Symbolism: *Gen*, as mountain, is a symbol of individual existence, solid and real for practical purposes, but only insofar as its foundation upon a greater reality is secure, which requires that the basis be broader than the summit. Here, security, composure and balance are inseparable. From below, the human perspective, the big picture is grasped only when one is on top of things. Until the work is done to get to this lofty place, the mountain is an obstacle, or limit to the grander view. To be great means to be greatly grounded. Mountains are also thought of as the centers of the world, hubs, poles, axes and reference points. And, of course, they are home to the gods. This is half of the third dimension, things, as islands in time.

Glosses from the Text:

52.M	gen	3327	52.0	Stillness , checking, restraint, <u>See Glossary</u>
52.0	bei	4989	52.0	Back, spine; background, past
52.0	huo	2412	17.4	Grasp, seize, take, hold, secure
52.0	shen	5718	158+0	Being, body, selfhood, person
52.1	yong	7589	02.7	Prolonged, lasting, enduring, sustained, maintained
52.3	xian	2696	52.3	Boundaries, limits, restrictions, thresholds
52.6	dun	6571	19.6	Authentic, substantial, genuine, honest
52.X	shan	5630	17.6	Mountain
52.X	wei	7116	45.5	Place, position, conditions, status, posture, attitude
52.T	zhi	0939	04.T	Stopping, stillness , restraint, constraint; keep still
52.T	jing	1154	52.T	Rest, stillness, silence, calm
52.T	suo	5465	06.1	Position, place, home, situation, locus
52.T	di	6221	61.3	Resistance, opposition, worthy opponent; match
52.1x	zheng	0351	25.0	Principle, uprightness, correctness, confirmation
52.4x	gong	3704	04.3	Body, self, person, being, honor, worth
52.m	gen	3328	75+6	Root, base, beginning, cause, foundation, origin
52.xg	zhi	0939	04.T	Stopping, stillness, etc.
52.zg	zhi	0939	04.T	Stopping, stillness, etc.

Glosses from the *Shuo Gua*:

sg.5	cheng	0379	02.3	(Divine) completion, achievement, accomplishment
	yan	7334	05.2	(and) meaning, expression, statement
*	dong	6605	02.0	East; ^
	bei	4794	02.0	(and, to) north; } Northeast
*	zhong	1500	01.3	Outcome, end, conclusion
	shi	5772	01.T	(and) beginning, origin
sg.6	cheng	5752	108+6	Holding, containing; (Zheng: Abundance, plenty)
sg.8	gou	3413	94+5	Dog (guarding, watching)
sg.9	shou	5838	64+0	Hand
sg.10	shao	5675	42+1	The youngest
	nan	4619	31.T	son
sg.11	jing	1120	60+7	Narrow (more difficult but short and direct)
	lu	4181	157+6	road, path, way, journey
*	xiao	2605	03.5	Small, common, ordinary, average
	shi	5813	16.2	stones, rocks
*	men	4418	13.1	Gates, gateways, doors, doorways
	que	1712	169+10	(and) watchtowers, lookouts
*	guo	3732	23.6	The fruit
	luo	4119	140+10	of plants
*	hun	2364	169+8	A gate-; an entrance
	si	5597	41+3	keeper; hall, courtyard
*	zhi	0959	64+6	A finger; pointing, directing
*	shu	5871	35.4	Rat, rodentia
*	qian	0896	203+4	Black-; ^
	hui	2348	30+9	billed, beaked (birds); ^
	zhi	0935	02.0	as a; [ravens, crows, etc] ^
	shu	5896	44+18	group, class, sort; } Corvids
*	mu	4593	47.1	Trees, wood
	jian	0825	02.1	(which is, are) stout, robust, strong
	duo	6416	15.X	(with) many, numerous
	jie	0795	60.0	joints, knots

zhen gua of 15, 52, 39, 53, 62, 56, 31, 33

Qian, Gen, Jian, Jian, Xiao Guo, Lu, Xian, Dun
Authenticity, Stillness, Impasse, Gradual Progress
Smallness in Excess, The Wanderer, Reciprocity, Distancing
On the bottom or within, Gen means finding security and stability at *this* point in time, patience, equilibrium, self-possession & restraint with matters at hand.

hui gua of 23, 52, 04, 18, 27, 22, 41, 26

Bo, Gen, Meng, Gu, Yi, Bi, Sun, Da Chu
Decomposing, Stillness, Inexperience, Detoxifying
Hungry Mouth, Adornment, Decreasing, Raising Great Beasts
On top or without, Gen means a situation, often imposing, to be patiently incorporated into one's life and being, with thoroughness and honesty.

Shao Yong: Tai Gang, The Greater Firmness

Wind: From the Northwest, The Sharp Wind

Time: Hou Tian Pre-dawn, Late Winter
Xian Tian Evening, Late Fall

Space: Hou Tian Northeast
Xian Tian Northwest

Wai Guang (Compare counterparts)

Body: Hands, Arms, Protective Integument
Senses: Touch, Proprioceptive, Vestibular, Otolithic, Homeostasis
Arts: Stillness, Equilibrium, Compassion
Virtu: Agape
Bindu: Chakra 1, *Muladhara*, Base of Spine
India: *Tamas Guna*, Inertia
Zen: The Bull Transcended
Elements: Lesser Earth
Qabalah: *Kaph*; Path between Chesed and Chokmah (Trad: Nt-Cd)
Chesed, The 4th Sephiroth, Mercy
Tarot: The Wheel of Fortune (Axis, Hub); Fours; of Pentacles
Astrology: Jupiter (King of the Mountain)

001 ≡ 艮山止

Ba Gua 2, 010, Kan, Exposure ≡ 坎險水

Key Words: Venturing, stretching, sounding, listening, worrying, braving, daring pressing, hazarding, stressing, problem solving, plunging in, focusing, overcoming insecurity, commitment, expedience, exigency, tension, self-reliance, constraints straits, depression, predicament, luck, tenacity, relevance, confidence, fear, ambush vulnerable, mysterious, hearty, severe, tenacious, challenging, unpredictable, vital engulfing, dauntless, unfamiliar, wild, relentless, haunting, probabilistic, inundated unknown, dangerous, reckless, inescapable, stout hearted, risky, uncertain, urgent

The Symbolism: *Kan*, as water in action, cutting a river canyon or filling a pit, symbolizes a fluid response to context, the deliberate changing of self and shape to meet needs and necessities. From above, the human perspective, there arise feelings in the pit of the stomach, and a pounding of the heart, when one wishes to cross this tricky ground, the challenge ahead. The point is, of course, that the teacher is at work below, patient yet opportunistic. The solution to the problem ahead is not a single leap in a single direction, but a series of risks, decisions and choices. These will call upon memory, second-hand if not first, and concentration, meaning to locate oneself around something central, such as one's courage, heart or balance.

Glosses from the Text:

29.M	kan	3245	29.0	Exposure, pit, canyon, gorge, trap, See Glossary
29.0	xin	2735	29.0	Heart , mind, disposition, motive
29.1	dan	8002	29.1	Trap, pitfall, inner chamber
29.2	xian	2689	29.2	Canyon, risk, crisis , crux, narrow ledge
29.4	yue	7493	29.4	Expedience, conciseness, brevity, simplicity
29.6	xi	2424	17.2	Restraint, constraint; bound, held fast
29.X	shui	5922	06.X	Water
29.T	xin	2748	43.4	Confidence, assurance, sincerity, trust
29.T	chuan	1439	05.0	(Treacherous) currents, rivers
29.m	gan	3239	154+15	A river gorge (in Jiangxi Prov.)
29.xg	xian	2689	29.2	Canyon, risk, etc.
29.zg	xia	2520	57.2	Descending, falling, humble, subordinate
01.4	yuan	7723	01.4	Abyss, gulf, the deep
03.6	xue	2901	02.6	Blood, bleeding
04.X	quan	1674	48.5	Spring, fountain
05.T	xian	2694	05.T	Entrapment
05.4	xue	2899	05.4	Pit, hole, cave, tomb
09.0	yun	7750	09.0	Clouds
09.0	yu	7662	09.0	Rain , showers
09.6	yue	7696	09.6	The moon

Glosses from the *Shuo Gua*:

sg.4	run	3178	85+12	To moisten, wet, enrich
sg.5	lao	3826	15.3	Divine toil, labor, work, diligence

*	bei	4924	02.0	North, northerly
	fang	1802	02.2	direction
*	gui	3617	06.2	Return, belonging, restoration, capitulation
sg.8	shi	5766	26.5	Pig, swine
sg.9	er	1744	21.6	Ear, ears
sg.10	zhong	1504	03.3	The middle
	nan	4619	31.T	son
sg.11	gou	3429	85+10	Watercourses, channels
	du	6518	04.0	(and) ditches, drains, outlets
*	yin	7448	170+14	Hiddenness, secrecy, mystery
	fu	1964	13.3	(and) concealment, suppression
*	jiao	0692	111+12	Straightness, straightening, reforming
	rou	3134	159+9	(and) crookedness, bending, twisting
*	gong	3703	57+0	Bow, longbow
	lun	4254	63.1	(and) wheel
*	ren	3097	01.2	(In) people
	jia	0580	19+3	increase of, added, growing, rising
	you	7508	19.3	grief, mourning, anxiety
	xin	2735	29.0	(and) mental; (^) of mind, heart
	bing	5288	104+5	illness, sickness (v)
*	er	1744	21.6	Ear-
	tong	6636	104+6	ache, pain
*	xue	2901	02.6	Blood
*	chi	1048	47.5	Red
*	ma	4310	02.0	(Of) horses (those with)
	mei	4406	123+3	excellent, fine, beautiful, elegant
	ji	0489	130+6	spines, backs
	ji	0483	7+6	quick, lively, urgent
	xin	2735	29.0	hearts, minds, spirits
	xia	2520	57.2	lowered
	shou	5839	01.7	heads
	bo	5326	140+13	thin
	ti	6244	157+9	hooves
	yi	3008	73+2	(and) (who, which) pull, draw
*	yu	7618	07.3	(Of) carriages, wagons, carts
	duo	6416	15.X	(those with) many, multiple
	sheng	57412	06.2	faults, defects, damages, troubles
*	tong	6638	11.T	Saturation, penetration, circulation
*	dao	6138	108+7	A thief, robber, bandit
*	mu	4593	47.1	(Of) trees
	jian	0825	02.1	(those) stout, robust, hearty
	duo	6416	15.X	(and) great, big
	xin	2735	29.0	hearted

zhen gua of 07, 04, 29, 59, 40, 64, 47, 06

Shi, Meng, Kan, Huan, Jie, Wei Ji, Kun, Song

The Militia, Inexperience, Exposure, Scattering

Release, Not Yet Complete, Exhaustion, Contention

On the bottom or within, Kan means changing one's shape in confronting exigencies of a situation, especially emotionally, responding with fluidity.

hui gua of 08, 39, 29, 48, 03, 63, 60, 05

Bi, Jian, Kan, Jing, Zhun, Ji Ji, Jie, Xu

Belonging, Impasse, Exposure, The Well

Rallying, Already Complete, Boundaries, Anticipation

On the top or without, Kan means a choice of emotional response, using memory when available, to maximize challenging trials, places and detours.

Shao Yong: Shao Rou, The Lesser Flexibility

Wind: From the West, The Lasting Wind

Time: Hou Tian Midnight, Early Winter

Xian Tian Sunset, Early Fall

Space: Hou Tian North

Xian Tian West

Wai Guang (Compare counterparts)

Body: Ears, Circulatory system, Reflexes

Senses: Hearing, Audio space-time, Reticular formation

Arts: Dreaming, Intuiting, Timing

Virtu: Psyche, Mnemosyne (Memory)

Bindu: With Kun 000, Chakra 4, *Anahata*, Heart

India: *Sat*, Being

Zen: Discovering the Hoofprints

Elements: Greater Water

Qabalah: *Gimel*; Path between Tipareth and Binah (Trad: Tp-Kt)

Yesod, The 9th Sephiroth, Foundation

Tarot: The High Priestess; Nines; of Cups

Astrology: Luna

Ba Gua 3, 0II, Xun, Adaptation ≡ 巽風木

Key Words: Searching, interacting, accessing, discerning, refining, circumventing communicating, getting a drift, bending, insinuating, easing in, coopting, juggling hints, savvy, insight, puzzle, improvisation, curiosity, reply, windfalls, inspiration contingency, permutation, knack, adjustment, subtlety, follow through, repertoire protean, indecisive, tentative, shrewd, deductive, intermediate, supple, circuitous provisional, complex, nimble, intelligible, elastic, fungible, tricky, clever, permeable speculative, tenuous, astute, variable, alert, interested, breezy, meddlesome, quick

The Symbolism: *Xun*, as wind, is the symbol for the versatility and plasticity of the mind, the ability to approach a situation from all available angles in order to find and occupy a niche, to fit into or conform to the scheme of things. Its second symbol is wood, specifically green wood of roots and branches, which explores its environment, finding the paths of least resistance, in order to extend its reach and assimilate little, specific pieces of that environment into itself. Wood is also thought of as a little boat, which gets about by penetrating water and working with the currents. A sensitivity to place and detail, and an ability to grow both by learning and by the dissemination of information is implied by both of these symbols.

Glosses from the Text:

57.M	xun	5550	57.0	Adaptation, penetration, <u>See Glossary</u>
57.2	shi	5769	57.2	Scribe, historian, reporter
57.2	wu	7164	57.2	Wizard, diviner, shaman
57.4	pin	5281	57.4	Varieties, types, categories (plural)
57.5	geng	3339	57.5	Change, renewal, reform
57.X	feng	1890	09.X	Wind , breeze, influence
57.X	shen	5712	57.T	Extend, set forth, explain
57.X	ming	4537	06.4	Assignments, charges, directives, instructions
57.1x	yi	2940	16.4	Wavering, uncertainty, doubt
57.m	suan	5516	118+7	Reckoning, calculation, consideration, estimate
57.xc	cheng	0383	15.X	Evaluate, examine, assess
57.xc	yin	7448	170+14	Hidden, mysterious, concealed
57.xc	quan	1663	75+18	Weighing, opportunism, exigency; circumstantial
57.xg	ru	3152	03.3	Entering, penetrating, gaining access
57.zg	fu	1964	13.3	Yield, bend, bow, be humble
47.1	mu	4593	47.1	Wood , tree

Glosses from the *Shuo Gua*:

sg.4	san	5421	66+8	Scattering, dispersal, separation
sg.5	qi	0560	210+0	(Divine) equality, arrangement, purity
*	dong	6605	02.0	East; ^
	nan	4620	02.0	(and, to) south; } Southeast
*	jie	0772	85+12	Cleanliness, purity, clarity, chastity
sg.6	nao	4639	28.0	Bending, flexing, yielding
sg.8	ji	0428	172+10	Fowl
sg.9	gu	3467	31.3	Thighs, haunches
sg.10	zhang	0213	07.5	The eldest
	nu	4776	03.2	daughter
sg.11	sheng	5749	120+13	A plumb-line, measuring line; to measure, estimate
	zhi	1006	02.2	(and) carpenter's square; (and) correct
*	gong	3697	48+0	Works of skill
*	bai	4975	22.4	Whiteness, clarity, plainness
*	chang	0213	07.5	Length; continuing, enduring
*	gao	3290	13.3	Height; eminence, nobility
*	jin	1091	20.3	Advance; approach
	tui	6538	20.3	(and) retreat; withdrawal
*	bu	5379	02.2	In- un-
	guo	3732	23.6	determination, decision; certainty
*	chou	1331	132+4	Scents, (strong) smells
*	ren	3097	01.2	People, men (with)
	gua	3517	40+11	little, sparse, thin
	fa	1770	190+5	hair
	guang	3590	53+12	wide, broad
	sang	5428	181+10	foreheads
	duo	6416	15.X	(and) much
	bai	4975	22.4	whiteness (of)
	yan	7400	109+6	eye, eyes
*	jin	1061	23.4x	Approaching, nearing, close to
	li	3867	01.0	(a) profit, gain
	shi	5792	50+2	(at) market, trade
	san	5415	04.0	(of) three
	bei	5000	9+8	fold, doublings, hundred percent
*	jiu	1199	116+2	In the end, on examination, finally
	zao	6729	157+13	decisive, quick, fierce

zhen gua of 46, 18, 48, 57, 32, 50, 28, 44

Sheng, Gu, Jing, Xun, Heng, Ding, Da Guo, Gou
 Advancement, Detoxifying, The Well, Adaptation
 Continuity, The Cauldron, Greatness in Excess, Dissipation
 On the bottom or within, Xun means using one's wits in self-organization to cope
 with the external, rethinking and altering the postulates as needed

hui gua of 20, 53, 59, 57, 42, 37, 61, 09

Guan, Jian, Huan, Xun, Yi, Jia Ren, Zhong Fu, Xiao Chu
 Perspective, Gradual Progress, Scattering, Adaptation
 Increasing, Family Members, The Truth Within, Raising Small Beasts
 On the top or without, Xun means the exploration of greater possibilities, the options
 and directions, to extend one's being by sharing information.

Shao Yong: Shao Gang, The Lesser Firmness

Wind: From the Southwest, The Cool Wind

Time: Hou Tian Morning, Late Spring
 Xian Tian Afternoon, Late Summer

Space: Hou Tian Southeast
 Xian Tian Southwest

Wai Guang (Compare counterparts)

Body: Nose, Respiratory system, Voice, Language centers

Senses: Olfaction, Pressure, Quickness

Arts: Science, Nichemanship, Least resistance

Virtu: Logos

Bindu: Chakra 5, *Vishuddha*, Throat

India: *Chit*, Awareness

Zen: Perceiving the Bull

Elements: Lesser Air

Qabalah: *Beth*; Path between Hod and Geburah (Trad: Bn-Kt)
 Hod, The 8th Sephiroth, Splendor

Tarot: The Magician; Eights; of Swords

Astrology: Mercury

Ba Gua 4, I00, Zhen, Arousal ≡ 震雷動

Key Words: Moving, growing, proclaiming, awakening, shaking up, provoking breaking loose, inciting, commanding, quickening, stimulating, sprouting, agitating discharge, muscle, adventure, warrior, surge, rhythm, alarm, volition, thrust, motive appetite, impact, shock, upset, exhilaration, repercussion, activity, kick, jolt, force impulsive, thunderstruck, threatening, kinetic, demonstrative, stunning, powerful vibrant, dynamic, spirited, disturbing, compelling, animated, astonished, emergent effective, unstable, decisive, piqued, stormy, vital, autonomous, proactive, excited

The Symbolism: *Zhen*, as thunder, symbolizes stimuli by which we are called to action. This can be thunder from within, such as the primary needs or drives for movement and exercise, to express energy, to relieve tension, or to manipulate the immediate environment. Or the thunder can come from without, as an impact, a surprise, a shock to the system, a jump start, an awakening of the fight-or-flight or startle responses and the resultant flood of adrenaline. How this strikes one is a function of learning and maturity, as well as of readiness to seize and make use of this fresh, raw energy. Thunder, by tradition, slept underground in winter, awoke in springtime. This is the second half of the third dimension, energy, and its vectors.

Glosses from the Text:

51.M	zhen	0315	51.0	Arousal, shock, excitement, <u>See Glossary</u>
51.0	xi	2480	51.0	Fright, alarm, fear
51.0	e	7226	51.0	Laughter, chatter
51.0	jing	1140	51.0	Startle, alarm, disturb, confuse
51.1	xiao	2615	13.5	Cheer, mirth, laughter
51.3	su	5488	140+16	Revive, stimulate, exhilarate, excite
51.3	xing	2754	11.2	Action, movement , mobility, conduct
51.6	suo	5459	51.6	Startle, scatter, agitate, press, demand
51.X	lei	4236	03.T	Thunder
51.X	kong	3721	51.T	Fear, anxiety, agitation
51.X	ju	1560	28.X	Alarm, apprehension, caution
51.T	zhi	0984	05.3	Bring about, invite, encourage
51.T	chu	1409	05.4	Emerge , come out, come forward, arise
51.m	chen	0336	161+0	Daybreak, dawn, herald of day; timely
51.xg	dong	6611	47.6	Movement , action, energy, arousal
51.zg	qi	0548	44.4	Quickening, beginning, arising
32.6	zhen	0313	32.6	Excited, aroused, stimulated
16.X	fen	1874	16.X	Energetic, aroused, invigorated, lively

Glosses from the *Shuo Gua*:

sg.5	di	6204	47.6	Divine, sacred
	chu	1409	05.4	emergence, issue, arising
*	dong	6605	02.0	East, easterly
	fang	1802	02.2	direction
sg.6	ji	0492	16.5	Urgency, quickness, haste, anxiety
sg.8	[ma	4310	02.0	Horse]: <u>emended</u> , switched with Qian, was Dragon
sg.9	zu	6824	23.1	Foot, feet
sg.10	zhang	0213	07.5	The eldest
	nan	4619	31.T	son
sg.11	xuan	2881	02.6	Indigo, blue-black
	huang	2297	02.5	(and) golden, yellow
*	fu	1950	70+7	Development, proclamation, distribution
*	da	5943	01.2	A great
	tu	6525	38.6	road, journey, career
*	jue	1697	34.4	Decisiveness, execution, decision
	zao	6729	157+13	(and) fierceness, temper, haste
*	cang	6714	140+10	Green
	lang	3814	118+7	young
	ju	1373	118+0	bamboo
*	wan	7031	140+8	Sedges
	wei	7088	140+9	(and) rushes
*	ma	4310	02.0	Horses (with)
	shan	5657	30+9	(a) good
	ming	4535	15.2	sound, whinny, neigh
	zhu	1371	187+3	white hind
	zu	6824	23.1	feet
	zuo	6780	42.1	working, composed, ceremonial
	zu	6824	23.1	step, gait
	di	6213	106+3	(and) a marked, starred
	sang	5428	181+10	forehead
*	jia	0597	115+10	(In) farming, agriculture
	fan	1781	09.3	turning back, coming back
	sheng	5738	20.3	to life, to live
*	jiu	1199	116+2	After all, in the end, on examination
	jian	0854	01.X	inexhaustible, with lasting vigor
*	fan	1798	35.0	Luxuriant, abundant growth
	xian	2716	195+6	(and) freshness, newness

zhen gua of 24, 27, 03, 42, 51, 21, 17, 25

Fu, Yi, Zhun, Yi, Zhen, Shi He, Sui, Wu Wang

Returning, Hungry Mouth, Rallying, Increasing

Arousal, Biting Through, Following, Without Pretense

On the bottom or within, Zhen means being driven from within by motives, appetites, natural inclinations: the will to live and advance the intentions.

hui gua of 16, 62, 40, 32, 51, 55, 54, 34

Yu, Xiao Guo, Jie, Heng, Zhen, Feng, Gui Mei, Da Zhuang

Readiness, Smallness in Excess, Release, Continuity

Arousal, Abundance, Little Sister's Marriage, Big and Strong

On the top or without, Zhen means both action in response to an external stimulus, hopefully resonant, and outward expression of energy, assertion.

Shao Yong: Shao Yin, The Lesser Shadow

Wind: From the Northeast, The Burning Wind

Time: Hou Tian Dawn, Early Spring

Xian Tian Pre-dawn, Late Winter

Space: Hou Tian East

Xian Tian Northeast

Wai Guang (Compare counterparts)

Body: Feet, Muscular system, Male reproductive system

Senses: Kinesthetic, Reflexes, Fight or flight

Arts: Martial arts, Motivation, Exuberance

Virtu: Thelema (Will)

Bindu: Chakra 3, *Manipura*, Solar Plexus

India: *Rajas Guna* (Active force)

Zen: Riding the Bull Home

Elements: Lesser Fire

Qabalah: *Phe*; Path between Geburah and Binah (Trad: Hd-Nt)

Geburah, The 5th Sephiroth, Strength

Tarot: The Tower; Fives; of Wands

Astrology: Mars

Ba Gua 5, I0I, Li, Arising ≡ 離明火

Key Words: Shining, articulating, individuating, renewing, evaluating, appearing transforming, contrasting, discerning, clarifying, metabolizing, qualifying, burning combustion, attention, identity, spark, health, hearth, foresight, witness, coherence instance, moment, importance, departure, exaltation, vision, presence, interaction solar, phototrophic, lucid, sentient, healing, explicit, distinct, contingent, self-aware warm, outgoing, eye-catching, sociable, fired up, lambent, eidetic, varied, colorful triumphant, dazzling, temperamental, vital, unique, discrete, forward, golden, alive

The Symbolism: *Li*, as flame and sunlight, might be thought of as symbolic of the energy which powers, organizes, lights and informs living beings, except that this is not symbol but reality: fire is spirit's face. Energy which now is awareness, or a campfire, was yesterday trapped in a plant's complex sugars, the day before, light, on the way to photosynthesis. Tomorrow this may be invested again, in creation, memory, knowledge or a friendship. *Li* encompasses both perspectives: on one's sources, and on one's present transformation, both on the fuel and on the flame's application in the greater beyond, on convergence and diversification. This is the fourth dimension, a being's transformative track through time: then, now & when.

Glosses from the Text:

30.M	li	3902	12.4	Arising , radiating, diverging, <u>See Glossary</u>
30.0	chu	1412	09.0	Attend, care, raise; dependents
30.1	jing	1138	05.6	Respect, honor, regard, heed
30.3	ri	3124	01.3	The sun, the day
30.4	ru	3137	03.2	To seem, appear
30.4	fen	1966	30.4	Flame, fire; burning, ablaze
30.5	chu	1409	05.4	Vent, issue, arise
30.5	ruo	3126	01.3	To seem, appear
30.X	ming	4534	17.4	Clarity , brightness, light, illumination, intelligence
30.X	zuo	6780	42.1	Appear, manifest, arise, act
30.X	zhao	0238	30.X	Shine, illuminate, give light
30.T	li	3914	30.T	Conditioned , dependent; elegant, radiant
30.T	zhong	1504	03.3	Center, middle, the balance point
30.m	luo	4099	122+14	Bird net, sieve; to arrange, spread out
30.xg	li	3914	30.T	Conditioned, dependent; elegant, radiant
30.zg	shang	5669	40.6	Ascending, rising; ascendant, superior
02.5x	wen	7129	02.5x	Refinement , elegance, culture, enhancement
13.X	huo	2395	13.X	Fire , flame
21.T	dian	6358	21.T	Lightning , spark, electricity
35.X	zhao	0236	35.X	Brightness, illumination, show, splendor

Glosses from the *Shuo Gua*:

sg.4	xuan	2867	72+6	Light, brilliance, sunlight, sunshine
sg.5	xiang	2562	13.5	(Divine) mutual, reciprocal
	jian	0860	01.2	manifestation, appearance, meeting
*	nan	4620	02.0	South, southerly
	fang	1802	02.2	direction
sg.6	sao	5440	86+13	Drying, parching
*	han	2040	86+11	Burning, roasting, drying
sg.8	zhi	0968	50.3	Pheasant
sg.9	mu	4596	09.3	Eye, eyes
sg.10	zhong	1504	03.3	The middle
	nu	4776	03.2	daughter
sg.11	jia	0610	18.0	Armor
	zhou	1297	130+5	(and) helmet
	ge	3358	62+0	spear
	bing	5282	12+5	(and) sword
*	ren	3097	01.2	People, men (with)
	da	5943	01.2	big
	fu	1994	36.4	bellies
*	gan	3233	01.0	Dryness, drying
*	bie	5212	205+11	Turtle
	xie	2542	142+13	crab
	luo	4118	142+13	snail
	bang	4924	142+4	(and) shellfish, mussel, oyster
*	gui	3621	27.1	Tortoise
*	mu	4593	47.1	Trees, wood
	ke	3389	115+4	(which are, is) hollow
	shang	5669	40.6	(and) (^) on top
	gao	3291	75+10	withered, dried (v)

zhen gua of 36, 22, 63, 37, 55, 30, 49, 13

Ming Yi, Bi, Ji Ji, Jia Ren, Feng, Li, Ge, Tong Ren
 Brightness Obscured, Adornment, Already Complete, Family Members
 Abundance, Arising, Seasonal Change, Fellowship With Others
 On the bottom or within, Li means organizing the light within, the identity,
 according to clarity, values and vision, to perform the next transformation.

hui gua of 35, 56, 64, 50, 21, 30, 38, 14

Jin, Lu, Wei Ji, Ding, Shi He, Li, Kui, Da You
 Expansion, The Wanderer, Not Yet Complete, The Cauldron
 Biting Through, Arising, Estrangement, Big Domain
 On the top or without, Li means turning outward, extroversion, radiating or
 diversifying: giving, shedding or spending this light, this torch we carry.

Shao Yong: Shao Yang, The Lesser Light

Wind: From the East, The Roaring Wind

Time: Hou Tian Noon, Early Summer
 Xian Tian Dawn, Early Spring

Space: Hou Tian South
 Xian Tian East

Wai Guang (Compare counterparts)

Body: Eye, Eyes, Metabolism
 Senses: Vision, Visual space-time, Attention
 Arts: Attention, Presence, Dynamic Equilibrium
 Virtu: Prometheus (Foresight)
 Bindu: Chakra 6, *Ajna*, Forehead
 India: *Sattwas Guna*, Balance, Equilibration
 Zen: Taming the Bull
 Elements: Greater Fire
 Qabalah: *Resh*; Path between Tipareth and Chokmah (Trad: Ys-Hd)
 Tipareth, The 6th Sephiroth, Harmony or Beauty
 Tarot: The Sun; Sixes; of Wands
 Astrology: Sol

Ba Gua 6, II0, Dui, Satisfaction ≡ 兌澤說

Key Words: Encouraging, opening up, bargaining, liking, winning, appreciating attracting, reaping, beguiling, hitting the spot, consuming, transacting, persuading self-interest, affection, charm, vanity, relief, tantrum, payoff, fascination, seduction gratification, joie de vivre, play, hunger, excess, incentive, epicure, bliss, frustration sensuous, acquisitive, private, complacent, juicy, grateful, intense, thrilling, amused fetching, indulgent, loquacious, ripe, responsive, personal, consensual, superficial tasty, decadent, oral, awash, erotic, redeemed, satiated, captivating, magical, mutual

The Symbolism: *Dui*, as a pool, wetland or reservoir, is a symbol of the collection of selves which constitutes a person, with particular reference to how this feels, on and beneath the surface. This feeling is a community, of wants and needs, desires and hungers, tastes and preferences, each jostling, striving and bargaining, in a kind of marketplace, for satisfaction. The Chinese had no problem with hedonism, as the Greeks defined it, so long as this pursuit of happiness was in accord with the due mean and balance. This accord was indicated by the persistence of joy and serenity. Discord and frustration might be called symptoms of bad taste, poor choices and ingratitude. The good life is rewarding: rewards should be enjoyed.

Glosses from the Text

58.M	dui	6560	58.0	Satisfaction, pleasure, joy, See Glossary
58.1	he	2115	58.1	Harmony, resonance, response, reciprocity
58.2	fu	1936	05.0	Sincere, trusting; belief, assurance
58.3	lai	3768	05.6	Coming, approaching, future
58.4	shang	5673	58.4	Discuss, negotiate, consult, haggle, bargain
58.4	xi	2434	12.6	Rejoicing, joy, happiness
58.6	yin	7429	45.2	Allure, attraction, seduction
58.X	ze	0277	10.X	Lake , pool, wetland, lagoon
58.X	jiang	0645	58.X	Discussion, conversation, investigation
58.X	xi	2499	02.2	Familiarity, practice, exercise
58.T	yue	5939	10.T	Pleasure, satisfaction, enjoyment, Yue (7702)
58.T	quan	1662	48.X	Encouragement, persuasion, inducement
58.4x	qing	1167	55.5	Reward, celebration, congratulations; reaping
58.m	duo	6433	37+11	Seize, carry off, usurp, grasp
58.xg	yue	5939	10.T	Pleasure, satisfaction, enjoyment
58.zg	jian	0860	01.2	Meet, encounter, experience, receive
04.1	shuo	5939	04.1	Relieve, influence, persuade

Glosses from the *Shuo Gua*:

sg.5	yue	5939	04.1	(Divine) satisfaction, joy, pleasure
	yan	7334	05.2	(in, of) speech, expression, meaning
*	zheng	0351	25.0	Truly, properly, correctly
	qiu	1227	115+4	autumn, fall
[*	xi	2460	02.0	West, westerly
	fang	1802	02.2	direction] emended by inference
sg.8	yang	7247	34.3	Sheep, goat
sg.9	kou	3434	27.0	Mouth
sg.10	shao	5675	42+1	The youngest
	nu	4776	03.2	daughter
sg.11	wu	7164	57.2	Enchantress, witch, sorceress, medium
*	she	5705	31.6	Mouth and tongue
*	hui	2327	79+8	Breakdown, destruction, ruin
	zhe	0267	30.6	(and) reduction, breaking, execution
*	fu	1924	23.X	Hanging, dangling (fruit)
	jue	1697	34.4	plucked, picked; burst
*	gang	3268	03.T	Strong
	lu	4153	197+0	salty
	di	6198	36.6	earth, soil, ground
*	qie	0814	33.3	Concubine, mistress; handmaiden

zhen gua of 19, 41, 60, 61, 54, 38, 58, 10

Lin, Sun, Jie, Zhong Fu, Gui Mei, Kui, Dui, Lu

Taking Charge, Decreasing, Boundaries, The Truth Within

Little Sister's Marriage, Estrangement, Satisfaction, Respectful Conduct

On the bottom or within, Dui means sustaining joy by meeting the present wants with present resources, taking care of real needs before moving on.

hui gua of 45, 31, 47, 28, 17, 49, 58, 43

Cui, Xian, Kun, Da Guo, Sui, Ge, Dui, Guai

Collectedness, Reciprocity, Exhaustion, Greatness in Excess

Following, Seasonal Change, Satisfaction, Decisiveness

On the top or without, Dui means outward expression of desire and need, chasing and, often alas, finding. The community of selves elects a speaker.

Shao Yong: Tai Yin, The Greater, Yielding

Wind: From the Southeast, The Cheerful Wind

Time: Hou Tian Sunset, Early Fall

Xian Tian Morning, Late Spring

Space: Hou Tian West

Xian Tian Southeast

Wai Guang (Compare counterparts)

Body: Mouth, Exocrine glands, Erogenous zones

Senses: Taste, Chemical senses, Erogenous senses

Arts: Appreciation, Satiety, Taste

Virtu: Eros

Bindu: Chakra 2, *Svadhishthana*, Genital

India: *Ananda*, Bliss

Zen: Catching the Bull

Elements: Lesser Water

Qabalah: *Daleth*; Path between Netzach and Chesed (Trad: Bn-Cm)

Netzach, The 7th Sephiroth, Victory

Tarot: The Empress; Sevens; of Cups

Astrology: Venus

Ba Gua 7, III, Qian, Creating ≡ 乾天健

Key Words: Designing, originating, provoking, resolving, struggling, maximizing inspiring, ordering, persevering, intending, directing, surviving, asserting, leading authority, attunement, destiny, merit, innovation, dignity, seed, discipline, liberty genius, solitude, facility, sovereignty, starlight, guidance, vanguard, apex, mastery autonomous, enduring, potent, fierce, straight, brisk, cogent, cold, charged, proud sure, clean, perpetual, impersonal, striking, primal, venerable, commanding, lasting competent, original, driven, vast, exemplary, paternal, inspiring, purposeful, direct

The Symbolism: *Qian*, as heaven or sky, is the symbol of higher order(s) and nature. This is the heaven which the astronomer inquires into, not that of western religions, and yet it is both sacred and divine, worthy of wonder, reverence and gratitude, but not a god, and not needing worship. Although it is a grand design, it is self-organizing, lacking a designer. It is orderly and moves with direction, but lacks both purpose and plan. It is intelligible, without presupposing an intelligence. It protects the righteous when upright people choose to live within the order of things, in harmony with the natural law. Both accident and luck do exist here, but longevity tends to favor the true. This is the first dimension, length and direction.

Glosses from the Text:

01.M	qian	3233	01.0	Creating , initiative, design, <u>See Glossary</u>
01.1	long	4258	01.1	Dragon , sovereign, imperial
01.2	da	5943	01.2	Greatness, maturity, evolution
01.3	jun	1715	01.3	Nobility, sovereignty, honor
01.4	yue	7504	01.4	Shamanic dance, shamanic experience, flight
01.5	tian	6361	01.5	Heaven, the sky , celestial
01.7	shou	5839	01.7	Head, leader , leadership
01.X	jian	0854	01.X	Vigor, strength, health
01.X	qiang	0668	01.X	Energetic, invigorated, powerful
01.T	shi	5772	01.T	Beginning, origin
01.T	yu	7664	01.T	Master, manage, direct, navigate
01.T	ming	4537	06.4	Higher law/order/purpose/nature , destiny
01.5x	zao	6730	01.5x	Create, accomplish, build
01.m	jian	0859	167+9	Key, bolt, (musical) note
01.zg	gang	3268	03.T	Firmness, strength, resolution, persistence

Glosses from the *Shuo Gua*:

sg.4	jun	1715	01.3	Nobility, sovereignty, honor
sg.5	zhan	0147	02.6	(Divine) battle, struggle, combat
*	xi	2460	02.0	West; ^
	bei	4924	02.0	(and, to) north; } Northwest
*	bo	5326	140+13	(Yin and Yang) approach (each other)
sg.8	[long	4258	01.1	Dragon] <u>emended</u> , switched with Zhen, was Horse
sg.9	shou	5839	01.7	Head, leader
sg.10	fu	1933	18.1	Father
sg.11	yuan	2255	31+13	Circle, encircling, round, circular
*	yu	7666	50.6	Jade, gem
*	jin	1057	04.3	Metal
*	han	2048	48.5	Cold, wintery
*	bing	5283	02.1	Ice
*	da	5943	01.2	Very, deep
	chi	1048	47.5	red (fire, south)
*	liang	3941	26.3	Fine, excellent (horse)
*	lao	3833	28.2	Old, venerable (horse)
*	ji	0490	104+10	Lean (horse)
*	bo	5342	187+4	Piebald (horse)
*	mu	4593	47.1	The tree's
	guo	3732	23.6	fruit (seed)

zhen gua of 11, 26, 05, 09, 34, 14, 43, 01

111 ≡ 乾天健

Tai, Da Chu, Xu, Xiao Chu, Da Zhuang, Da You, Guai, Qian

Interplay, Raising Great Beasts, Anticipation, Raising Small Beasts

Big and Strong, Big Domain, Decisiveness, Creating

On the bottom or within, Qian means a powerful driving force, or meaning, in need of expression. This can overwhelm inadequate tools of expression.

hui gua of 12, 33, 06, 44, 25, 13, 10, 01

Pi, Dun, Song, Gou, Wu Wang, Tong Ren, Lu, Qian

Separating, Distancing, Contention, Dissipation

Without Pretense, Fellowship With Others, Respectful Conduct, Creating

On the top or without, Qian means to face a power greater than oneself, to come to terms with limitations and finitude and function in larger contexts.

Shao Yong: Tai Yang, The Greater Light

Wind: From the South, The Great Storm Wind

Time: Hou Tian Evening, Late Fall

Xian Tian Noon, Early Summer

Space: Hou Tian Northwest

Xian Tian South

Wai Guang (Compare counterparts)

Body: Head, Central nervous system

Senses: Cerebroception, Heat loss

Arts: Seeding the future, Sorcery, Evolution

Virtu: Cosmos

Bindu: Chakra 7, *Sahasrara*, Crown

India: *Vama Marga*, The Left Hand Path

Zen: Reaching the Source

Elements: Greater Air

Qabalah: *Shin*; Path between Chokmah and Kether (Trad: Mk-Hd)

Chokmah, The 2nd Sephiroth, Wisdom

Tarot: Judgment; Twos; of Swords

Astrology: Uranus

The History of the Yijing

The Zhouyi and Yijing

The Nature of the Yijing: A Speculative History

The Dragon's Journey

A Yijing Chronology, by Dynasty

The Zhouyi and the Ten Wings

Please note: This history is not certified to be air or watertight. We still have much to learn about ancient China and even the best histories in the broad Yixue field contain a lot more speculation than anyone cares to admit. Please refer to the end of the Bibliography for further reading recommendations. Then consider the following text to be merely a general survey, better researched than most, but still in need of corroboration. The middle section, the Nature of the Yijing, is intended to be purely speculative with no pretensions whatsoever to historical accuracy.

Legends say that the first seeds of the *Book of Changes* were sown by Bao Xi (Fu Xi), the first sovereign of China's Legendary Period in the 27th century BCE. He devised the Eight Diagrams after studying worlds within and without, "in order to communicate the nature of spiritual clarity and to characterize the inclinations of the myriad beings" (xc II.2). This myth is the sole basis of claims that the *Yijing* is five thousand years old. But it also illustrates a religious practice which was to complicate the lives of historical scholars until late in the Western Han dynasty. This practice was ancestor worship. In the service of a truly great or meritorious ancestor, who became something like a deity, who could help with both weather and destiny, the good heir offered up his or her best as a sacrifice. In the case of the *Book of Changes*, this *best* was credit for the original thought, as well as the creation itself. This practice harkens back to the original meanings of our words *sacrifice* and *dedication*. No work in the tradition of the *Changes* was signed by a mere heir until Zuo's *Commentaries*, the *Zuozhuan*, in the mid 4th century BCE. All "history" before this time is little more than forensics and divination record.

Following the Legendary Period came the Xia Culture (possibly a dynasty), which, at current best guess, spanned from 1994 to 1523. Our knowledge of this era is meager, and comes from archaeology and stories which at least seem to be more semi-legendary than mythical. Animals had been domesticated, fields were irrigated, land was reclaimed. Millet and wheat were cultivated. Bronze was used in weaponry, chariots in war. Written symbols were developed.

Next came the Shang dynasty, 1523 to 1027 (the last 273 years of this era later called the Yin dynasty) as dated (if only for a convenient benchmark) by the recently discovered *Bamboo Annals*. This dating is still controversial. This is the first dynasty from which we have written records, thanks largely to this era's developing divinatory tradition. Society was growing more complex, but its hub was still agriculture. Sorghum, barley and rice were cultivated, in addition to millet and wheat. Horses pulled wagons and chariots, but were not yet widely ridden. The sovereign was known as the Son of Heaven. A modest bureaucracy helped the nobles to run the state. Definition grew sharper between the social classes and between divisions of labor. Both the ancestors and nature deities were worshipped. Human beings were sacrificed, sometimes in large numbers. And sometimes the sacrifice was a diviner who had made a serious error. The calendar

was developed and symbols evolved into written language, with thousands of characters taking form. Bronze casting became a fine art.

Archaeological discoveries in our own nineteenth and twentieth centuries bear concrete witness to the long-rumored tradition of divination in ancient China, and this antedates the earliest reliable mention of the *Book of Changes* by many centuries. The unearthing of more than a hundred thousand Oracle or Dragon Bones dating from the Shang more than suggests a lively tradition, and the sophistication of both the written characters found on these pieces and of the practice of divining itself hints that we may yet make discoveries reaching even further back. These pieces of history are still far from fully assembled, but we now know a few things more. The Spirits were consulted on a wide range of topics, including marriage, childbirth, weather, illness, agriculture, political alliances, border crossings, military aggression, hunting expeditions, settlement locations, loyalty of service, official appointments, speculative investment, enforcement of law, dreams, toothaches and personal problems of mental stability. The Spirits could not only tell what was likely to happen: they could also assist in bringing about a more promising outcome, if such support was merited, here largely by one's sacrifices.

Divination was done carefully, not casually, and the process took some time. An initial mark or hole was made on a scapula (scapulimancy) or the plastron of a turtle or tortoise shell (plastronomy). The question was formulated and engraved on the piece, which was then heated until cracks appeared around an initial stress point. The cracks were then interpreted according to an ever-growing lore of signs and their meanings. This lore developed as much by failure as by success since a diviner in the service of royalty (when not the king himself) was accountable for royal error. Both the shape of the signs and the terminology of prognostication, the so-called mantic formula, gradually developed into a system.

The Shang (or Yin) dynasty came to a rapid close within a single generation when a well-loved and respected Sovereign, Di Yi, was succeeded by a tyrannical son, Zhou Xin. Over thirty-two years of galling excesses, he lost the Mandate of Heaven, the divine right *of merit* to rule. In 1048, at Youli, he imprisoned a noble of the House of Zhou for political reasons. This nobleman's name was Ji Chang. It was during his time in prison that Ji Chang, posthumously known as King Wen, or Wen Wang, is *said* to have developed a new and easier system of divination called *Yi*, a word meaning both *easy* and *changes*, using milfoil or yarrow stalks. The written character for *yi* also signified the house lizard in China, which was quick and agile, hard to spot, and to an extent less than the chameleon, changed color with its context. Perhaps it was also a totem, or a welcome visitor in the cell.

Ji Chang is said to have conceived of, designed and arranged the sixty-four six-line diagrams, representing all of the possible combinations of a stack of six lines which were either broken or whole. These diagrams, called Hexagrams or Gua, are said to be further composed of all of the possible combinations of eight smaller, three-line diagrams, called Trigrams or Ba Gua. The Ba Gua are said to have existed prior to this point in history, and even as far back as the Legendary Period, but no evidence exists to support this claim: they may even have been a

later introduction, although, intuitively, an elementary concept would be likely to have preceded a compound one. The Ba Gua may have begun as a system of substitute notations for cracks, but by the end of the first century of the Middle Zhou they had acquired at least two additional sets of meanings: eight properties of activity and eight kinds of natural phenomena.

The sixty-four Gua, which would come to stand among later followers and thinkers as a microcosm of all of the possible combinations of everything in the universe, presented a remarkably rich way of categorizing experiences. Each one, to its own unique set of properties, began to attract associations. This system of sixty-four ideas was broad enough to incorporate much of the system of mantic formulae and prognostications which had already been developing for centuries. This may have become the first layer of text (which is not to say that other layers were added at later times). But the system had room for much more. It had room for little lines from songs and verses, bits of folk wisdom, ethical advice, proverbs, folklore, farming forecasts, historical anecdotes, peasant omen interpretations, political maxims, military strategies, advice to the lovelorn, and insights gleaned from observation of nature and its creatures. It became first a repository, and then a source, for concepts and ideas. It became a medley, an anthology of succinct expressions of the wisdom of the entire culture. It was a system made to grow by association. And yet, because it was a system meant to be tested in divination, as a working handbook for a school of diviners who assisted royalty with important decisions, it was also made to be cut back or pruned according to the harder facts of life, whenever it failed to work. The diviners at the royal court still had strong incentives to be accurate.

Because of this accretion and incorporation of older materials, the *Yi* can be said to have put roots into the mulch of earlier times and dynasties. But to say that it originated earlier is too much of a stretch. Now, return for a moment to ancestor worship. By this light, and without much evidence to the contrary, it is then perfectly plausible that the *Yi* was developed, in even its basic form, much *later* than 1048, and was given as a sacrificial gift to Ji Chang, who would by now be a beloved ancestor. It may have been developed by a whole school of diviners in the new dynasty, a school which spanned nearly three centuries in performing its task (until some time around 800 BCE), and whose members felt so small in relation to the scope of the work that to tag it with their own identities might seem ludicrous. It would require a greater name than their own little names to merit such a work.

The body of text accumulating to the sixty-four Gua, which constitutes the *Yi*'s oldest sections, is sometimes called the *Tuan*, or Judgments, and sometimes the *Gua Ci*, or Hexagram Texts. Here it is called the *Gua Ci*, to avoid confusion with the *Tuan Zhuan*, the name of a later commentary.

Ji Chang died five years before the new Zhou dynasty's founding. This work fell into the worthy hands of two of his sons and a grandson. The eldest son, Ji Fa, defeated the tyrant Zhou Xin in 1027 in a battle at Muye. He took the name Wu Wang, the Martial or Warrior King. The center of political power moved westward from Great City Shang, later called Yin, to Hao, south of the Wei River.

A feudal system, called *feng jian*, was instituted and fiefs were granted to family and allies. A third son, Kang Hou, became the first to receive such a fief. Wu Wang had little time to establish the dynasty - he died only two years after the Shang dynasty fell. He did have time to grant his father the post-humous title of Wen Wang, the Literate or Civilizing Sovereign. His son, Ji Cheng, was still too young to take to take up the reins of state, so his younger brother, Cheng's uncle, Ji Dan, reigned as regent for the next seven years until Cheng came of age. One of Ji Dan's ideas called for the subdivision of local lands into nine sections, three by three, according to a system called *jing tian*, or the well-field system. The well occupied the center, and the bounty from this tract, culti-vated in common by the tenants of surrounding tracts, was the tribute to central government. Ji Dan is better known as Zhou Gong or the Duke of Zhou (the duke, or *gong*, was the highest aristocratic rank). Zhou Gong was one of the most admired figures in all of Chinese history, the Solomon of the Far East. And he is the next major figure in the *Yi*'s history.

The rationale for the next sections of text warrants some prior explanation. Remember that the sixty-four Gua consist of six stacked lines, each of which is either broken or solid; that each diagram is a unique combination of these six; and that the sum of the sixty-four diagrams exhausts all of the possible combinations. The set is finite or self-contained. And each member of the set is by now imbued with its own cluster of meanings. Where did the meanings come from?

In some cases the answer was obvious: the diagram itself may have borne a resemblance to an artifact, such as a cauldron, or a phenomenon in nature, such as a mouth, a mountain or a bird. There are questions now being raised in modern scholarship about this topic and its assumptions, usually centered around a lack of pictorial evidence that the Gua in fact had shape in this era. All that has been found on oracle bones and early bronzes are suggestive numerals and shapes, but nothing like the solid and broken lines we have today. Furthermore, the earliest evidence that we do have depicts the Yin or broken line as ^ instead of - -. It is suggested that the Gua could not have been composed of Yin and Yang lines, or of broken and solid lines, until the Warring States when Yin/Yang cosmology was developed. But in fact this reasoning is specious. The use of a simple binary graphic does not necessarily imply the Yin-Yang theory or any binary cosmology or system of thought. It could all have begun here as nothing more than a crude graphic representation. Then authors of the *Wings* may have read the Gang/Rou precursors of Yin/Yang back into this (the same way they retroactively inserted so much else, like Correctness, Holding Together, etc). In fact, the broken and solid lines of the *Zhouyi* could be the very seeds which led to the development of the Rou/Gang or Yin/Yang ideas many centuries later. Consequently, I don't see in these arguments any reason to override or dismiss the traditional assumption that the Gua had shape very early in their history. The subject of Gua Shape (*Gua Xiang* or *Gua Xing*) is discussed further in Dimensions.

In cases where no identifiable picture could be discerned, deciphering the image would be more troublesome. Since the six lines are stacked one on top of another, from bottom to top, in a process which takes *time*, the lower lines came to

be seen as further back in time and space, the upper as moving ahead in time and space. In addition, there was a tendency to see these diagrams as analogs of the person, with the upper lines being more head-like in nature and the lower more foot-like. By extension of this, the task of the upper lines was akin to headwork and problem-solving, and that of the lower lines akin to footwork, groundwork, fundamentals or basics. But these two associations provided only a metaphorical structure, not a metaphorical meaning. The coexistence of Ba Gua or Trigrams at this early stage of the process remains the best explanation for the further assignment or development of the Gua meanings and associations. Without making this big assumption I will readily confess to being at a loss for a good explanation, unless these were based upon pure observation and inductively reasoned conclusions from multiple observations over long spans of time. But I'd have difficulty acknowledging the existence of scientific method in this era.

Once each Gua of the set was imbued with its own cluster of meanings, it was inevitable, if not a part of the original idea, that each of the six lines in each diagram would come to have a meaning of its own. The question was: from what source would these ideas come? The derivation of detailed meanings for each of the lines meanings would require an entirely new insight.

The Duke of Zhou, who was considered an avatar of filial piety, or of picking up the torch of the father and the ancestors, had this insight, or is at least credited with finding it: When any particular "thing" is stressed, it undergoes a change. If one lays stress (this is not a pun) on a particular line within a Gua, that line will change. And since this system is binary, *i.e.* either one thing or another, the only change a line can make will be into its opposite. This phenomenon was called *Enantiodromia* by the Greeks. Carl Jung used this term to describe how any particular development brings about a reciprocal counterforce. Sir Isaac Newton called it the Third Law of Motion: for every action there is an equal and opposite reaction. Now, when any one of the six lines of a Gua changes into its opposite, it becomes another diagram, one which differs from the original by only one line. In other words, when one lays stress on a particular line, this sets up a movement between two of the diagrams. Since the diagrams, by this point in history, now have particular meanings, the change indicated by the particular line will have a meaning partway between those of the two Gua, but in the direction or a state of transition *from* the original or root (*Ben*) *to* the consequent or resultant (*Zhi*). Just as one might *interpolate* between one and two to arrive at one-point-five, the Duke of Zhou, or someone in his good name, began to interpolate between Gua meanings to arrive at meanings for the stressed or changing lines. As these meanings began to take shape, they began to behave as their parent Gua before them and build up their meanings by accretion and incorporation. These lines could also be swept clean of any useless accretions through the divination process and unsuccessful brushes against the real world. The Duke of Zhou is, according to legend, credited with the process of developing and setting forth this next body of text, for which there are six-times-sixty-four, or 384 sections, organized beneath their relevant parent Gua. This body of text is known as the *Yao Ci*, or the Changing Line Text.

The concept of interpolation discussed above is not complex, nor does this involve much detailed thought: one line changes into its opposite, two diagrams are seen, the meaning is partway between the two. And so it is truly astounding how few interpreters and translators in the *Yi*'s three thousand year history have demonstrated even the slightest hint of its comprehension in their attempts to explain the construction of meaning in the *Yao Ci*. Of all of the work done and available in English on the *Yi*, only Hellmut Wilhelm, the son of Richard, bothers to develop this idea in analysis of some of the lines. [Hellmut seems to be another fine example of a son continuing, rather than merely preserving, a good father's work]. Mondo Selter, Bruce Hamerslough and Stephen Karcher also had at least a glimpse of this. When this simple dimension of interpolation is kept in the mind while translating the lines, good things happen. Order and meaning often appear. A great deal of far-fetched, even fatuous, speculation on line meanings, which was to occupy later scholars both within the ten canonized appendices and throughout the Han dynasty, could have been avoided. This dimension will be named and discussed in more detail below, and in Dimensions, under *Gua Bian*, the Hexagram Changes.

These two bodies of text, the *Gua Ci* and the *Yao Ci*, when taken together, are known as the *Zhouyi*, or the *Changes of Zhou*. They were developed, added to and edited over a period which spanned nearly three centuries, or the period known as the Early or Western Zhou dynasty. They now seem to have received a final editing or polishing at some time towards the end of this period in 771, but perhaps still in the 800's. The Hexagram *names* or titles, which are called the *Gua Ming*, may not have been assigned until a little later than this, but they seem to have been in place by the year 672. It is also quite possible that there was, in the Early Zhou, a different method for designating the lines (to be discussed later). The method which we now have is easier, but it demands less understanding.

The new Zhou dynasty represented a radical departure only from the last few decades of the Shang, from the reign of a sovereign who had lost the way and the Mandate of Heaven. At least two of the Shang sovereigns just prior to Zhou Xin had practiced reasonably enlightened rule and they are praised for their merit in the *Zhouyi* itself. On the whole, Chinese culture would continue to evolve at a slow, steady pace and this evolution would involve its own share of backsliding. But to understand the *attitudinal* context within which the *Zhouyi* was written, one must assume a climate full of optimism: it was the dawn of a new era, where at last sweeping changes could be contemplated. The first few layers of this book were written in this early morning light, with a new understanding of how and where things can go seriously wrong in human civilization. Many of history's lessons were still fresh, some were still bleeding. Some of this wisdom found its way into the *Zhouyi* text and into the Early Zhou leadership practices. At least it appears to have started out well. From the middle of Cheng's reign to the end of Kang's was a time of great peace and few punishments. King Mu, the fifth monarch of the Zhou, instituted the first systematic legal code. But this law was, of course, no match for the second law of thermodynamics.

Religious beliefs evolved gradually. In the more refined and learned circles of the Zhou court, *Shang Di* was the highest divinity, but this did not appear to be an anthropomorphic deity. The spirit of the ancestors was simply the spirit with which they moved through history, and reverence for this spirit was good reason to keep it all going. Of course in the more popular or exoteric realms of the common people and the more near-sighted potentates, this donned the usual garb of glamour and superstition, of human shapes and limitations, and so spirit remained *shen* and *gui*, the spirits and the ghosts, and the *Shang Di* was still the Sovereign of Heaven. Of little help in this religious evolution were China's extreme floods and droughts, disasters and famines. The always restless spirits of weather and season demanded a great deal of human attention. Therefore, even an enlightened sovereign or diviner would make regular offerings to spirits and divinities, but they would do so as much to appease the people as they did to appease the spirits. The offerings and other rituals had become somewhat more standardized than they were in the Shang, with fewer "customized" offerings to divine about. For reasons already discussed, it is important for us to at least try to take the more esoteric viewpoints on these religious practices. Western historians and translators of the *Yijing* will often take the exoteric "understanding" as the intent of the *Yijing's* authors. This is a big mistake, made by the descendants of a race which gave its God a penis and then denied Him a Wife. In the west, the myriad beings are the ejaculate of this lonely God. In China, the beings have always been born from the rubbing together of *Tian* and *Di*, at the joining of Heaven and Earth. The ruling upper classes and their advisors would tend to have a more enlightened view only to the extent that their society remained a meritocracy. This appear to have been maintained for several generations before it grew more sporadic. Between these and the common people there labored an army of ritual and religious workers, numbering in the several thousands in the Zhou capital alone.

The Early or Western Zhou came to a close in 771. The nobility had grown in strength. The last of the Zhou sovereigns to have much more than a ceremonial power was slain by an invading tribe from the northwest, with encouragement and assistance from an enraged noble whose daughter had been replaced by the sovereign with a concubine. The Zhou heir, named successor the next year, was now surrounded by strong fiefs. His influence beyond his own domain was now minimal: he was still charged with performing elaborate rituals and sacrifices. The capital was moved 200 miles eastward, to Luoyang, and thus the next era is called the Eastern Zhou. This era is divided into two parts. The first is called the Middle Zhou or The Spring and Autumn Period, from 771 to 476, which took its name from the *Chun Qiu* Annals. In this era we see the *Zhouyi* in use as a diviner's handbook, primarily through the *Zuo zhuan*, the fourth-century BCE chronicles of the historian Zuo Qiuming. Although this was written centuries later than its subject period, it is generally considered to be reliable and to be based on official records. This contains sixteen references to *bu shi*, or divination with the *Zhouyi* using milfoil or yarrow stalks. These references begin in 672, and several points are worthy of note here:

The text in this exterior reference is substantially the same as the *Zhouyi* text which has come down to us. There is some elaboration, but this seems ascribable to the diviners using the *Yi*, or to the process of interpretation itself. However, the similarities between the two texts do not necessarily prove anything about the historical reliability of the modern *Zhouyi*: Zuo's quotations may have had some role in stabilizing these particular portions of the text. It is still possible that the *Zhouyi* was continuing to change and evolve throughout this era.

The Gua are by this time being interpreted in terms of their two constituent Ba Gua or Trigrams. This is the first historical mention of the Ba Gua and this has led to much speculation that the Ba Gua did not even exist until this period. The modernists even state this as though it were certain. But this is more Bifurcation (Black and White) fallacy and the issue really needs to be held open for a while longer. There is no reason to assume that the Ba Gua had to emerge fully formed and fully understood in order for them to play a role in the *Zhouyi's* development. There exists a whole range of gray area possibilities. A three line pattern which repeats itself occurs in eight of the Hexagrams, the *Chong* (or Repeated) *Gua*. If we assume that the Gua were already represented graphically, this-and-this-again would be very hard not to notice. I have already mentioned the abundance of Chinese reiteratives occurring in the *Chong Gua* at a greater statistical frequency than elsewhere, together with the occurrence of words meaning repetition and continuity. The consistent applicability of the *Wings' Da Xiang* commentary, which uses the Ba Gua to shed light on the Gua, is another argument for the presence of some kind of elementary thinking in the development of the Gua, or a suggestion of their co-evolution. It may be that the Ba Gua were only noticed for a very short time in the evolution of the text, time enough to leave traces, and then forgotten. Even if the Hexagrams were not derived from the doubling of Trigrams, this does not mean that Trigrams were never noticed in the Hexagrams, or that this noticing had no consequences in the writing of the appended texts. Certainly the function of Trigrams as an interpretive method has grown much over the years, as evidenced first in the *Zuozhuan*, and this led to their eventual codification in the *Shuo Gua* and their masterful interpretation in the *Da Xiang*. Finally, the authors as diviners would have been well aware of the existence of a Scale of Eight and its importance in both divination and in finding one's way through a city. Cracks in Shell and Bone do not simply move up and down, right and left: they move in compound directions more easily understood with the intermediates to the cardinal points. The four directions will not by themselves get you home. The role of the Trigrams within the Hexagrams is discussed further in Dimensions, under *Ban Xiang*, the Half-Images.

By the time of the *Zuozhuan* references the *Yi* had already begun its long journey towards popularity from the inner circles of the royal court. Perhaps a shortage of tortoises or freshwater turtles had led to an increased usage of the readily available yarrow stalks, thus making the oracle more accessible to the less economically endowed. There may have been a need for an oracle which was better adapted to answering more of the routine questions of human existence. There may have been a need for an oracle whose use did not need to be as

jealously guarded or controlled by the king because it concerned itself less with questions central to the maintenance of royal authority. Certainly the Zhou dynasty itself had begun to decentralize and important decisions were now being made in more peripheral places. There were reasons for the *Yi* to gain a broader exposure.

It is often pointed out by commentators that a major shift in perspective on the nature of the *Zhouyi*, as it was perceived by the people who used it, occurred by the year 602, the date of the sixth *Zuozhuan* reference. Prior to this date, it is said, the *Yi* was perceived as an oracle, or a fortune-telling device. From this date forward it tends to be viewed more as a book of wisdom and philosophy, ethics and statecraft. It begins to be cited in rhetorical use, in dialogue and argument, to support ideological positions. There is, however, one simple and yet crucially important observation which these commentators have failed to notice or point out: the authors of the *Zhouyi* lived their lives centuries before this time. It is not right to end their discussions with the implication that the *Yi* might have changed its own *intended* use centuries after its authors were gone. This sort of time travel was not among their powers. People evolve and mature at different rates, and perceive what they are capable of perceiving at different stages in this evolution. It is entirely possible that the authors of the *Zhouyi* were merely a few centuries ahead of their time (this is known to occur) and that Spring and Autumn readers of their work were only now beginning to mature and catch up with the original intent or idea. Another observation which is never made is that the *Yi* may have been intended to be a book of *psychology* more than a book of wisdom and philosophy. It appears to me to be a book for the adjustment and fine tuning of attitudes. But of course it is more than that.

There is a growing consensus (which is by no means a proof) that the *Zhouyi* underwent a general editing somewhere around 800 BCE, the reign of King Xuan. At the least a number of technical terms (military, for instance) seem to have been updated near this time. We simply do not know if this editing was done in order to generalize the *Zhouyi's* usefulness to certain broader segments of society, but its users were in fact spreading from the Zhou court to the feudal courts to the feudal aristocracy to the literate class. The version that has survived still seems to be primarily directed to both young and mature nobility. This developing trend towards a more rhetorical usage of the *Zhouyi*, as evidenced in the *Zuozhuan*, is explainable by nothing more complex than by its broader circulation. Broader cultural knowledge and widespread familiarity are not even prerequisites to this rhetorical usage, as one might assume, as long as it had become *fashionable* to quote the respected literary sources of the day. When it has become politically and socially useful to demonstrate a certain kind of knowledge, that knowledge will then be gained and demonstrated. This desire to impress and climb socially has single-handedly motivated many a scholar to broaden his education. This desire alone would spread the cultural literacy needed to understand the meaning of the *Yi* texts. Then as the circle widened, the cultural background knowledge had to spread as well. The guild of diviners had to stay at least one step ahead of this expansion in their understanding, but their common and secret language had

to be leaked to people incapable of completely understanding it. Maybe this was part confused and part stabilized or clarified by the gradual secularization of the written word, which was happening in full force at the time. And so there came to be branches in the tree. As the diviners spread out from the inner court and their communication became less immediate, there came to be the "fault lines of interpretive practice" in the *Zuozhuan* that Kidder Smith (p. 424) points out. The authors were no longer around to answer questions. And the precise glosses of the *Zhouyi's* terms would have to be inferred from this time onward either from their gathering momentum or from their fading tracks through the centuries.

The hypothesis that the *Zhouyi* continued to change throughout this period is not without its merits. For a book which has such an unusually orderly superstructure, there is a great deal of unevenness in the length of the individual sections of text, which ranges from a thirty-character paragraph to several instances of only two-character statements. By this advanced point in its history a book held to be sacred would not be lightly emended or added to. If there were new insights added, they at least do not appear to be out of place or gravely anachronistic. But the persistent misunderstanding of a line, or the frequent failure of a particular line in divinatory use, or even a single disastrous failure, could have led to that line's permanent deletion, perhaps even by a royal decree. Accordingly, if changes did occur throughout this period, the overall text is more likely to have lost more content than it gained, but in a direction of greater surety. In other words, many of the Hexagram and Line texts may merely be fragments.

Towards the end of the Spring and Autumn Period, roughly coinciding with the beginning of the Iron Age, lived two of the philosophers who were to shape the course of Chinese thought for millenia to come, through a dialectic which is today still far from synthesis. They would also have profound and far-reaching effects on the growth and interpretation of the *Yi*. The first, according to tradition rather than history, was Laozi, the father of Daoism, who simply left us with a four-thousand character essay known as the *Dao De Jing*, and rode away on a water buffalo. The second was a troubled individual by the name of Kongfuzi, known to the west as Confucius, who lived from 551 to 479. Later stories by the Daoist Zhuangzi would sketch tales of encounters between these two men, in which the latter would not compare at all well in wisdom to the former, but these are only teaching stories to contrast two points of view. Laozi was an earthy sort of pantheistic mystic, who sought his wisdom in unspoiled nature, and found a great unwisdom in the human social structures. His ethic was one of a natural purity. Kongfuzi took the opposite view and saw nature as a state to be transcended and refined in human civilization, according to examples set long before by the wise sovereigns of a lost golden era. He too was ethical, but his ethics took the form of moralizing, and this was why he was troubled: he could find but a few ears for his philosophy while he was still alive and challenging people to their faces. He was not greatly inclined to metaphysics, or to divination either, but his strong belief in human ideals and human ideas helped to lay the foundation for a great deal of the elaborate metaphysical speculation by his followers. This is the

easiest way to distinguish Confucius from Confucianism where there is a question of authorship.

These two *perspectives* would reincarnate throughout human history to continue the battle around the globe, the former laughing and being skeptical, and the latter scolding and believing in the priority of human ideas. In ancient Greece they were Diogenes and Plato, in Western philosophy, existentialism and essentialism. There is no solid evidence of a strong involvement by either one of these men with the *Zhouyi* text. Much is made of two citations in the *Lunyu*, The Analects of Kongfuzi, written by followers after his death. The first, at VII, 16, is the oft-quoted claim that, if he had but fifty more years to live, he would spend them in study of the *Yi*, and thereby avoid great errors. The copy containing this version is now generally said to be less reliable than the one which reads study, comma. The second, at XIII, 22, appears to be a quotation from the *Zhouyi*'s chapter 32, *Heng*. But it is just as likely that the statement in both texts derived from a third source in the broader culture. There is also an anecdote relating that Kongfuzi used the *Yi* so frequently that he wore out the thong bindings on his copy three times. The counter-argument is that, had he done so, he would have become more wise.

The period of the Eastern Zhou which followed Spring and Autumn, from 476 to 221, is known as the Warring States Period, and it is well-named: the fiefs around the sovereign's domain became city-states and states, and the supreme sovereignty was arrogated by rulers in several regions. What the name does not imply, however, is that this was a golden age for philosophy. It was during this period that Zou Yan (305-240) integrated the two centuries-old idea-streams of *Yin-and-Yang* and the *Wu Xing*, or Five Agents, to form the *Yinyang Jia*, or the Yinyang School. The followers of Kongfuzi (who used only the first of these two streams) began to speculate on the deeper layers and nature of the *Zhouyi*. They were joined by the early Daoists who offered numerous counterpoints. The end product of this speculation, which at current best guess took final written form in the third and second centuries, is known as the *Shi Yi*, Ten *Wings* or Appendices (this *yi* means *wing*) to the *Zhouyi*. Kongfuzi was given credit for authorship of the *Wings*, but now even his participation in the endeavor is considered unlikely. Several of the candidates for *Wing* authorship are to be found among Kongfuzi's successors: Tian He, Wang Tung, Wang Zhong, Zhou Wangsun, Ding Kuan and Fu Sheng. These *Wings* were to become attached to the *Zhouyi*, and accompany the older work on its journey through the millenia. In 136 BCE, the two would be canonized together as a single classic work, *The Yijing*, or the *Book of Changes*. *Jing* means book, but especially a classic book, or canon. Thus, the name *Yijing* refers both to the larger text and to the longer period of composition.

The first two *Wings* are in fact a single work, known as the *Tuan Zhuan* or Commentary on the Judgments (the *Tuan* or *Gua Ci*). The division between the two parts is made for the sake of text length only; it has no other meaning. In this commentary, attempts are made to expound on the overt and hidden meanings of the *Gua Ci*. Sometimes this is a simple elaboration or gloss on quoted words and larger portions of the text. Sometimes it will launch into original insight, thought

and poetic expression. And sometimes it will attempt a structural analysis of the Gua, and the relationships between its individual Lines and Trigrams. It is in this attempt at structural analysis in regard to the individual Lines where it has the least success, although the work has some, if fewer, shortcomings in other areas as well. The problem here is that the authors of the *Tuan Zhuan* thought they saw certain hidden structural dimensions behind or beneath the text, which were in fact reflections of their own methods of exegesis, and the skeletal structure of their own newly-constructed algorithms. Several hidden structures *do in fact* exist behind the text: these were often the primary source of the verbal images, as will be made clearer in Dimensions. And even these added dimensions make mathematical sense in the binary system of the *Xian Tian* or Primal Heaven Arrangement. But a number of the dimensions used by the *Tuan Zhuan* authors were clearly not on the minds of the *Zhouyi* authors. What this error accomplished was to firmly and retroactively embed a number of anachronistic assumptions into most future interpretations of the *Zhouyi*. At the same time, authors of the *Tuan Zhuan* often overlooked specific fundamental dimensions which clearly *were* on the minds of the *Zhouyi* authors. With all of its shortcomings, but *at least* this much content of valuable insights, the complete text of the *Tuan Zhuan* is presented here, in both of the translations. The decision to not edit or highlight this text for meaningful content was a difficult one. Readers should simply be wary. My own sense of a rough target success ratio might be three hits in ten, three misses in ten, and one in ten tries a bulls eye.

Wings Three and Four, known together as the *Xiang Zhuan*, or Commentary on the Images, present two very different bodies of text, arranged by Hexagram. Again, the division between the two *Wings* is not meaningful, but is done only to divide text length. The authors of the two analyses clearly belonged to different schools of thought.

The first text is called the *Da Xiang*, or the Overall Image. This study looks at the individual Gua as the product of its two constituent Ba Gua or Trigrams in an interactive relationship, and states that the *Gua Ming* or the Hexagram Name is justified by the nature of that relationship. It then describes how this information is or might be used by the *Jun Zi*, the Noble Young One (see Note at 01.3) or how the image *was* used by the *Xian Wang*, the Early Sovereigns or the founders of Chinese culture. It accomplishes all of this with an almost haiku-like brevity. The only complaint of which this text is susceptible is that the natural metaphors used in the first part are well enough chosen that they could have been elaborated upon, even tripled in length, without beating the metaphor to death.

The second text is called the *Xiao Xiang*, or the Little Images. This is a line-by-line commentary on the *Yao Ci*, or Changing Line Text. It usually begins by quoting or referring to a portion of the *Yao Ci* text and then explaining it, often with reference to real or imaginary structural dimensions. And yet it completely ignores the important dimension of interpolation discussed above. The school of thought which authored this material is similar, if not identical, to the one which authored the *Tuan Zhuan*, discussed above, and the same critique is applicable. One unquestionable benefit of this commentary is that it will often rearrange the

grammatical structure of the original words which it quotes and in the process will offer a new angle on the grammar and meaning of the original. The text of the *Xiang Zhuan*, from the 3rd and 4th *Wings*, is offered here in its entirety, in both translations. The *Da Xiang* is presented with no reservations whatsoever, while the *Xiao Xiang* is offered with the same reservations expressed for the *Tuan Zhuan*, except that the *Xiao Xiang* authors should be credited with understanding at least some of the original *Yao Ci*'s obscure and frequent humor.

The Fifth and Sixth *Wings* comprise a single, two-part anthology of essays on the overall nature of the *Zhouyi*, apparently by numerous authors, and leaning heavily towards the metaphysical speculations of Kongfuzi's followers. This text was originally called the *Da Zhuan*, or the Great Treatise. Later, it came to be known as the *Xi Ci Zhuan*, or the Commentary on the Appended Phrases. It is widely claimed that this text marked the beginning of real philosophy in China. If this is true, then another name must be found for the kind of thought which the *Zhouyi* represents, to distinguish this clearly from the tautological pseudo-reality, the mistaking of the map for the terrain, and the hyperbolic exaggeration found throughout the *Xi Ci Zhuan*. These two *Wings* are not translated here. Rather, they have been *mined* for their higher grade ore. All of the Chinese words and glosses which are used in the *Xi Ci Zhuan* to describe the Hexagrams, Trigrams, Images and Lines, as well as the Six Places, have been excerpted here and placed at the end of each Gua in the Matrix, the Glosses sections of the Xiao Gua, and the *Yao Wei* or the Line Position section of Dimensions. Readers who wish to see what has been left out here, and perhaps to understand why, may find several adequate translations among those Bibliography entries which are highlighted in bold.

The 7th *Wing* is composed of five sets of text which expound on the first two Gua. This collection is known as the *Wen Yan Zhuan*, or Commentary on the Words of the Text. The first set comments on both the *Gua Ci* and the seven *Yao Ci* of Creating (*Qian*); the second and third, only on the seven *Yao Ci* of *Qian*; the fourth, on the *Gua Ci* and the first six *Yao Ci* of *Qian*; and the fifth, on the *Gua Ci* and first six *Yao Ci* of Accepting (*Kun*). [The first and second Gua have an extra *Yao Ci* text]. It is not known whether this *Wing* is a fragment of a much larger commentary or is simply a "starter kit" to orient readers to a few methods of interpretation. Some of the text is prefaced by *zi yue*, "The Master Said:", the signature of a Confucian school. This *Wing* is not translated here, but some of the comments on the *Yao Ci*, on both *Qian* and *Kun*, added insights and were worth quoting. These quotations may be found at the end of each of the first two Gua in the Matrix, and one quote is translated in Dimensions, under *Yao Wei*, or Line Position. As with the *Xi Ci Zhuan*, several translations of the complete text may be found in other English versions.

The 8th *Wing* is a treatise on the properties of ten of the *Xiao Xiang* or the Small Symbols: the *Er Yao*, or Two Lines, and the Ba Gua, or Eight Trigrams. The *Si Xiang*, or Four Emblems, are not discussed. This *Wing* is known as the *Shuo Gua*, or the Explanation of the Diagrams. The received text contains a few errors, at least one of transposition and one of omission, with regard to the Ba Gua. And

several of the properties which are here assigned to the Ba Gua are without much use to the understanding. While this text is not translated in full here, *all* of the terms used to gloss or describe the small symbols have been excerpted from this text, sorted by their symbols and placed into the Glosses sections of Xiao Gua, the Small Symbols. This is at least the meat of the text without the fat, or the nuts without the shells.

The 9th *Wing* is a brisk tour through the sequence of the Gua, attempting to both explain and justify the book's chapter sequence, known as the *Hou Tian* (Later Heaven), or *Wen Wang* (King Wen) arrangement. This *Wing* is known as the *Xu Gua* or the Sequence of the Hexagrams. Exactly half of the arrangement this describes is structurally meaningful: the pairs 1-2, 3-4, etc.; the other half is structurally meaningless: the pairs 2-3, 4-5, etc. (that is, the meaningful pairs are placed in random order). Consequently, this *Wing* is on its most certain ground half of the time, while stretching itself in the other half. But even when stretching it reaches a few useful insights. Again, all of the relevant terms used here have been excerpted and sorted for use as glosses. These will be found in the Matrix, at the end of each of the Gua.

The 10th and final *Wing* is a quick review of the 32 structurally meaningful pairs, as one of the pair contrasts with the other. These pairs are arranged in yet another random sequence. This *Wing* is known as the *Za Gua*, the Assorted or Miscellaneous Hexagrams. In Chinese, and in this random sequence, this *Wing* is a poem which is intended for use as a mnemonic device, like the English "Thirty days hath September ..." only not as annoying. Some translators have attempted to rhyme this in English, and have tweaked the meanings of the words to force the rhyme, but it is more useful to us if the terms are translated precisely and used as another set of glosses. Consequently, this *Wing* is treated here in the same manner as *Wing* 9. These glosses may be found in the Matrix, at the end of each of the Gua. Although many scholars will tend to dismiss these additional Gua meanings as part of a trivial little rhyme, they do contain a number of helpful associations.

To summarize the discussion so far, the following is a list of some of the key terms developed in the *Yi*'s early history:

- *Gua*: One or all of the sixty-four six-line figures or Hexagrams
- *Ba Gua*: One or all of the eight three-line figures or Trigrams
- *Si Xiang*: One or all of the four two-line figures or Images
- *Er Yao*: One or both of the two one-line figures or Lines
- *Gua Ci*: The original text of the Hexagrams or *Gua*
- *Yao Ci*: The original text of the individual Changing Lines or *Yao*
- *Yi*: Changes, or Easy, the Changes as an evolving tradition
- *Zhouyi*: The Changes of Zhou, the *Gua Ci* plus the *Yao Ci*
- *Gua Ming*: The Hexagram Name or Title
- *Shi Yi*: The Ten *Wings* or Appendices to the *Zhouyi*
- *Yijing*: The Book of Changes, the canonized, combined *Zhouyi* and *Shi Yi*
- *Tuan Zhuan*: The Commentary on the Judgments, the *Tuan* or *Gua Ci*, *Wings* 1 & 2
- *Xiang Zhuan*: The Commentary on the Images, *Wings* 3 & 4
- *Da Xiang*: The Overall Image, the *Gua* as a combination of two *Ba Gua*
- *Xiao Xiang*: The Little Images, the commentary on the *Yao Ci*
- *Da Zhuan*: The Great Treatise, *Wings* 5 & 6
- *Xi Ci Zhuan*: A later name for the *Da Zhuan*, *Wings* 5 & 6
- *Wen Yan Zhuan*: The Commentary on the Appended Phrases, *Wing* 7
- *Shuo Gua*: The Explanation of the Trigrams or *Ba Gua*, *Wing* 8
- *Xu Gua*: The Sequence of the Hexagrams, *Wing* 9
- *Za Gua*: The Assorted or Miscellaneous Hexagrams, *Wing* 10

The Nature of the Yijing

The *Ten Wings* provided the foundation for two divergent and rival schools of interpretation. The *Xiang Shu* or "Image and Number" school (formed in the Western Han dynasty) claimed that the puzzle of the *Yi* would be solved in terms of its structural dimensions. The *Yi Li* or "Meaning and Principle" school (formed three centuries later but not given this name until the Song dynasty) claimed that the puzzle would be solved by investigating the words and the philosophy of its text. The segment following this will have more to say about these two points of view and their schemes of interpretation. Like most rival schools of thought, each group of believers thought itself to be in possession of at least two-thirds of the whole truth. Now, we know that this does not add up. Nor does it add up if both of these schools of thought are a little more than half wrong, which was the case. An enormous piece of the puzzle was still missing, and this was the *First* piece, the third half and the one most indispensable to understanding the *Nature* of the *Yi*. While these schools of interpretation busied themselves peering and prying so deeply into the hidden layers of this mysterious creation, nobody it seems would think to try peering *outward* from these depths. Nobody thought or dared to take the point of view of the *Yi's* *Creators*. To a follower or believer, this was unthinkable, the heresy of seeing human beings and human endeavor behind a such a wonder.

What want or purpose was in the hearts of these shamans as they sang their visions into being? What was on the minds of these wizards as they divined the order in these hidden connections and resonances? What was the nature of the prescription, who was the patient in need and what was the illness when these alchemists so carefully blended image and number with meaning and principle? To even begin to get a better grasp on these questions, it may be useful to take a little speculative journey. You are not being asked to take this journey very seriously, but it might offer an insight or two:

You have been informed that a carriage is coming to remove you and your belongings to Hao, the new capital, two hundred *li*, a four-day's journey, away. Your cracks, for once, make no sense. But then, you were not trained to divine your own future. You only knew that this looked pretty bleak until eight years ago, when the tyrant Zhou Xin fell. Lately you have been hearing rumors about important changes brewing in your craft. This would be the reason for your call since divining is the talent you are known for, and you are widely known. Your teacher's teacher was a diviner for Di Yi. You would have at least four days away from your work and time to reflect back and wonder what this was for.

You were only eight years old when Di Yi died, many centuries ago in your life. Over the next ten years you would watch, in great detail, the dynamics of your culture in a steep decline, knowing only that this somehow concerned your still undiscovered *Ming*, your higher purpose and destiny, and that these complex dynamics merited your best scrutiny. *The look* was always in your eyes, although the thought was not yet behind it; there were dark times when you felt that your

gaze was meant only to keep you at a distance from friends and society. Your teacher found you at last and together you became a pair of refugees, living near small villages, growing your own food and medicine, planting some seeds where you could. You began your apprenticeship in a thatched hut built over a pit, where you would study the *Dao* of Shell and Bone and seek the elusive *Ming*.

But *Ming* would not be enough. You would need also to discover, raise and nurture your *Ling*, your Spirit Power, to see into the hidden resonances, to see and get to know *Shang Di*, the superior divine force at the heart of all unity and hidden connections. And to see would mean seeing anew, through these already too-old eyes, with *Shen Ming*, or Spirit Clarity. For some of the diviners, the *Xi* and the *Wu*, the wizards and shamans, there was another *Dao*, or Path, for this. Once a month, before the moon was full, in a discipline of the spirit which you would continue for the rest of your life, you would fast a day and then dine on the purple-tinged *wan nian zhi*, the ten-thousand year mushroom, or the noble, auspicious, miracle-working *ling zhi*, the mushroom of the spirits. Also, at least once each year you would swallow all human pride and good taste, prepare and consume the venom of the flesh-mushroom, the *wan nian hama*, the ten-thousand year toad. You would set these two potent medicines to work on your thoughts and perceptions, and on your heart, as though to cure yourself of limitation and blindness. And how else would you be able to speak with any authority on so many different states of mind? Your teacher provided the careful guidance you would need, but would give explanations of your changes only according to this need, when you grew ready to ask the right questions. It was you, as it must be, who did the hard work of personal evolution.

Among your first discoveries was that Time was a true dimension. It was not a moment tracking on a line in a spatial metaphor between past and future. It was deeper and wider than a line, like a mountain is to a string; it had a dimensional space all its own, embracing the changes and transformations, and all of the many options and optional realities of the beings. This new dimension became visible in the old, familiar world and you came to see it always and everywhere at work in the lives of the nearsighted beings around you. It was in this sense that you then began to see *through* people and things, who and which were but parts of larger processes, merely frozen by illusion and artifice in narrow little niches of time. You slowly came to live *within* the ten thousand year contexts. You could see the mountains crumbling in slow motion, whole civilizations coming and going.

This was not the first or the last insight for which you would have no ready-made words. You understood that if you were ever to express these you would need to do so in images, metaphors and analogies drawn from the more familiar, mundane and sensible dimensions of existence. In the case of Time, this image might be a tree, turned sideways in the mind, roots first, branches front. Or it might be a flame, made first of sunlight, water and wind, building into wood, and now changing back into light and heat: sunlight was moving on again. These metaphors and analogies were to become your primary ways to communicate with the others who had uncovered these odd perceptions, and they were the

only way to coax your remaining fellows, each according to their comprehension and need, into glimpses of these insights.

At last you began to understand your craft. Tortoise shells and the shoulder bones from cattle were not merely symbols of longevity - they were talismans to work magic in Time's bigger picture, materials to make spatial representations of Time's other dimensions and, like ordinary kinds of maps, they meant very little without the conventions of scale, orientation and direction. What you were divining was a landscape, a map of where the questioner stood, with forks in the road, a weather report and tales of dragons living deep in the canyon. This was why you were taught to face in a consistent direction, and to hold the shell or bone in a certain orientation. And now you had reason to want to, for guidance and orientation, to avoid getting lost in the next dimension. The lines of the cracks were tracks across Time, like the history of things and the lifetimes of the beings. And, like both of these, they were all forked and crooked with choices.

Finally, at twenty-four, you had permission to begin your practice. Until this time, you had sat in quiet observation by the side of your teacher, like some owl familiar, as sessions were conducted, to study the other half of your craft: people, and the choices they made. An outsider would hardly call you an adept at such social skills. The life of a *Wu*, a lifelong student within this shamanic tradition, is a most different life to live. At least in your culture it was a lawful and accepted role to play in society. You could maintain a fair share of friendships, as long as you guarded your words, and your love life was no total loss since you were expected by lovers to know some secret art, and you obliged them by being a good learner. The secret, of course, was sincerity. You would never marry, nor would you have any children, not to follow a rule, but a life steeped in change was too demanding, and inconsistent with the security sought in a mate. But what you would miss in social participation you would try your best to make up for in perceptiveness and offspring of another kind: assisting human history and evolution by helping a few others, especially those in positions of consequence, to make the best choices.

The Work, as you soon learned, was the growth of your clients, and through this, the evolution of your culture. Your truth was not the same species of truth which your clients were seeking, the kind which is relative and relevant to only one point of view. Yours shifted shapes and would deal directly with the broad spectrum of *anxiety*, from the little worries to the paralyzing fears, which were all in some way the results of the normal human perspective on time and change and metamorphosis. You were, in a word, a guidance counselor and a mental health professional. Your clients wanted their fortunes told, while you wanted them to make fortunate choices. You could not, of course, simply tell them this, not that you did not want to. Your first directive would always be to speak to each one in accordance with their readiness for a lesson and with the given degree of understanding already developed. If you did not, both of you might fail. What was belief to them was pragmatics to you. You needed credibility. But lacking this, you would do what you could with credulity, and stuff the frustration when your clients missed the point. The language you used to speak to them, the props of your rituals and the steps of your dances, were largely prescribed by your clients'

expectations, which were molded in their turn by the scope of understanding embodied in the culture at large. You could not simply go to the world next door and bring back a simple new bit of common sense. That would not be glamorous enough to penetrate the mindset. You would take equal parts frustration and patience and turn the whole thing into a challenging puzzle.

The lore of your craft, which had been developing into its present form for several centuries, and in other forms for millenia, had been handed down from teacher to apprentice for many generations. It was handed down along with its reputation for its usefulness in getting at truths. It was a solemn and sworn duty to protect this reputation. Falseness was as real a foe as error and anxiety. This, too, meant very different things to you and to your clients. The structure of your methods, and the overall patterns made by the many kinds of prognostications, made a world of its own in the mind: a coherent world in the mental dimension, where *Ming* and *Ling* were as palpable as stone and heat. The believers would take what they saw of this structure and project it onto the world, and onto the stars of the universe. Everything would be retroactively arranged according to this plan and structure, so that the latest insight became the primal truth. To you this was simply making arrangements according to what the-little-that-is-known-about-everything teaches. Their great truth was huge and all-encompassing, and it even cared about them. Yours would be more humble and less pathetic. It was your task to keep these in balance. The structures meant something to the extent that they were useful, and they were useful to the extent that they accorded and resonated with the higher laws of a very large world which was powerful and careless enough to kill in a heartbeat, to starve a population, or to rip apart an ill-founded culture, even a whole civilization. You had just watched a dynasty fall - you knew why this could have been predicted, and you thought you knew how this might have been avoided. Neither really concerned the action of fate.

Your four days on the road passed without mishap. Your driver, dispatched by the palace, was able to brief you with an insider's account of the changes of the last eight years, the first of the new Zhou dynasty, but knew next to nothing about your summons. You had one brief encounter with a robber, rather than the three you would have expected a decade ago. He would not have hesitated to accost your driver, but when he saw that you were *Wu*, he disappeared quickly: sometimes your mystique had its benefits. On the whole, it was a fine adventure. As you approached Hou it became increasingly apparent that this was indeed a new era: the people were happier, more energetic and busier about their tasks, certain signs, along with less crime, of the renewal of liberties. You were delivered to the steps of a large, new residence about three *li* from the palace. This, you would learn, had been built for you and several of your peers, each of whom had been similarly chosen and summoned from all parts of this still-small kingdom. And it had enough room yet for several more apprentices. It did not take long for you to realize that these men and women were indeed peers: those few whom you had heard tales about were rumored to be the best diviners in the Shang kingdom. At forty-eight, your age was about average for the group. You mingled together with growing enthusiasm, and nervous anticipation: you have been

instructed by Royal command to await the arrival of Zhou Gong himself. It was apparent that the Duke of Zhou had at last been set free of his seven years of royal duties as regent for his nephew, Lord Cheng, the Sovereign.

The Duke of Zhou was a man who might live forever: you could see this with no aids to your insight. He planted seeds instead of building towers. The first of these he planted on his entry. Just inside the courtyard door there was a small room which he entered to change his clothes from his royal public finery into a diviner's robe, while his retainers stood guard outside in the courtyard. He stood patiently, while you finished bowing, then he bid you be seated and sat among you. He wasted little time with formalities, but he invested a good part of the morning in introductions. You were informed that your gathering was both at his request and by Sovereign Cheng's royal decree. You were notified that the task you now had before you would not be completed in your lifetimes. You were warned that some of you would disagree with the nature of this task and call it inappropriate. You were asked to stay only as long as you continued to see its merits and work to add to its value. You would be permitted to leave, and would be replaced, whenever you chose to, provided that you gave a full and detailed account of your reasons for doing so. Within these walls, the Duke would be one of your group and you would be required to speak freely, to the point, from the heart and with candor.

The mood of this congress of scribes and diviners, wizards and shamanesses, this *Wu Xian*, was established at the beginning. It was a time when sweeping changes in your field might be made, as a natural outgrowth of the new Mandate of Heaven upholding the new dynasty. You were among both your peers and your superiors, and in your case this meant the best. It would not be two days before the last of you became the first to laugh at a moment, and by four days, the first to criticize an idea. And it would be two and eight months before the first two of your group would offer their reasons and leave.

Zhou Gong began without words to introduce you to your task. It would be important that this was demonstrably self-explanatory. He sat beside a large pile of stalks from the Yarrow plant, some stalks whole and some broken, facing south and pointing south to indicate the orientation of the room. The Yarrow plant had been experimented with for some time now as a way to divine. A couple of new techniques had been developed, but none promised to revolutionize anything in the diviners' world, much less impress the king or his court. He then began to lay out the diagrams, beginning with the *two*. He paused long enough to be certain of the group's comprehension. Next came the *four*, which were placed in the *Si Fang*, and the *Shi Fang*, the four directions and the seasons' directions. He then paused again while you pondered. You knew in part by his silence that he knew your collective abilities. Instead of being impatient, you all looked long at the obvious, which you all knew was the first place to look for the overlooked truth. Next, he laid out the *eight*, both in a circle and in a line. When you had studied these for an hour, he began to point to the figures in the two sets of pairs: first to the opposite pairs, and then to the two pairs of inverts. You studied these eight until evening, neither venturing nor wanting to speak. The Duke at last rose to

take his leave. He said that this was the just the first step and the next would be taken tomorrow. He would be back for the morning meal.

You knew that there was more than eight. In fact, you knew that there were twenty-four. For centuries, your craft had had eight for a compass, and sixteen basic forms of the cracks: brace, corner, fork, bow, etc. It was merely that these eight three-line figures simply bore no relation to your traditional notations. You all saw the next step coming, and nobody was surprised when the Duke laid out the eight in two lines, one vertical and one horizontal. The Duke explained that what you saw yesterday his father had seen in his first year in prison. Today you would see what he saw in his second year. He then began to configure the *sixty-four* by column and row, and requested that when you began to see the pattern, that you begin to help to lay it out. By the time all 576 stalks were in place, you were taking turns assisting, and then taking time to step back and be astonished at the possibilities. This new pattern could swallow your craft whole and still be hungry. For the rest of the day you gaped and made the various noises that insight makes. Those of you with beards tugged thoughtfully and often.

You spent the third day naming and listing associations for the *two*, not with one name but with dozens. On the fourth and fifth days you named the *four*. The *eight* took more than a week. Among the first sets of associations were those of nature's most illustrative phenomena, examples of nature's behavior, the family relationships, the eight directions and phases of the seasons, although this last set bore only a slight relationship to the new calendar system. Of course this early in the process none of these would stay still. It was not unlike engraving images in sand and water. By what then seemed like a natural consensus, it was decided that the *sixty-four* must also be studied as pairs of the *eight*, as one stood below and one above, as one was within and the other without. And since your group and its craft was so deeply concerned with the nature of Time and its inclinations, these diagrams would also portray progressions or changes, processes instead of states, such as stages of life or growth in conformity with the time. Only a few of the diagrams bore a resemblance to something familiar, so the other perspectives would be necessary. Sometimes you were able to derive a few more meanings by pairing and then contrasting diagrams which had certain structural relationships: in some pairs all six lines were different, in some pairs the three-line figures were reversed, and in other pairs the counterpart was the diagram turned upside down. You also had a great deal of help from a member who was no longer present. Ji Chang, now called Wen Wang, the Duke's father, had already ventured into this exercise two decades before, scratching notes for some of the diagrams on pieces of bamboo. The Duke commissioned the production of a set of large jars, which were engraved with the symbols and placed in the house so that, as ideas were agreed upon, notes could be placed in them. These notes might contain anything which could be written down, such as images and metaphors; proverbs, sayings and verses, along with new insights on their implications; and most especially the prognostications and formula of your craft, wherever useful similarities existed. It would not be necessary to cover all of the ground over which these sixty-four

could be spread, but it would be necessary to sow seeds in all sixty-four of the territories. The first cursory round with the *sixty-four* took many long months.

You had agreed by now that this was merely the first of many phases of your task. Further, taking a cue from your understanding of the *dyad*, there would be a process to undo much, if not most, of your work. Thus far, you had been *growing* this system, this vocabulary or set of notations, with its jars now almost half full of associations, in accord almost strictly with its own internal *grain*, its own rules of pattern, the *Dao* of its own self-contained system. It bore no proven relationship yet to the world outside of your walls. The first of your group to depart left this insight as one of his reasons. He also cited what he called a needless complexity, which would make this new system unwieldy. In doing so, he helped to confirm the next step. Shell and bone divination was to continue for many decades, if not for centuries, and this was to remain the primary form of divination for the King (and the Duke of Zhou). All of the important decisions of the dynasty continued to be made according to these. You gradually began to look at the two systems together, and use them at the same time while addressing the same questions. To accomplish this practice, one of your group had to develop a way to manipulate a bundle of the Yarrow stalks, which by now you linked to the figures themselves, so that *Ling*, in its own mysterious way, could determine the specific diagram and text without any intervention by human motivation or intention. Your system of assigned meanings and annotations, meanwhile, would lose most of its content in this process. And you also lost your second member, who had been much more enthusiastic about the growth of the system than she was about its decimation by facts. She feared that this deconstruction would be nearly total. But once again, a lost member's reasoning helped in shaping the next phase of your process. The system would be expanded again, around its remaining pieces. It could do this: it was not only a system built up of metaphors, it was also a system for generating them.

It was shortly after this that the Duke unveiled his latest theory of stressed or Changing Lines, which he had been tinkering with since the loss of his father, many years before your group was to be convened. This would be the dimension which truly brought vectors of change into the system. Suddenly there was a dimension which practitioners of your craft could bring a great familiarity to bear upon: these changes were much like the cracks. And yet they had a wonderful new aspect: while the cracks moved outward from a point of origin, in a known direction, and made specific turns, they had no specified destination. With the Changing Lines, the destination was indicated. Meanings for the Lines could then be developed by moving partway in meaning between the original and the resultant diagrams. There was a good reason why the Duke had waited until this point in the process to present this idea, and a reason that he would change the subject whenever a member of your group would begin to express hints of this possibility: he wanted to wait until the meanings of the diagrams had been at least partially developed or fleshed out and had undergone a degree of testing.

The next phase of your project began. It was not long before you realized that another level of structure would be needed: a set of associations for each of

the six line positions. Some of these you derived from the six-line diagrams which featured the line in question in its structure. But most of the associations were assigned according to progressions from bottom to top, seen as movements from past to future, foot to head, subject to master and subjective to objective. It took weeks to develop this scaffolding, and then months more to return to the overall diagrams and add the insights gleaned from these new developments.

Throughout this early period, apprentices had been joining the congress and growing familiar with the task at hand. It was becoming increasingly clear that the Duke's early prediction was true: the work would indeed span generations. It was a young apprentice who offered the last crucial element of the structure. The interpolation from the original to the resultant diagram already indicated a specific direction. But there was a relationship or resonance between this vector and the one which was coming from the opposite direction, when the resultant diagram was the original. It was as though they were two travelers on the same path, but each one going to where the other had come from. Where they met, they would share their stories. This dimension would become more than half as important as the Duke of Zhou's Changing Line insight, and would help to formulate the text, the vocabulary and especially the tone, of many a line. The first development of the Changing Line texts proceeded much like that of the diagrams.

It dawned gradually on the whole of your group that a consensus among you was not a goal worth pursuing. You were developing something very different than a school of thought. The text was already beginning to take shape: to one among your number this work was poetry, to another, a mythos, to another, wise counsel, to another, religion, to another, language itself, to another, a primer for the ethical education of royalty. How could it be all of these things? And what else could it do? You discussed this at length with the Duke. It had not been very difficult to help him past the glamour and the superstition that always seemed to shroud your guild from the public gaze. He understood that yours was a healing art. He was after all both one of you and your leader. His demand was simple: if the work could meet all of the demands of its intended function as a divination manual, then not only did he have no objections to the work being broader than this in scope, he would encourage it, provided only that, were the hidden things to be brought to light, they would be cause for appreciation instead of resentment. And so you even had permission to educate against determinism, to suggest that the whole point of looking ahead was to be able to avert bad pronouncements and capitalize or improve upon good ones. You could make the advice look exactly like a prediction, and yet imply all the choice you wanted to in the alternative, which may be described by its absence. You were even permitted to make a reader laugh, especially when that would help put the changes into perspective. You could have some fun with puns and irony and double entendres. You could tease the readers with what looked like cliches and silly omens, and leave only the subtlest of hints of a much deeper meaning. And you were more than welcome to take a page or two from the life of Zhou Gong himself and to set forth the life lessons which would help King Cheng's sons and grandsons to become wiser rulers.

The growing of the line meanings, which preceded their pruning back through the process of divination, was to take many decades. By the time this phase was completed and the testing underway, the Duke of Zhou, and you, and all of the founding members of your group had joined the illustrious ancestors. These several decades had been a rare moment in history. Much history was written. The very language with which the history was written was developed in some part by this very group, the Wu Xian. And the school lived on. After many years of testing, this method of divining changes, known then simply as *Yi* or *Bu Shi*, stalk divination, was put into practice as a system independent of and apart from that of shell and bone. It took the name for several reasons. Change (*yi*) was of course its subject. It was easy (*yi*) to use or user friendly. And by now it was known that there may never be a final or finished version - the book itself would never stop changing. That was the inside joke. The relative ease of the method of yarrow stalk manipulation, together with the increasing scarcity of shells, would contribute greatly to its success. It soon became the primary form of divination for all matters not central to the sovereign's major rituals and affairs of state.

The school inherited a great wealth of loosely organized information from its founders. The task of successive generations was to organize, edit and practice the method. The bulk of the work was done, but the finishing touches would take almost as long as the prototype. The importance of how the work was presented would develop in proportion to its popularity, and this gradually became a big concern. Internally, these diviners had become a school which had a common array of perceptual tools and a shared method of working with problems (rather than calling it a philosophy). This system of understanding shared much with that of diviners in general. Members were first of all counselors. The task of this guild was to help others make the best choices. At first, these others were the nobility, the royalty and, ultimately, the sovereign. The diviners were the sworn foes of falseness, error, ignorance and anxiety. They now had a language of their own. They could use this system to organize their thoughts and experiences, as well as to communicate with each other. What would happen when this system, with all of its mysteries, information, strategy, lore and collected wisdom began to spread beyond the supervision of the guild? They were well aware that it would: this system was easy to use and yarrow stalks were easy to come by. The concerns would be need to be addressed without words in the editing of the work.

One aspect of the editing concerned the great range of depths in the vision and understanding of the people who would use this tool. This would require that a kind of ambiguity be built into the text: not a right vs. left ambiguity, since this would work against the whole purpose of the *Yi*, but an up-and-down kind. The words of the text would be selected for their ability to carry many levels of interpretation. One group of readers would only see the mantic formula and the prognostications simply repeated throughout the text. Another would see these presented in a wide range of aspects, with no two facets of these jewels ever facing in quite the same direction. At the middle to deeper levels of interpretation would wait much of the text's very frequent humor, which was always subtle, often wry or tongue-in-cheek and sometimes quite dark. At one level an image

might appear to be dire prediction or warning, on another, a caricature or parody. On one level was an unexpected outcome, on another a delicious bit of irony.

There would be no introduction at all to the work. The structural dimensions, which at the time were considerably fewer in number than later analysis would postulate, would not be pointed out. In fact, most of the tracks leading back to the authors and their methods would be covered up. Even the arrangement of the diagrams in the original eight-by-eight grid (which was very probably not the *Xian Tian*) would be scrambled. The only remaining clear hint of the greater order would be in the sequence of the chapters, and even this would be half-scrambled. All of this structure would remain primarily an oral tradition, to be kept within the school. This would be done for two simple reasons. The aura of mystery would help to prevent tampering and other such forms of abuse. And the students of this work who were not yet able or ready to comprehend the complexities of a multi-dimensional text would not be so completely overwhelmed. All of the order and symmetry which was necessary for this broader comprehension was implicit in the structure of the diagrams themselves. When the readers were ready, they would rediscover it on their own. Also, due to this implicit structure, the system would be capable of rectifying itself in the event of corruption. The reasons for this caution would be vividly, and even humorously, demonstrated centuries later in the over-elaborated obsessiveness of the Confucian and Xiang Shu schools, who became so busy interpreting the structures, both real and imaginary, that they missed out on most of the meaning of the text. This strategy was to backfire as well, though there was, still to come, an overreaction to the obsession with hidden structure, which led to the centuries-long dismissal of structure. It would seem that a mere book can only accomplish so much. The middle way, *Zhong Dao*, is explicitly indicated in numerous ways, and prescribed dozens of times throughout the *Yijing*. This does not, however, guarantee the maturity of its readers, who must then take it upon themselves to grow up and synthesize the opposites.

The foregoing account is, of course, not much more than historical fiction, sketched around a few historical persons, places and dates, and leaning somewhat in the direction of traditional accounts, still useful until the challengers of these accounts assume more of their rightful burden of proof. When we delete the questionable, the fabulous, the legend and myth, we are left with next to nothing. I merely wanted to provide what I considered to be a more plausible and humanistic account to fill some of this void, and in the process try to make at least two things clear:

The Image-and-Number and the Meaning-and-Principle schools both found little meaningful pieces of the general puzzle, but stumbled on a problem which is inherent in the nature of all belief: arrogance, the perceived truth becomes an end to learning. This common human frailty has nowhere been better described than in the old Sufi story of The Blind Men and the Elephant, rendered so poetically in English by John Godfrey Saxe, included in Appendix 1, Lessons for the Scholars. When we stop asking questions we stop growing. The elephant, which we are so certain is a rope or a fan, a spear or a tree, a wall or a snake, wanders away. Yet we still do not have a clue to its nature, only a handful of ridiculous hypotheses

turned prematurely into theories and theses to be defended at all costs. The *Yijing* is above all else a book by and for Questioners, not Answerers.

Second, the *Yijing* is not, and never has been, a static legacy. It was not just written once and then carved in stone. It is a book of Changes. It came out of a tradition with a history, through a process of synthesis, and moved onward with a dedicated purpose. That purpose continues to evolve, both as and whenever *we* do. It is a book about facing the future responsibly. It is about moving through life's changes with anxiety put in its proper place in the much greater scheme of things. It is thus not a wild claim to call it the first self-help book of psychology, although it began within a help-others tradition. As a work of philosophy, even the early layers of the *Zhouyi* can rightly be considered as such only if one returns to the origin of the term, coined by Pythagoras, as "the love of wisdom," as distinct from the love of knowledge and the practice of sophistry. Wisdom requires a lifetime of learning, and accordingly, once again, we must keep our questions alive. There must be room in an open mind, and an ability to unlearn.

Perhaps more than anything else, the *Book of Changes* is intended to be a tutor who is also a friend. A friend who can travel through time. A friend who can be completely and brutally candid with you. And a friend who can make you laugh at yourself. It would be hard to conjure up a more appropriate image of the *Yi* than that of the Duke of Zhou acting as temporary regent while trying to ready his powerful young nephew Cheng for the throne, after having just learned a great deal about human beings and their manners of straying from their proper human path. What does one pass along to a child with this much power and this much potential? This is precisely the "perfect place to stand" that the Greek thinker Archimedes wished for, the place from which he could move the world with his lever. It was the exercise of information as power.

The Dragon's Journey

The term *Yi Xue*, or *Yi Studies*, or the *Yi Learning*, encompasses the broader history and study of the *Yi* as it moved through the millenia, influencing in its path (though sometimes indirectly) nearly every school and philosopher from the Han dynasty to the Qing.* The present section will track some of this long (pun intended) journey, beginning shortly before the Qin and Han dynasties, to set the context and trace back some of the streams to enter later.

The section following this is a timeline chronology, included as a summary and reference. This is by no means complete, nor do I intend to complete it, nor do I claim any knowledge of many of the entries to be found there. This should be thought of as a collection and organization of most of the dates and references encountered in the works cited in the Bibliography, transcribed to Pinyin. Most came from the works cited at the *end* of the Bibliography as Histories. These all have valuable bibliographies of their own. It is my hope that someone will one day compile a well-annotated, book-length expansion of this timeline. What we have at present is extremely difficult to wade and sort through. Fung Yulan is the most complete and best organized, but the work is a little dated and he had no specific focus on the *Yi*.

The earliest literary references to divination are to be found in the *Shijing* (the Book of Odes, Poetry or Songs) and the *Shujing* (the Book of History or Documents). The *Shijing* refers only to Shell divination or plastromancy (at 1.4.6 and 3.1.3). The *Shujing* mentions divination using both Shell and Milfoil or Yarrow stalks at 2.2 and 5.4 but the *Zhouyi* is not mentioned by name. There is at 5.4 an intriguing reference to *Zhen* and *Hui* as paired omens. These terms, as *Zhen* and *Hui Gua*, are used (later at least) to refer to the inner and outer Trigrams of a Hexagram. But this is not enough evidence to be certain of anything. This could refer to another form of Milfoil divination, or these could be earlier terms for the *Ben* and *Zhi Gua*. Both the *Shi* and the *Shu* contain a dozen or so images in common with the *Yi* (for examples see *Shi* 1.10.8 compared to *Yi* 53.4, and several at *Shi* 2.5.1 and *Shu* 5.25). But this in itself establishes no connection since these images are as likely to have a common source in the broader culture.

The *Zuozhuan* (Zuo's Commentary on the Spring and Autumn period) and the *Guoyu* (the Discourse on the States, during the Spring and Autumn) are the earliest certain references. While these illustrate that the *Yi* was in fact in practice as both a divination text and a book worth quoting, they offer little by way of explicit examination of either the structure or the function of the *Yi*. The *Lunyu* (the Analects of Kongfuzi) probably says nothing of the *Yi*. Xun Zi (298-238), a Confucian and something of a proto-legalist, quotes the *Yi* to support arguments

* An exception may be Buddhism, introduced from India in the early 1st century BCE. This was significantly altered from the original teachings after it entered China, but any specific marks made by the *Yi* itself are not very distinct. The *Yijing* developed the concept of Conditioned Arising (*Li*, 30.T) long before Buddhist influence, but the Buddhist *Paticca Samuppada* is of independent origin, if not unconditioned arising.

and discusses the still-extraneous ideas of *Yin* and *Yang* (mentioned also in the *Zuozhuan* and only once by Laozi) and the *Wu Xing* or Five Agents (also found in the *Shujing*, the *Zuozhuan* and Mozi). Both Shchutskii and Fung have more to say on these references.

Yin, *Yang* and *Wu Xing* date at least from the Spring and Autumn. So do the *Yijing*'s own Ba Gua, in inner and outer places (these are first mentioned in the *Zuozhuan*, but they may go back to the eleventh century). Astrology (*tian wen* or *xing ming*) was already studying the twenty-eight mansions of the sky and the movements of Sol, Luna and five of the planets. The Almanacs (*li pu*) continued to refine the Shang (Yin) dynasty Chinese calendar, using twenty four seasonal markers (which featured the equinoxes and solstices), as well as the Ten Celestial Stems and the Twelve Earthly Branches. There was magic and “resonance” in music as well, and this was connected with the scales of five and twelve.

The first thinker to begin to knit these systems together in an orderly way was Zou Yan (305-240), the founder of *Yinyang Jia*, or the Yin-Yang School. He is known to us primarily through the historian Sima Qian (145-86). Zou Yan lived in the state of Qi, which bordered the sea, and this was probably a factor in his broad range of interests - some of his ideas came from distant places. This may be attested to by his statements that: a) China was only one part in eighty-one of the earth (it has now grown to one in fifty-three), b) that in places the sun traveled through the four directions without setting, and c) that south of China was a land where there were no shadows at noon. In other words, some of his out-land-ish ideas were attempts to put new notions, to the culture at least, into old words.

Zou Yan is now credited with combining the Yin-and-Yang polarity, the Five Agents, the Twelve Moons, the Five Notes and the Twelve Notes into a system. Later, his school would include the Four Directions, the Four Seasons, the Ten Celestial Stems and the Twelve Earthly Branches. Note that the *Si Xiang*, the Four Emblems, and the Ba Gua, the Eight Trigrams, are still missing. Combination and systemization concentrated on the relative meanings of the symbols as they compared to each other within the context of specific, graphically expressible matrices. Then arguments were drawn from the analogies, a process which is both productive of insight and logically fallacious. Much was made too of fortune, luck, magic, prayer and omen. This school probably had little, if any, influence on the *Shi Yi* or Ten *Wings*: the *Wing* authors still had access to the original streams, but they had, for instance, nothing to do with the *Wu Xing*. However, this Yin-Yang school would play an important role in two future currents, discussed later (*Xiang Shu* and *Fang Shi*, which were to be recombined in the Song dynasty).

In 221, the Warring States period and the Zhou dynasty finally came to an end when the most powerful of the warlords, Qin Shihuang, reduced the number of sovereigns to one, uniting not only the China of the Zhou, but new territories as well. This was the Qin dynasty. Although this only lasted fifteen years (221-207) it was marked by sweeping cultural and geographic unification, codification of law, the abolition of feudalism, the standardization of measures, and linguistic reform (especially of the written characters, which came much closer to “modern” Han form). This reign was heavily influenced by the legalists, especially by Li Si,

the prime minister. And institutional legalism (no big surprise) soon turned into malignant intolerance of what would much later be termed “counterrevolutionary thinking.” The sovereign would rewrite history. This cleansing of both old and unacceptable ideas began with a ban on all unsanctioned teachings and private libraries. Poetry, history and the teachings of the various philosophers were forbidden. This escalated, in 213, into what is called the Burning of the Books, which explicitly spared only certain works on agriculture, animal husbandry, medicine and divination. The *Zhouyi* escaped, but most of the accounts of its history were probably lost. And possibly other versions. Being a lone survivor would make the *Yi* a center of philosophical attention for a brief time, but the climate for scholars was grim. If an intellectual was caught citing the classics in conversation, or applying the lessons of history in a critique of Qin policy, the penalty was death. It is said that 460 scholars (and *fang shi*) were buried alive, and this was only one method of execution.

We may never know even an approximate quantity of what was lost. We are told by Li Xin (46 BCE - 23 CE), a compiler of the Han Imperial Library, that many books came out of hiding after the Qin dynasty fell, especially in the Han Dynasty reign of Wen Di (179-157), and back into the hands of “scholars of wide learning.” Thus, the disaster may not have been as complete as the one the west suffered (in the range of 700,000 scrolls) at the “daughter” library at Alexandria, which the Christians burned to the ground in 391 CE because it was known to contain pagan materials. There is a popular English expression: “You don’t know what you’ve got ‘til it’s gone.” There was at least one useful consequence of the Burning of the Books, a lesson learned about diversity: disseminate to survive. This may have been a powerful education for the scholars of the Han Dynasty to follow. This also may have driven Confucian teachings further into the protected space or umbrella of the *Yi*. But also, since nobody could be certain of a specific work’s antiquity, authenticity or reliability anymore, this state of confusion was also a midwife to pseudepigrapha, forgery and much wild exaggeration.

The Early or Western Han Dynasty (206 BCE to 24 CE) proved a marked climatic improvement for scholars and philosophy. The challenge to rewrite the classical ideas combined with the benefits of a more unified empire and its new linguistic standards. Even as Confucianism waxed mighty in inner political circles, it grew by incorporating several of its rivals, so that by the time it was finally instituted as the orthodox system of thought in 136, it had become an umbrella of protection for several other schools. With particular relevance to the *Zhouyi*, the *Shi Yi* or *Ten Wings* were nearly complete at the start of this era. Here, too, Jia Yi (213-168) began to bring the doctrine of the Yin-Yang School into the Confucian world. The Han sovereigns were hungry for advice about the combination of sovereignty and wisdom. Wen Di (r. 179-157) tried in earnest to become a model sovereign in the Confucian image. The Han, though begun by a man who rose from the ranks of peasantry, had seen a brief, failed reintroduction of feudalism. This was replaced by the Examination System, introduced by Wu Di (r. 140-87). Here, for the first time, a youth from any class or station could be accepted into the circles of political power and influence simply on the basis of intellectual

potential and ethical merit, and he could rise to the highest ranks, including that of emperor. Although the *Zhouyi* had for centuries advocated meritocracy and, at a minimum, recommended that a sovereign surround the throne with merit, ability and talent from below, the implementation of this in reality was only partially and intermittently achieved in the Zhou. Now, there remained only the big question of who graded the examinees, and according to what ideas and standards. No single step was a leap to the end.

In 168 BCE, a box of texts was placed in a tomb at what is now Mawangdui in Hunan. These texts were written in ink on silk, and, though carefully folded, suffered damage at the folds. The box contained two versions of Laozi's *Daode Jing* and one version of the *Yijing*, with commentary. They were discovered in 1973, excavated in 1976, and made public in the 1980's. All three of these texts differ in content (both vocabulary and written characters) and chapter sequence from the versions which have come down to us over the years and above ground, which are often termed the *received* texts. The Mawangdui texts are older by about three centuries than those upon which our received texts are based. There is likely to be a great flurry of work on these texts, and much made of the many differences in content. The *Yi* text may be found in both Kunst (in Chinese) and in Shaughnessy (in Chinese and English). My own inclination, which is based in part on the many differences between the two Mawangdui Laozi texts, and in part on having been a contributing Yixue scholar who would like his humble contribution to survive his death, is to think of the Mawangdui *Yijing* text as the creative contribution of an individual (or a group), who took a great deal of creative license in the years following the Qin disaster, and great pains to see that it survived through burial. It is not to automatically think that this text must be the most authentic version simply because it is older. A day might come when a text much like the Mawangdui version is unearthed. But until then, when I see this one-of-a-kind artifact taken seriously enough to "justify" emending the received text, I am likely to imagine archaeologists ten thousand years from now digging up copies of Diane Stein's *I Ching for Angry Lesbians* or maybe Joseph Murphy's *I Ching That Cannot Leave the Bible*. The *Yi*, after all, has inspired a lot of idiosyncratic versions. Thirty-two of the sixty-four *Gua Ming*, or Hexagram Names, differ in the Mawangdui text. These are treated here as additional glosses on the received *Gua Ming*, and translated in the Notes section of the Matrix.

The reign of Wu Di was also home to an important and influential Confucian named Dong Zhongshu (179-104). Dong is credited first with a fuller integration of the Yin-Yang philosophy into Confucianism, and then with the incorporation of the cosmological ideas found in the *Yi*'s ten *Wings*. The *Er Yao*, *Si Xiang* and Ba Gua at last became parts of the larger system. Meanwhile, Confucianism was incorporating a number of other doctrines. In 136, Dong convinced Wu Di to adopt this synthesis, in the name of its Confucian umbrella, as the official and orthodox system of philosophy. Fung Yulan calls this the biggest turning point in the history of Chinese philosophy and divides his treatise here, between the Period of the Philosophers and that of the Classical Learning. One way to

describe this might be as a turning away from the process of creating philosophy to the process of interpreting and synthesizing it.

The specific cluster of tenets held by Dong Zhongshu personally were not the whole of Confucianism. This particular set of beliefs, which relied heavily on the interrelated structures of ideas, soon came to be known as the *Xiang Shu Jia*, or the Image and Number School, and its doctrine known as the *Xiang Shu Xue*, the Image and Number Learning. This is also called by the name *Jin Wen Jia*, or the New Text School, for its emphasis on the new writings and syntheses (and to contrast it with the next school discussed). Few of the writings of this school have survived completely intact, but there are a number of edited collections known as the *Yiwei Shu*, or the Apocryphal *Yi* Writings. The word *Wei* here is the counterpart to *Jing*, a classic, or the warp of a fabric which runs through time; *wei* means the woof, or weft, of the weave, or sideways elaborations on the classics. *Wei* is a synchronic notion, *Jing* is a diachronic notion. Three of these collections are the *Yiwei Qianzuodu* (with commentary by Zheng Xuan, 127-200), the *Yiwei Shileimou*, and the *Yiwei Jilantu*. The term *Weishu* refers to sets of apocryphal Han commentaries on the broader range of classical subjects.

The terms *Xiang Shu*, Image and Number, are sometimes translated together as “numerology”. This is a little misleading and incomplete, although the term does connote a lack of cogent thinking in large portions of this Han speculation. At its best, *Xiang Shu* uses *image* as metaphor and extended analogy to explore and extrapolate ideas, and move between realms and frames of perception, using larger patterns and matrices in the organization and taxonomy of the intra-set relationships between parts of whole systems. And it uses *number* in three ways: ordinal in the sequencing of ideas, cardinal in the division of a set into a number of parts (scaling), and hierarchical to address set theory and orders of magnitude. The more existentialistic of these scholars moved consciously from thing-making perception to things to images to numbers. They were mystics: they understood and wrote about *Tai Yi*, the Great Unity, and grasped that thing-making was a human perceptual problem. With reference to *Yijing* interpretation, these new *Xiang Shu* ideas and dimensions often provided us interesting new perspectives and points of departure for fresh commentary, as does “hybrid vigor” in botany.

But sometimes the resemblance to the thought of Pythagoras (582-507 BCE), and much *worse*, to Plato (fl. 360-330 BCE) is striking. These two archetypal philosophers tended to look into the “mirror of the world” and see only the structure of their own epistemologies and algorithms reflected back at them in perfectly reversed order as metaphysical ontologies. In other words, instead of seeing these ideas as useful categories for the human activity of categorization, they were taken as the skeletal structures of the universe. And many of the *Xiang Shu* scholars came to the same conclusion, that orders and numbers were the true atomic reality, the true nature of things, and not merely a linguistic description of things and their causes. What they failed to understand here was the fallacy of *arguing* from analogy, and that they were constructing their edifice to account for all of nature upon what was at bottom merely human cunning and artifice.

This human artifice is most useful and least fallacious when it is seen and used for what it is, and *suggestion* by analogy is our potential enrichment, not fallacy. Take a look at twentieth century Western numerology. You use it to add up the letters of your name or the numbers of your birth date and thereby discover who you are. The believers in this never seem to question the fact that the letters and order of the alphabet, and the dates of the chosen calendar, are *purely arbitrary* constructs, which their believers are in danger of becoming themselves. Most believers in astrology, to take another example, will use this discipline to further delimit which one-twelfth of the possibilities they fit within, rather than using what they can learn here for expanding and developing all twelve ideas within the range. Astrologers, on the other hand, have a jump on this insight in having to learn to speak to all twelve. There are reasons why we can categorize our reality into twelve parts, but these are human reasons, not cosmic ones. And the *why* to these reasons is ultimately connected to our need for knowhow, *scientes* in Latin, the root of *science*. The *Xiang Shu Xue* was extremely primitive, as science goes. Joseph Needham called these scholars a big setback to science, and *Mutationists*. These were young children with building blocks, not so unlike the quantum and astrophysicists of today, and their playground was largely a tautological (self-defined) reality structure, in which they deduced conclusions about reality from a finite set of very theoretical, and often fantastic, premises and postulates. When reality contradicted the theory, portions of it had to be ignored or lopped off, just like Procrustes lopped off the feet of his clients so that they could better fit into the fine beds he had made for them. *Xiang Shu* is a maze, an amazing thing, and it can easily become a trap. It would be easy to spend a whole lifetime exploring the properties of binary systems, of which the *Yi* is a subset, all the while thinking you are still on the subject of *Yixue*. Purely imaginary places can be mapped with math and geometry and made into real and true dimensions by definition. But this does not make the exercise relevant or make the place mapped a place worth going. *Xiang Shu* has its place in *Yixue*, but it helps to know when to stop.

The Early Han saw the development of two “auguristic” *Xiang Shu* streams of metaphysical argument based on analogy. The first was called *Cai Yi*, which used the relationship between symbols and sociopolitical and natural phenomena (especially disasters) to predict specific events. The second was called *Gua Qi*, which concentrated on cyclic patterns of symbols (especially intricate calendars) and their relationship to events. In both cases, their symbolic correspondences were seen as physically and metaphysically *causal* rather than simply linguistic. The *Gua Qi* was the more over-elaborated (and pointless) of the two, but both streams lost focus and substance, and the reason for what they were doing. A similar “fate” fell on western Astrology, which failed to heed the words of one of its founders, Aratos (3rd cent. BCE): “The astrological zodiac was not founded on the stars, but on symbolic motifs of our inner nature”.

The *Xiao Xiang* section discusses number and scale a little further, and then develops the first fourteen *Xiang* or Images. The Dimensions section will discuss and chart a fair number of structural dimensions of the *Yi*. Several of the *Xiang*

Shu or “Han” dimensions were merely Han dynasty *inventions*, some of them were elaborations upon dimensions invented in the *Wings*, some advanced true *Wing* rediscoveries, and some were true and original Han rediscoveries.

For a dimension to be in the *invention* category does not necessarily negate its value, especially when it offers an excuse to say something insightful. In this group fall certain Gua dimensions, such as the *Jiao* (or Reversed) *Gua*, twenty-eight pairs of the *Pang Tong* (or Opposite) *Gua*, and the sixteen *Hu* (or Nuclear) *Gua*. The assignment of twelve of the Gua to the Twelve Moons may have been part of the repertoire of the *Zhouyi* authors (see 19.0), but this was taken much further in the Han with assignments to very complex calendar correspondences and the Twelve Earthly Branches. The *Luo Shu*, or the Writing from the River Luo, and the *He Tu*, or the Yellow River Map, were developed in this era, *at least* in narrative form. The *San Cai*, or the Three Talents (of Heaven, Man and Earth; *Tian*, *Ren* and *Di*) were imported to the *Yi* from the culture at large and assigned to three pairs among the six lines. The *Hu Gua*, or Nuclear Hexagrams, were added. Certain of the *Yao De* (or Line Characteristics) were developed here from scratch, such as *Sheng Jian Yao* (or Rising and Falling Lines); Governing and Constituting Rulers (i.e. crucial lines in a Gua); and *Yao Bi* (or Lines Holding Together) in either *cheng* (receiving) or *cheng* (resting upon) relationships.

Other tracts elaborated on dimensions which were new in the *Wings*, such as *Zhong*, Centrality; *Dang*, Appropriateness; *Zheng*, Correctness (Appropriateness in a Ruling Line); *Fen*, Equitable Apportionment; and *Ying*, Correspondence, also called Resonance. Of the *Zhouyi* dimensions, they made several advances in the understanding of the *Gua Ming* (or the Hexagram Names), the *Yao Wei* (or the Line Positions), the *Ban Xiang* (or the Half Images), and the *Gua Bian* (or the Hexagram Changes). And yet, like the *Wing* authors before them, they seem to have missed the *Zhi Gua* subtleties (interpolations) as a source for the *Yao Ci* images, and the *Fan Yao* (See Dimensions, *Gua Bian*) dimension entirely.

In the first two centuries of the Han we also begin to see references to what are called the *San Yi*, or Three *Yi*'s. These begin in the *Zhouli*, a record of Rites of the Zhou, in which the Grand Diviner (*Da Bu*) is said to be charged with three versions of the Changes: the *Lian Shan* (or Paired Mountains), the *Gui Cang* (or Reverting to the Hidden, which for some goofy reason is often translated Flow and Return to the Womb and Tomb) and the *Zhouyi* (or our Changes of Zhou). There was a great deal of speculation in the Han on the first two of these versions (which are lost), by Huan Tan (in *Xin Lun*, a treatise), Zi Chun, Shan Haijing and Zheng Xuan (127-200). The combined speculation tells an absurd tale: the *Lian Shan* belonged either to Fu Xi or the Xia dynasty, began its sequence with the Gua of *Gen*, and had a text of eighty thousand characters; while the *Gui Cang* belonged either to Huang Di or the Shang dynasty, began its sequence with the Gua of *Kun*, and had a text of forty-three thousand characters. Later opinions of these speculations vary from groundless (Kong Yingda, 574-648) to worthy of investigation (Gu Yanwu, 1613-1682). Some scholars have suggested that the first two were simply textless divination methods. To those interested in the *Xian Tian*, or the sequence of the Primal Heaven, the more intriguing of the two is the

Gui Cang because it begins with one of the endpoints of this sequence. But this is more likely to have followed a sequence like *Kun-Qian-Xun-Zhen-Li-Kan-Dui-Gen*; or *Kun-Xun-Li-Dui-Qian-Zhen-Kan-Gen*, two versions of “The Family” Ba Gua order. I have not yet seen it suggested that these two versions may have been related to the *working notes* of the school of diviners who authored the *Zhouyi*, which may never have been made public but would have been known about in certain influential circles around the throne. They may also have been large collections of shell and bone divinatory texts, phrases and omens somehow adapted to being accessed by Yarrow stalks.

For one more side-bar before returning to the next school: the *Li Ji*, or the (Confucian) Book of Rites was compiled in the first century BCE by Dai Sheng. In a comparison of temperaments and types of the readers of the various classics, students of the *Yi* are called “pure and calm, refined and subtle.” The *Huainanzi*, written by various authors some time prior to 122 BCE, mentions the traits of “clear-sightedness and logical comprehension.” And it also notes that when the *Yi* is abused, demons appear. So feel good about yourself, but watch out.

Not every scholar in the Early Han partook in the speculative endeavors of the *Xiang Shu Jia*. Among the early holdouts who rejected the Apocrypha and the intrusion of the Yin-Yang doctrines were Kong Anguo (156-74), Mao Heng and his son, Mao Chang (2nd cent.) and Wang Huang (late 1st cent.). During this period a number of texts which had been hidden from the Fires of Qin, and the threat of its repetition, resurfaced. These were written in the pre-Qin script. They also may have included a large number of forgeries, pseudepigrapha and hasty reconstructions from oral tradition and memory. While the *Xiang Shu Jia* was to continue to dominate until the 2nd century CE, reaching its prime in the 1st century CE), a growing number of scholars turned to these (largely) older versions of the classics for study. This trend was known as the *Guwen Jia*, or the Old Text School, and its study, as the *Gu Xue*, or the Old Learning. Among its progenitors were Yang Xiong (53 BCE - 18 CE) and Wang Chong (27-100). The former sought a return to a purer Confucianism, while the latter, an eclectic (*Za Jia*) began to use philosophical Daoist naturalism to undermine the *Xiang Shu* speculation, and in the process began to bring aspects of Daoism into mainstream thought. Although there was a general denouncement of wild prognostication, the *Ten Wings* of the *Yi* were by now considered a part of the Old Text, and so many of these *Guwen* scholars kept a pet, or favorite, structural dimension from either the *Wings* or the *Xiang Shu*. For example, Fei Zhi (50 BCE - 10 CE) retained the *Hu Ti*, or Nuclear Trigrams (and many others, including *Gua Qi*). Liu Xin (46 BCE - 23 CE), the librarian whose father Liu Xiang (79-8) had been so instrumental in collecting lost books under Cheng Di, retained a fondness for the pitch pipe associations. Yang Xiong, above, in his *Tai Xuan*, the Great Mystery, developed the *Si Xiang* (the Four Emblems) in some detail. The *Yao De* and *Yao Wei* (the Changing Line Characteristics and Positions) were picked up by both schools.

By the second and third centuries CE, Daoism had divided into its two main branches, religious and philosophical. Each, separately, was to play a major part in the next Yixue era. The first group had begun to take its form long before, in the

third century BCE. Its members were known as the adepts, the *Fang Shi*, or the Masters of Prescriptions. This term would also translate well as Medicine Men, except that women were involved as well. This tradition was also rooted in the ancient shamanic traditions of China, with the *Wan Nian Zhi* (or *Ling Zhi*) and the *Wan Nian Hama* medicines. The *Yinyang Jia* was incorporated as well. Zou Yan was credited as the father of Daoist alchemy, even though this alchemy is not known to have been practiced prior to 133 BCE. Naturally, Laozi and Zhuangzi were among the immortal founders. This tradition was largely secretive, esoteric and underground, but it would surface now and then. A few times Fang Shi came out to make expeditions, on a sovereign's behalf, to search for the *Ling Zhi* on some distant island. This treasure was the magic herb which makes one immortal. They never bothered to inform their patrons that the *Ling Zhi* could be found in half of the places where cows had been, growing right out of the pies. This tactic backfired now and then, in the Qin dynasty especially, when a number of Fang Shi were executed. They would also surface occasionally to make a mark on *Yi* studies, notably by Wei Boyang (fl. 142-167) with the *Zhouyi Cantonqi*, and Yu Fan (164-233) with the *Yushi yi hou* and *Yushi yi han*. Generally, the confusing terminology they used in their practices, especially that of alchemy, was obscure for the usual five reasons: mystique cultivated for the sake of business; keeping the uninitiated amateurs away; keeping the uninitiated amateurs from the risk of serious psychosis; having to invent terms for processes for which they had no ready-made words; and lastly, the reasonable fear of persecution. The objectives were ultimately the same as those of its cousin and partial descendant, western Alchemy: turning lead into gold, or one's own leadenness into sunlight. However, the quest for immortality, taken literally, was much stronger in China, even after the exoteric misperceptions had been peeled away. With a few exceptions, the Fang Shi would largely stay hidden, at least until their teachings found a prominent place in Yixue lore through their exposure by Chen Tuan (906-981) and their subsequent impact on the thought of Shao Yong and Zhou Dunyi in the Song dynasty. In general, the trend of this school of thought may be considered a continuation of the *Xiang Shu Xue*, with more Daoist overtones.

Members of the second branch, philosophical Daoism, combined with the *Guwen Jia*, or Old Text School of Confucianism, to form the *Xuanxue Jia*, the School of the Mystery Learning. The blend of the two components was roughly half and half: Kongfuzi was seen as a sage who was at least on a par with Laozi and Zhuangzi. This school has been known by other names. *Qing Tan Jia*, or the Pure Conversation School, was current at the time. It is best known in the West as Neo-Daoism. In the Song dynasty it was called the **Yi Li Jia**, or the Meaning and Principle School, and this is by far the most informative name as it contrasts well with the *Xiang Shu Jia*, the Image and Number School, and reflects the diametric and dialectical opposition of the two approaches. Where the *Xiang Shu* school was structural, the *Yi Li* school was oriented to function.

Two major factors contributed to the rise of the *Yi Li Jia*. The Han dynasty had disintegrated with the beginning of the Period of Disunity (which lasted until the Sui and Tang dynasties). Confucianism had not been able to hold the empire

together, and Kongfuzi himself had been restored to a humble mortality since the *Guwen Xue*. There was far less favored status for scholars at imperial courts. The kind of thinking of the *Yi Li Jia* did not require this massive social superstructure. Philosophical Daoism had provided a new, more natural, and less formal looking glass with which to examine the classics. And second, the overly-elaborated speculations of the *Xiang Shu Jia*, found in the *Weishu* (including the *Yiwei shu*) appeared to have run their course with more busyness than effect and credibility.

The leader of the *Yi Li* school, with specific regard to the *Yijing*, was Wang Bi (226-249). In his short twenty-four year life he wrote important commentaries on both Laozi's *Dao De Jing* and the *Yijing*, the latter called the *Zhouyi zhu* and the *Zhouyi lueli*. These two commentaries would later be expanded, with sub-commentaries, by Han Kangbo (d. c. 385) and Kong Yingda (574-648). These have been translated into English by Richard Lynn (see Bibliography). Wang Bi described his approach as *sao xiang*, sweeping out the images, referring to the clutter and extraneousness accumulated in centuries of interpretive fussing over the diagrams. He used the school's methodology of *ming li*, or name principles, also called *zheng ming*, or the rectification of names, in trying to move inward towards the core of the *Yi*, from the words on the surface, through the symbols of the middle layers, to the ideas at the center. Once the idea was gained, he claimed, the symbols and words were no longer necessary. To do this well required a clear understanding first of the word meanings and their etymologies, and then a clear understanding of the meanings of the symbols. Semantics, and carefully defined categories and concepts, were most important to this analysis. And so too was the elucidation of specific philosophical and moral points within a largely Confucian framework. But since Wang Bi's version of the classic was the *Yijing*, and not simply the *Zhouyi*, there was already a lot of clutter and extraneous stuff which he never thought to sweep out of the images. This was the first of his problems. The second was that there *were* structural dimensions in the *Zhouyi* which were important to the generation of its terminology, dimensions which the *Wings* had failed to point out, and dimensions which only the superficial words could point to. So when Wang Bi thought he had the idea, and therefore could dispense with the words and the symbols, he in fact missed the point and developed superficial ideas of his own instead. In all fairness, however, remember that his life was cut short and he had little time to mature as a philosopher.

The *Yi Li Jia* was to be the dominant force in Yixue until the Song dynasty. And most of the modern interpretations of the *Yijing* are founded upon analyses by its members. Two of the standard texts of today were written under this influence: Kong Yingda's *Zhouyi zhengyi* and the Tang dynasty's Li Dingzuo's *Zhouyi jijie*. Lu Deming (556-627) wrote the *Zhouyi yinyi* and the *Jingdian shiwen* and included Han (*Xiang Shu*) commentaries. The work of Li Dingzuo also includes some Han *Xiang Shu* commentaries.

Confucianism was almost dormant through the seven centuries from the end of the Han to the beginning of the Song. It began a slow comeback with Han Yu (768-824), who thought it best that the growing influence of Buddhism, as it was adapting to its new Chinese context, be resisted. Li Ao (d. 844) continued this

Confucian comeback, but he began to incorporate Buddhist ideas. The *Xuanxue*, *Yi Li* or Neo-Daoist school still held the stage, but like a janitor does between shows. Chen Tuan (907-960) began to bring (religious) Daoist ideas forward, largely in the form of three diagrams (*tu*) and the oral teachings which went with them. Two of these were number mandalas. The *He Tu*, or Yellow River Map, was little more than a magic square in a *jing tian* (well-field or tic-tac-toe) grid: all of the numbers added to fifteen. The *Luo Shu*, or Writing from the River Luo, was more complex, showing the numbers one through ten, as odd and even, permuted through the *Wu Xing* or Five Agents mandala. These two found their way to Shao Yong (1011-1077), igniting his love for numbers in patterns. But this love of numbers would take him into binary, rather than decimal, expressions of the two, four, eight, and sixty-four of the *Yijing*. His primary pattern was called the order of the Primal Heaven, *Xian Tian*, an expression which dates back at least to Chen Tuan and his particular Daoist school. Shao Yong would develop this into an unusually *non*-anthropocentric cosmology, and then append to this, through number associations, a human ethic. His patterns are discussed and graphed in Dimensions.

The third of the diagrams, called the *Wujitu*, or the Diagram of the Ultimate No-thing-ness, was a map-ladder to the higher realms of existence in a pattern of ten spheres (see Dimensions, Fig. 39). *Wu*, or No-thing, had been used by Daoists since Laozi to describe the highest stateless state (i.e. *ecstasy*, derived from out-of-stasis). The spheres, from the bottom, were a) *Xuan pin zhi men*; the gate of the mysterious feminine, b) *Lian jing hua qi*; *lian qi hua shen*: refining essence, transforming to vital force; refining vital force, transforming to spirit, c) *Wu qi chao yuan*: the five forces (the agents animated) rising above the source. This is a modified *wu xing* mandala, earth center, fire NW, water NE, wood SW & metal SE, and an unexplained circle at S for the source, d) *Chu kan tian li*; taking from *Kan*, adding to *Li*, in a proto-*Taijitu* of three concentric circles alternating half-black and half-white, and e) *Xu*, void. This map found its way to Zhou Dunyi (1017-1073) who re-labeled the spheres within a new diagram called the *Taijitu* (see Dimensions, Fig. 40), reading again from the bottom thus: a) *Wan wu hua sheng*; evolving life of the myriad beings, b) (on the left of the sphere) *Qian dao cheng nan*, (on the right) *Kun dao cheng nu*; *Qian*'s way completes the male, *Kun*'s way completes the female, c) the same as c above, d) (on the left) *Yang dong*, (right) *Yin jing*; *Yang* in motion, *Yin* at rest, and e) *Wu ji er tai ji*: the ultimate nothing-ness and yet the supreme ultimate. The similarities of these two diagrams to the Qabalah's Tree of Life are glaring or striking enough to suggest an historical connection, *from* China towards the West, and the most likely candidates for this transmission, knowing their inclinations, would be the Sufis, who traveled the world from China to Spain and advised to "seek wisdom, even in China." This is an hypothesis which I have not seen discussed anywhere, but several routes of transmission existed. The Arabs had brought paper technology from China in the 8th century. Chinese alchemy made its way in Arab hands through the Middle East to Europe a few centuries later. Colonies of Jews had settled in China by the 9th century. Our communication with China did not begin with Marco Polo.

Chickens first came from Vietnam. But the Tree of Life, not drawn in its present form until 1652, would have adapted itself to the verbal descriptions found in the *much* older *Sefer Yetzirah*, the Book of Formation (est. 3rd to 6th cent. CE), rather than adopting Song metaphysical speculation. Zhou Dunyi also developed a similar approach to this map-ladder: from the top down, it described the order of creation, from the bottom up, it described an ethical path or a path of personal evolution. Unlike Shao Yong, Zhou Dunyi used the *Wu Xing* more than the Ba Gua. The *Liang Yi*, or the Two Powers, were primary in both.

The philosophies of Shao Yong, who wrote the *Huangji jingshi shu*, or the Supreme Principles Governing the World, and Zhou Dunyi, who wrote the *Taijitu shuo*, or an Explanation of the Diagram of the Supreme Ultimate, and *Tongshu*, or Penetrating the Book (of Changes), marked the beginning of the Song dynasty school known as *Dao Xue Jia*, or the School of the Study of the Dao, or better known today as Neo-Confucianism. This school actually had three major trends. The first was structural, the *Xiang Shu* trend discussed above, which was never made a great deal more elaborate than it had been. This would form the skeletal structure of much of Song dynasty thought, although very often this formality would be explicitly de-emphasized. The second continued the *Yi Li* trend, the term coined by Song scholars for the emphasis on meaning and principle, words which ultimately referred to ethics. This was well exemplified in the thoughts of Cheng Yi (1033-1107) who wrote the *Yichuan Yizhuan*, and his older brother Cheng Hao (1032-1085). Ouyang Xiu (1007-1072) started a little earlier, writing the *Yi dongzi wen*, and was the first to call Confucian authorship of the *Wings* into question.

This new *Yi Li* trend was marked by its own eclectic blend of Confucianism, philosophical Daoism, religious Daoism (as it was processed by Shao Yong and Zhou Dunyi), the *Yijing* (Yixue) tradition, and Buddhism. Eclecticism (*Za Jia*) had a long tradition of its own, a good example being Wang Chong (27-100 CE), and another, much later, Wang Yangming (1472-1529). *Yi Li* was the most critical of Buddhism, which, in its Chinese evolution into Mahayana, had come a long way *in flight from* the Buddha's original teachings, the best example being the Buddha's explicit doctrine of *Anatta*, the non-existence of souls, being somehow turned into the transmigration of the soul. This was, in a way, parallel to the departure of Christianity from the teachings of Jesus under the neurotic guidance of Paul, only in China hearts and minds would remain fairly open and religious wars be unheard of. *Chan* Buddhism (a Chinese pronunciation of the Pali word *jhana* or Sanskrit *dhyana*, meditative absorption, *Zen* in Japan) combined with philosophical Daoism and was divested of much metaphysical nonsense in the process. This was a little more palatable. The *Yijing* held an important place in the *Yi Li* repertoire, but not as the center of attention, and not as a self-contained system. Further, the philosophy embedded in the *Wings* was placed at the same level of importance as the text of the *Zhouyi*. The *Yijing* was used more as book of illustrations of Life's many principles, or as an aid to the explanation of ideas from other sources.

The third trend was one of synthesis of the first two. This began with Zhang Zai (1020-1077), who wrote the *Zhengmeng* and *Yishou*, but it became most influential in the Southern Song with the work of Zhu Xi (1130-1200), the Great Synthesizer, who wrote the *Zhouyi benyi*, the *Yixue Qimeng*, and preserved some of Shao Yong's work in his *Song Yuan Xucan*. Once again, the *Yijing* itself, though it held a very important place in the repertoire, was merely one tool: it was not fundamental to the overall structure of thought. This synthetic trend would be dominant through most of the Southern Song and Ming dynasties. The *Yixue Qimeng* may also have been the source of the method currently used to divine using Yarrow stalks, the method which has "probability problems." (A translation by Joseph Adler is available, see Bibliography). Although this method is not inconsistent with descriptions given in *Wing* and *Han* texts, there is no way to be certain that the older method of stalk divination is faithfully preserved here.

The 17th century, or the late Ming dynasty (1368-1643), marked yet another reversal of emphasis, which would continue throughout the Qing (1644-1911). This was a reaction to the homogenization of synthesis and to the threat of the individual learnings and teachings being lost in a general soup. This was a period of study of the individual classics, each according to its own merits. Because this meant a return to the texts of the Han dynasty and earlier, wherever possible, this trend was called the *Hanxue*, or the Han Learning. Even the works of Wang Bi and the *Xuanxue* or proto-*Yi Li* scholars, were considered too modern for this study. The *Songxue*, or the Song scholarship, was not of much help in this effort. The *Hanxue Jia* tried to get as close as possible to the original masters, prior to the influence of Buddhism and the Daoists who came after Laozi and Zhuangzi. This effort was comparable to that of the Han *Guwen Jia*, or the Old Text School, except that the convoluted writings of the *Yiwei shu*, or the Han's *Yi* Apocrypha, were resurrected in the process, much as Wang Bi had incorporated the *Wings* without question into his study of the *Yi*. While the effort was made to organize *Yixue* into its historical streams, and to separate the original from the commentary, there was an enormously greater amount of data written in and available from the Han Dynasty. This proved to be something of a distraction, although it had its merits. There was still the inclination to view the *Yijing* in terms of Han ideas because there were so many Han ideas at hand. What this distracted the *Hanxue* scholars from was the need to separate the *Zhouyi* from the commentary in the *Wings*. And so the *Hanxue Jia*, while doing much to strip the *Yi* of post-Han perspectives, did not succeed nearly as well in stripping the *Yi* of its Confucian influence, or that of the *Yinyang Jia* and its tributaries, which included the *Wu Xing*, the calendars, and other extraneous dimensions.

The *Hanxue* effort is noted for its cataloguing and organization of the great mass of material available on the *Yi*, volumes still extant which numbered in the thousands. In the Kangxi period (1662-1722) this was to culminate, in 1715, in the publication of an official, Imperial Edition of the *Yijing*, making use of the best available sources, together with a body of important appended material. This effort was led by Li Guangdi (1642-1718) and the text is the *Zhouyi zhezong*. This is "received text" used here in the present translation.

Finally, in a note of both historical and academic interest, the oft-told story of Leibnitz needs some clarification. Wolfgang Wilhelm von Leibnitz (1656-1730) was the German philosopher and mathematician who invented differential and integral calculus. During a period of correspondence with one Father Joachim Bouvet, a Jesuit missionary in China, which lasted from 1697-1702, Leibnitz was sent copies of the *Yijing* and the binary *Xian Tian* work of Shao Yong because they appeared to contain information of mathematical interest. Many of today's English language editions claim (or leave implied) that this led to Leibnitz's "discovery" of binary numbers. This was not the case. Leibnitz had published his *De Progressione Dyadica* in 1679, thirty years earlier. This was an independent discovery, and it had the further advantage of the use of the number zero, a tool which Shao Yong lacked. In fact, while Shao Yong demonstrated a facility for complex mathematical calculations in his methods of divination, it is likely that he derived his binary or *Xian Tian* sequence of the Hexagrams using simple graphics which required no particular mathematical knowledge or skill. What the famous correspondence accomplished was the renewal of Leibnitz's interest in the binary system, and the publication of *Explication de l'Arithmetique Binaire*, in 1703, in which Shao Yong, and China's *Zhouyi* authors, were given credit for discovering the basis of the binary system.

A Yijing Chronology, by Dynasty

- * Dates prior to the 8th century BCE use the *Bamboo Annals*, 281 CE, as a benchmark. The reliability of this system of dating has not been established.
- * Underlined numbers locate historical references found in the *Zhouyi*.
- * Abbreviations (Han dynasty onward): XS: Xiang Shu trend; YL: Yi Li trend.
- * Family names in Chinese are written first, titles are written second.

27th >1994 The Legendary Period

27th cent: Fu Xi, the legendary first sovereign, who (like Thoth, Hermes & Odin elsewhere) created or discovered a magical alphabet in the Ba Gua.

1994>1523 The Xia Culture (The Still Unverified Xia Dynasty)

20th cent: Wang Hai (34.5, 56.6), an early legendary pioneer in animal (cattle) husbandry who lost his success, his cattle, and perhaps his life, in the state of Yi, through the overconfidence or heedlessness brought by success. A pun on the word *Yi*, meaning changes and easy (i.e. sometimes too easy).

1523>1027 Shang (Yin) Dynasty

- c.1523: Cheng Tang, Tang the Successful (49.T), the founding sovereign of the Shang, who was perceived by the Zhou founders as wresting the Mandate of Heaven from a sovereign (Jie Gui, last of the Xia) who, through acts of tyranny, forfeited the right to rule.
- c. 1400: The capital is moved to Yin (near Anyang). Divination is known to be in regular use in the Shang palace and dynasty since the discovery of more than a hundred thousand Oracle or Dragon Bones and shells.
- r. 1229-1171: Wu Ding, aka Gao Zong (63.3, 64.4), the Illustrious Ancestor, subdued the northern, barbarian Gui Fang (Devil's Region) tribe in 1196 and symbolized the need for competence and enduring persistence.
- r.1096-1059: Di Yi (11.5, 54.5), a loved and respected sovereign who gave his sister (daughter ?) in marriage to a lesser Zhou noble (Ji Chang, aka Wen Wang?). The bride dressed humbly for the wedding to accord with her new and lower station, symbolizing patience with growth.
- r. 1059-1127: Zhou Xin, aka Di Xin (36.6), a tyrant who lost the Mandate of Heaven, and so brought about the end of the Shang dynasty.
- c. 1038: Ji Zi (36.5), a Chinese parallel to Shakespeare's Hamlet, an aristocrat who tattooed his body and feigned madness to avoid service and survive the dark era. Later, it is said, he would not serve the house of Zhou either.
- 1081-1032: Ji Chang, aka Xi Bo, Earl of the West in the tribal state of Zhou in the Wei river region and later, Wen Wang. A political prisoner for two or three years c. 1048. The father of the Zhou dynasty, given his title posthumously by his son, Wu Wang.
- c. 1048: The *Gua Ci* is said to have been first written down by Wen Wang while imprisoned at Youli. There is reason neither to accept nor deny this claim of authorship.

1027>771 Early Zhou (Western Zhou)

- r. 1027-1025: Ji Fa, Wu Wang (49.T), the eldest son of Wen Wang, defeated Zhou Xin at Muye in 1027 and became the first Zhou sovereign.
- c. 1027: Kang Hou, aka Kangshou Feng (35.0) a younger brother of Ji Fa, and the first to receive a fief (in Kang). The archer lord, or powerful prince, who seems to symbolize an open economy and liberty.
- r. 1025-1020: Ji Dan, aka Zhou Gong, the Duke of Zhou, who reigned as regent for his nephew Cheng. By tradition, the author of the *Yao Ci*.
- r. 1020-983: Cheng Wang (The Complete Sovereign), the heir to Wu Wang and the second sovereign of the Zhou.
- c. 10th cent: Early layers of the *Shu Jing*, the Book of Documents or History, refer to divination by shell (seven methods) and milfoil (two methods), chapters II, V, & IX.
- c. 9th cent: Early layers of the *Shi Jing*, the Book of Odes or Songs, I.5, refer to divination by shell and milfoil.
- 776: Accounts of a solar eclipse provide the first certain reference date in Chinese history.
- 771: The *Gua Ci* and *Yao Ci* are by this time edited into approximately their present form and content. This may have been done before 800.

770>476 Chun Qiu, Spring and Autumn (Eastern Zhou)

- 672: Date of *Zuozhuan* passage quoting from the *Zhouyi* in divinatory use.
- 602: Date of *Zuozhuan* passage quoting from the *Zhouyi* in philosophical use.
- 563: Lady Mu Jiang, first discusses Si De, the four qualities and connects them with *Yuan, Heng, Li & Zhen*.
- 551-479: Kongfuzi (Confucius)
- 6th cent.: The Iron Age begins
- c. 500: The *Shi Jing*, or Book of Odes, is compiled and edited.
- c. 481: The *Chun Qiu*, or Spring and Autumn Annals, is compiled, giving a brief chronicle of twelve dukes of the state of Lu, from 722 to 481.

475>221 Warring States (Eastern Zhou)

- The *Lunyu*, The Analects of Kongfuzi, two questionable references to the *Yi* at VII.16 & XIII.22, in some versions only.
- fl. 4th cent: Zuo Qiuming, *Zuozhuan*, poss. *Guoyu*
- c. 350: *Zuozhuan* (Zuo's commentary), chronicles the Spring and Autumn Period, citing 16 examples of divination with the *Zhouyi*, using the term *Zhi Gua* to reference changing lines. See Shchutskii, p.191.
- c. 350: *Guoyu* (Discourse on the States), records important conversations of the Spring and Autumn by state. Quotes portions of the *Zhouyi*. Introduces the terms *Yin* and *Yang* as a polarity.
- fl. 4th cent: Shi Zi, quotes *Zhouyi*
- 315-235: Xun Zi, quotes *Zhouyi*
- 3rd cent: The **Yinyang Jia** or Yin-Yang school begins.
- 305-240: Zou Yan combines the Yin and Yang tradition with the *Wu Xing* or 5 Agents tradition, both of which date from the Spring and Autumn period.

c. 3rd to c. 2nd centuries: The *Shi Yi* or Ten *Wings* take final form, and incorporate some materials from as early as the 6th century, certainly the 5th and 4th. The *Tuan Zhuan*, the 1st & 2nd *Wings*; the *Xiang Zhuan*, the 3rd & 4th *Wings*; and the remaining *Wings*: 5, 6, 7, 8, 9 & 10. These introduce Yin and Yang to the *Yi* (primarily as Rou and Gang), but not the Wu Xing or 5 Agents.

d. 289: Xun Xu

d. 235: Lu Buwei, *Lushi Chun Qiu*, Wu Xing

221>207 Qin Dynasty

r. 221-207: Qin Shihuang ends the Warring States period. Cultural and geographic unification, standardization of measures, linguistic reform, feudalism abolished.

Legalists gain influence, esp. Li Si, prime minister.

221-187: Fu Sheng, *cai yi*, divination by natural phenomena, esp. disasters

213: The Burning of the Books, and cultural purges. Private learning and teaching banned. Private libraries seized and burned, but sparing many agricultural, husbandry, medicine and divination texts.

213-168: Jia Yi, *Xin Shu*, helped to bring Confucian and Yinyang schools closer together, broke trail for Dong Zhongshu

fl. 200: Lu Jia, *Xin yu*

202-143: Tian He, version of *Zhouyi*

206 BCE to 24 CE: Western Han

179-104: Dong Zhongshu, *Chun Qiu Fanlu*, combined Confucianism with Yinyang Jia, proto-Xiang Shu and Jinwen (New Text) school. Instrumental in making Confucianism the orthodox state philosophy.

r. 179-157: Wen Di, a Han emperor in the Confucian model

179-122: Liu An, work on *Huainanzi*, YL

168: Mawangdui manuscripts entombed

167-87: Dongfang Shuo, *Ling qi jing*

165: Bamboo text buried in a Fuyang tomb

2nd cent: The **Xiang Shu Jia** or Image and Number school begins, aka Xiang Shu Zhi Xue, the learning of Image and Number, aka Jin Wen Jia, the New Text school, a branch of Confucianism grounded in Yinyang ideology but adding Tai Yi, Si Xiang and Ba Gua. The first entries of the *Yiweishu*, or Western Han Apocrypha. Dominant through the 1st cent. CE

156-74: Kong Anguo, a Confucian who resisted the Yinyang influence, along with Mao Heng and son Mao Chang (2nd cent.) and Wang Huang (1st cent.), and so proto-Guwen.

fl. 150: Han Ying, *Han shi Waizhuan*, XS, YL

2nd cent: Ding Kong, XS

2nd cent: Ding Guan, YL

2nd cent: Ding Kuan, yinyang jia, *cai yi*, XS, YL

2nd cent: Xun Zi, XS

145-86: Sima Qian, *Shi ji*, Guwen

140-90: Cai Jingjun, Gua Bian

140-80: Jing Fang (the elder), may have written *Jing Fang Yizhuan*, but see 76-37 below.

r.140-87: Wu Di, Han ruler who, at the behest of Dong Zhongshu, instituted Confucianism (as an umbrella for related schools) as orthodoxy. Ended revival in the Han of feudalism by instituting the Examination System, allowing peasants with ability and merit to rise to power and influence.

136: Confucianism is made the official school. The *Yi* and other works are canonized (given the suffix *-jing*, Classic)

c. 120: *Huainanzi* compiled, various authors

1st. cent.: *Li Ji*, the Book of Rites written by Dai Sheng. Refers to *Zhouyi*.

1st cent.: *Zhou Li* compiled (record of Zhou rites). Refers to San Yi, the 3 Yi's.

90-40: Meng Xi, gua qi, yinyang jia, Guwen version of *Zhouyi*, XS

76-37: Jing Fang, *Jingshi yi zhuan*, *Yi za zhan tiaoli fa*, *Yi zhangchu*, ba gong, gua qi, yinyang jia, XS

79-8: Liu Xiang, collator of books in Han Imperial library, father of Liu Xin

fl. 70-10: Jiao Yangshou (Jiao Gan), *Jiaoshi yi lin*, gua bian, yinyang jia, XS

1st cent: The **Guwen Jia** or Old Text school begins, progenitors of Xuanxue.

53 BCE -18 CE: Yang Xiong, *Taixuan jing*, Guwen

50 BCE -10 CE: Fei Zhi, poss. Guwen version of *Zhouyi*, XS

46 BCE -23 CE: Liu Xin, catalogued Imperial Library, Guwen.

1st cent: Gao Xiang

1st cent: Shi Chou, Guwen version of *Zhouyi*, YL

1st cent: Liang Qiuhe, Guwen version of *Zhouyi*, YL

1st cent: Wang Huang, Guwen

1st cent: Xiang Shu. XS

1st cent: Zheng Shi. XS

Han era: (West or East) no dates: Chao Shi, Cui Jing, Huan Tan, Zi Xia. Poss. all XS

25>220 Eastern Han

fl. 25: Chen Yuan, Guwen

27-100: Wang Chong, Guwen, began introduction of philosophical Daoism. An Eclectic (Za Jia) who also used Yin-Yang.

1st cent: Zheng Zhong, Guwen

78-139: Zhang Heng, XS

79-166: Ma Rong, *Ma Wang Yi yi*, *Yi zhuan*, Guwen, XS

55-149: Xu Shen, *Shuowen Jiezi* (121 CE) a dictionary of the Chinese language, arranged around 540 radicals or basic characters. This would be reduced to 214 radicals in 1644.

105: Cai Lun invents paper, the lasting alternative to silk and bamboo.

127-200: Zheng Xuan, *Yizan & Yilun*, *Zhouyi Zheng zhu*, Yiwei commentator, Guwen, mentions *Lianshan* and *Guizang*, XS

128-190: Xun Shuang, rising and falling lines, Guwen

fl. 142-167: Wei Boyang, *Zhouyi cantongqi*, Daoist XS

164-233: Yu Fan, *Yu shi yi hou*, *Yu shi yi yan*, *Yi tu tiaobian*, Daoist XS These last two Daoists are part of a largely underground stream known as **Fang Shi**, the Masters of Prescription, or Adepts, which began as an offshoot of the Yinyang Jia, incorporated

Laozi and Zhuangzi, and began practicing alchemy by 133 BCE (but see Gua 50). This would become very influential in the Song, beginning with Chen Tuan (906-989), see. 175-248: In this period, the *Yijing* is engraved at least twice on stone tablets, first in 175-183 by Cai Yong, poss. based on text of Liang Qiuhe, W. Han.

176-208: Lu Ji, *Yi shu*, *Lu shi Zhouyi shu*

192-232: Cao Zhi

fl. 192: Song Zhang, *Yi zhu*

195-256: Wang Su, *Yi zhu*

208-255: Guan Lu

3rd cent.: Guan Lang (Ziming), *Dongji zhenjing*, *Dongji cantongqi*, *Guan shi Yi zhuan*

3rd cent: Dong Yu, *Yi zhangju*

3rd cent: Yao Xin, *Yizhu*

220>280 The Three Kingdoms

The **Yi Li Jia** or Meaning and Principle school begins. This is a Song dynasty term for what is first called the Xuanxue, the Learning of the Mysteries; aka Qing Tan, Pure Conversation; aka Neo-Daoism. Strong influence of philosophical Daoism but also Confucian. This will dominate *Yi* scholarship until the early Song dynasty.

221-300: Xiang Xiu, *Yi yi*, YL

226-249: Wang Bi, *Zhouyi zhu* & *Zhouyi lueli*, YL

?-312: Guo Xiang, comments on *Yijing*, Laozi & Zhuangzi, YL

c. 250- c. 330: Ge Hong, Daoist

262-303: Lu Yun, YL

265>420 Jin Dynasties

276-324: Guo Pu, *Yi dong lin*

281: The *Bamboo Annals* are entombed, latest basis for ancient historical dates

fl. 317-322: Gan Bao, *Yi jie*

d. c. 385: Han Kangbo, comments on the *Xi Ci Zhuan*, *Xu Gua*, *Za Gua*, *Shuo Gua*.

Generally follows Wang Bi. YL

4th cent: Xu Miao, *Yi yin zhu*

4th cent: Wang Yi, *Yi zhu*

386>589 Northern & Southern Dynasties

398-445: Fan Ye, *Hou Han shu*, bibliography of Han sources

420-477: Yuan Can, YL

421-502: Fu Manrong, YL

5th cent: Liu Huan, *Qian Kun yi*, *Xici shu*

457-508: Yan Zhizhi, YL

474-546: Taishi Shuming, YL

b. 507: Bu Shang, *Zi Xia Yi zhuan*

6th cent: Wei Yuansong, *Yuan bao jing zhuan*

551-591: Yan Zhitui (Yan Jiaxun), YL

556-627: Lu Deming, *Zhouyi yinyi*, *Jingdian shiwen* (Glosses and Han commentaries)

574-648: Kong Yingda, *Zhouyi zhengyi*, closely follows Wang Bi. One of today's standard *Yi* texts. YL

579-648: Fang Xuanling, *Jin shu*

580-643: Wei Zheng, *Sui shu*

581>618 Sui Dynasty

584-617: Wang Tong, a lone Confucian voice in a Neo-Daoist context.

618>907 Tang Dynasty

Tang era: Xing Shou

Tang era: Guo Jing, *Zhouyi ju zheng*

fl 758: Li Dingzuo, *Zhouyi jijie* (includes a collection of 35 Han commentators). One of today's standard *Yi* texts. YL

fl. 8th cent: Qu Tan Xi Da, *Kaiyuan Zhanjing*

768-824: Han Yu, a Confucian beginning the comeback. Resistant to the influence of Buddhism.

d. 844: Li Ao, a Confucian continuing the comeback, incorporating aspects of Buddhism

d. 905: Lu Xisheng, *Yi zhuan*

903-989: Chen Bo, *Ma Yi Dao Zhe zhengyi xinfa*

907>960 The Five Dynasties

906-989: Chen Tuan, *Wujitu. Luo Shu & He Tu*, The Writing from the River Luo (described verbally in the *Xi Ci Zhuan*) and The Yellow River Map. Transmitted Xian Tian Tu to Chong Fang (d. 1014). Daoist XS

d. 1014 Chong Fang, source for Shao Yong (through Mu Xiu and Li Zhicai) and Zhou Dunyi (through Li Gai, Xu Jian, Fang Echang and Liu Mu). XS

916>1125 Liao Dynasty (Tartar)

960>1127 Northern Song Dynasty

c. 960: The **Dao Xue Jia** begins, the School of Study of the Dao, but better known as Neo-Confucianism. Also incorporated Buddhist ideas.

993-1059: Hu Yuan, *Zhouyi kou yi*

11th cent.: Xu Fu. XS

d. 1045: Li Zhicai, Shao Yong's teacher. Daoist XS

1007-1072: Ouyang Xiu, *Yi tongzhi wen*. The first to call Confucian authorship of the *Wings* into question. YL

1009-1066: Su Xun, discusses crack-making, see Shchutskii, p. 232.

1011-1064: Liu Mu, *Yishu Gouyin Tu*, Zhou Dunyi's teacher. Daoist XS

1011-1077: Shao Yong, *Huangji jingshi shu, Meihua Yi shu XS*

1017-1073: Zhou Dunyi, *Taijitu shuo, Tongshu*. XS + YL

1019-1086: Sima Guang, *Qian xu, (Gouchu) Yi shuo, Tai xuan jing ji ju*

1020-1077: Zhang Zai, *Zhengmeng, Yishou*. XS + YL

1032-1085: Cheng Hao, YL, and his brother, next:

1033-1107: Cheng Yi, *Yichuan Yizhuan*. YL

- 1036-1101: Su Shi, a poet. *Su shi Yi zhuan*, *Dong Bo Yi jie*. See Shchutskii, pp. 214 & 229. Thought the classics should be grasped by intent and an understanding of the whole. YL
- 1047-1113: Ouyang Fei, XS
- 1057-1134: Shao Bowen, *Yixue bian huo*
- 1062-1126: Chen Guan, *Liao zhai Yi shuo*
- 1072-1138: Zhu Zhen, *Han shang Yi zhuan*, *Gua Tu*, *Cong shuo*. A classical scholar who traced line of Xian Tian Tu transmission from Chen Tuan to Shao Yong and Zhou Dunyi.
- fl. 1074-1158: Li Guang, *Du Yi xiang shuo*
- 1088-1154: Zheng Gangzhong, *Zhouyi kuiyu*
- 1091-1187: Guo Yong, *Guoshi chuan jia Yi shuo*. XS
- 1100-1178: Li Heng, *Zhouyi Yi hai zuoyao*

1115>1234 Jin Dynasty (Tartar)

- 1123-1195: Cheng Dachang, *Yi yuan*

1127>1279 Southern Song Dynasty

- 1127-1206: Yang Wanli, *Cheng Zhai Yi zhuan*
- 1130-1200: Zhu Xi, *Zhouyi benyi*, *Yixue qimeng*, *Zhouyi Canton qi kaoyi*. Preserves some of Shao Yong's work in *Song Yuan Xucan*, ch. 10. Argued Taiji and Wuji as complements. Called the Great Synthesizer. XS +YL
- 1137-1181: Lu Zuqian, *Gu Zhouyi*, *Zhouyi Xici jingyi*, *Gu yi congshu*, *Yi shuo*, *Zhouyi yin xun*.
- 1139-1192: Lu Jiuyuan (Lu Xiangshan), Xinxue school
- 1140-1226: Yang Jian, *Ji Yi*, *Yang shi Yi zhuan*. YL
- fl. 1142: Lin Yi, *Zhou Yijing juan ji jie*
- 1148-1236: Cai Yuan, *Yi xiang Yi yan*
- 1166-1234: Li Xinchuan, *Binzi xue Yi bian*
- fl. 1162: Li Shi, *Fang Zhou jing shuo*
- d. 1208: Xiang Anshi, *Zhouyi wan ci*
- fl. 1165: Zhang Xingcheng, *Huang ji jing she*
- 1167-1230: Cai Chen, *Jingshi Zhiyao*. XS
- 1178-1237: Wei Liaoweng, *Zhouyi yao yi*
- fl. 1181: Guo Yong, *Guoshi chuan jia Yi shuo*
- 1189-1256: Zhao Yifu, *Yi tong*
- fl. 1198: Li Guo, *Xue Yi cong jian*, *Xi Xi Yi shuo*
- 1209-1281: Xu Heng, *Du Yi siyan*
- 1223-1296: Wang Yinglin, *Zheng shi Zhouyi*
- 1249-1333: Wu Cheng, *Yi zuan yan*, *Yi zuan wai yi*. YL
- 13th cent: Ding Yidong, *Da yan suoyin*, *Yi xiang yi*
- 1258-1314: Yu Yan, *Zhouyi Cantonqi Fahui*, *Yi ji shuo*, *Du Yi ju yao*. Alchemical Daoist XS
- 1271-1368: Ma Duanlin, *Wen Xian tongkao*

1280>1367 Yuan Dynasty (Mongol)

1319-1369: Zhao Fang, *Zhouyi wenquan*

1368>1643 Ming Dynasty

1370-1418: Hu Guang, *Zhouyi zhuan da chuan*

fl. 1378: Ye Ziqi, *Tai xuan benzhi*

1416-1508: Wang Shu, *Wan Yi yi jian*

1434-1484: Hu Juren, *Yi xiang chao*

1472-1529: Wang Yangming, aka Wang Shouren, *Da Xue Wen*. Eclectic

1478-1541: Cui Xian, *Du Yi yu yan*

1493-1549: Yang Jue, *Zhouyi bian lu*

fl. 1517: Lin Xiyuan, *Yijing cun yi*

1518-1593: Li Shizhen, *Bencao gangmu*

1525-1604: Lai Zhide, *Yijing Lai zhu tujie*, *Bagua fen ye tu*, *Zhouyi ji ju*, *Yijing Jizhu*. XS

fl. 1531: Wang Wenlu, *Zhouyi Can Tong*

1537-1600: Pan Shizao, *Tu Yi shu*

1558-1639: Hao Jing, *Yi ling*

1561-1626: Gao Panlong

1579-1634: Chen Rengxi, imperial academician

1585-1646: Huang Daozhou, *Yi xiang zheng*, *Sanyi dong ji*

1585-1675: Sun Qifeng, *Du Yi da zhi*

17th cent: The **Hanxue Jia** begins, the School of Han Learning. This begins a period of classical scholarship, seeking to isolate Han-and-earlier studies from later influences, especially from Songxue, the Song learning. They did not succeed well in separating the *Zhouyi* from the Yinyang Jia, Shi Yi and Xiang Shu Jia. Jinwen (New Text) regained prominence over Guwen.

1603-1699: Diao Bao, *Yizhuo*

fl. 1604: Wei Jun, *Yi yi gu xiang tong*

1609-1665: Fu Yijian, *Yijing tongzhu*

1610-1695: Huang Zongxi, *Yixue xiang shu lun*. With brother Zongyan (below) questioned the antiquity of the *Luo Shu & He Tu*. Hanxue

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- 1656-1738: Wang Xinjing, *Feng Chuan Yi shuo*
- 1659-1733: Li Gong, *Zhouyi zhuan zhu*. Hanxue
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- fl. 1670: Zhang Lie, *Du Yi ri chao*
- 1670-1744: Ren Qiyun, *Zhouyi xixin*
- 1671-1741: Hui Shiji, *Yi shuo*, father of Hui Dong. Hanxue
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- 1681-1760: Wang Youpu, *Yi yi shu lin*
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1930's The Modernist tradition begins in China

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Appendix One: Lessons for the Scholars

Appendix Two: Humor in the Zhouyi

Bibliography and Acknowledgements

Indexes and Keys

Appendix 1, Lessons for the Scholars

The following stories and parables, most borrowed from western traditions, all have something to teach the modern student and *Yixue* scholar. The modern academic traditions and fads are no more immune to the problems and fallacies described here than were the Han Dynasty *Yiweishu* trends.

The Blind Men and the Elephant

by John Godfrey Saxe (1816-1887)

It was six men of Indostan, to learning much inclined,
Who went to see the elephant (though all of them were blind)
That each by observation might satisfy his mind.

The First approached the elephant, and happening to fall
Against his broad and sturdy side, at once began to bawl:
"God bless me! but the elephant is nothing but a wall!"

The second, feeling of the tusk, cried "Ho! what have we here
So very round and smooth and sharp? To me 'tis mighty clear:
This wonder of an elephant is very like a spear!"

The Third approached the animal, and, happening to take
The squirming trunk within his hands, thus boldly up and spake:
"I see," quoth he, "the elephant is very like a snake!"

The Fourth reached out his eager hand and felt about the knee:
"What most this wondrous beast is like is mighty plain," quoth he;
"'Tis clear enough the elephant is very like a tree!"

The Fifth, who chanced to touch the ear, said "E'en the blindest man
Can tell what this resembles most, deny the fact who can,
This marvel of an elephant is very like a fan!"

The Sixth no sooner had begun about the beast to grope
Than, seizing on the swinging tail that fell within his scope,
"I see," quoth he, "the elephant is very like a rope!"

And so these men of Indostan disputed loud and long,
Each in his own opinion exceeding stiff and strong,
Though each of them was partly right, and all were in the wrong!

So, oft in theologic wars the disputants, I ween,
Rail on in utter ignorance of what each other mean,
And prate about an elephant not one of them has seen!

The Emperor's New Clothes

Hans Christian Andersen

(public domain version, translator is uncredited)

Many years ago there was an Emperor who was so excessively fond of new clothes that he spent all his money in dress. He did not trouble himself in the least about his soldiers; nor did he care to go either to the theatre or the chase, except for the opportunities then afforded him for displaying his new clothes. He had a different suit for each hour of the day; and as of any other king or emperor, one is accustomed to say, "he is sitting in council," it was always said of him, "The Emperor is sitting in his wardrobe."

Time passed merrily in the large town which was his capital; strangers arrived every day at the court. One day, two rogues, calling themselves weavers, made their appearance. They gave out that they knew how to weave stuffs of the most beautiful colors and elaborate patterns, the clothes manufactured from which should have the wonderful property of remaining invisible to everyone who was unfit for the office he held, or who was extraordinarily simple in character.

"These must, indeed, be splendid clothes!" thought the Emperor. "Had I such a suit, I might at once find out what men in my realms are unfit for their office, and also be able to distinguish the wise from the foolish! This stuff must be woven for me immediately." And he caused large sums of money to be given to both the weavers in order that they might begin their work directly.

So the two pretended weavers set up two looms, and affected to work very busily, though in reality they did nothing at all. They asked for the most delicate silk and the purest gold thread; put both into their own knapsacks; and then continued their pretended work at the empty looms until late at night.

"I should like to know how the weavers are getting on with my cloth," said the Emperor to himself, after some little time had elapsed; he was, however, rather embarrassed, when he remembered that a simpleton, or one unfit for his office, would be unable to see the manufacture. To be sure, he thought he had nothing to risk in his own person; but yet, he would prefer sending somebody else, to bring him intelligence about the weavers, and their work, before he troubled himself in the affair. All the people throughout the city had heard of the wonderful property the cloth was to possess; and all were anxious to learn how wise, or how ignorant, their neighbors might prove to be.

"I will send my faithful old minister to the weavers," said the Emperor at last, after some deliberation, "he will be best able to see how the cloth looks; for he is a man of sense, and no one can be more suitable for his office than he is."

So the faithful old minister went into the hall, where the knaves were working with all their might, at their empty looms. "What can be the meaning of this?" thought the old man, opening his eyes very wide. "I cannot discover the least bit of thread on the looms." However, he did not express his thoughts aloud.

The impostors requested him very courteously to be so good as to come nearer their looms; and then asked him whether the design pleased him, and

whether the colors were not very beautiful; at the same time pointing to the empty frames. The poor old minister looked and looked, he could not discover anything on the looms, for a very good reason, viz: there was nothing there. "What!" thought he again. "Is it possible that I am a simpleton? I have never thought so myself; and no one must know it now if I am so. Can it be, that I am unfit for my office? No, that must not be said either. I will never confess that I could not see the stuff."

"Well, Sir Minister!" said one of the knaves, still pretending to work. "You do not say whether the stuff pleases you."

"Oh, it is excellent!" replied the old minister, looking at the loom through his spectacles. "This pattern, and the colors, yes, I will tell the Emperor without delay, how very beautiful I think them."

"We shall be much obliged to you," said the impostors, and then they named the different colors and described the pattern of the pretended stuff. The old minister listened attentively to their words, in order that he might repeat them to the Emperor; and then the knaves asked for more silk and gold, saying that it was necessary to complete what they had begun. However, they put all that was given them into their knapsacks; and continued to work with as much apparent diligence as before at their empty looms.

The Emperor now sent another officer of his court to see how the men were getting on, and to ascertain whether the cloth would soon be ready. It was just the same with this gentleman as with the minister; he surveyed the looms on all sides, but could see nothing at all but the empty frames.

"Does not the stuff appear as beautiful to you, as it did to my lord the minister?" asked the impostors of the Emperor's second ambassador; at the same time making the same gestures as before, and talking of the design and colors which were not there.

"I certainly am not stupid!" thought the messenger. "It must be, that I am not fit for my good, profitable office! That is very odd; however, no one shall know anything about it." And accordingly he praised the stuff he could not see, and declared that he was delighted with both colors and patterns. "Indeed, please your Imperial Majesty," said he to his sovereign when he returned, "the cloth which the weavers are preparing is extraordinarily magnificent."

The whole city was talking of the splendid cloth which the Emperor had ordered to be woven at his own expense.

And now the Emperor himself wished to see the costly manufacture, while it was still in the loom. Accompanied by a select number of officers of the court, among whom were the two honest men who had already admired the cloth, he went to the crafty impostors, who, as soon as they were aware of the Emperor's approach, went on working more diligently than ever; although they still did not pass a single thread through the looms.

"Is not the work absolutely magnificent?" said the two officers of the crown, already mentioned. "If your Majesty will only be pleased to look at it! What a splendid design! What glorious colors!" and at the same time they pointed

to the empty frames; for they imagined that everyone else could see this exquisite piece of workmanship.

"How is this?" said the Emperor to himself. "I can see nothing! This is indeed a terrible affair! Am I a simpleton, or am I unfit to be an Emperor? That would be the worst thing that could happen--Oh! the cloth is charming," said he, aloud. "It has my complete approbation." And he smiled most graciously, and looked closely at the empty looms; for on no account would he say that he could not see what two of the officers of his court had praised so much. All his retinue now strained their eyes, hoping to discover something on the looms, but they could see no more than the others; nevertheless, they all exclaimed, "Oh, how beautiful!" and advised his majesty to have some new clothes made from this splendid material, for the approaching procession.

"Magnificent! Charming! Excellent!" resounded on all sides; and everyone was uncommonly gay. The Emperor shared in the general satisfaction; and presented the impostors with the riband of an order of knighthood, to be worn in their button-holes, and the title of "Gentlemen Weavers."

The rogues sat up the whole of the night before the day on which the procession was to take place, and had sixteen lights burning, so that everyone might see how anxious they were to finish the Emperor's new suit. They pretended to roll the cloth off the looms; cut the air with their scissors; and sewed with needles without any thread in them. "See!" cried they, at last. "The Emperor's new clothes are ready!"

And now the Emperor, with all the *grandees* of his court, came to the weavers; and the rogues raised their arms, as if in the act of holding something up, saying, "Here are your Majesty's trousers! Here is the scarf! Here is the mantle! The whole suit is as light as a cobweb; one might fancy one has nothing at all on, when dressed in it; that, however, is the great virtue of this delicate cloth."

"Yes indeed!" said all the courtiers, although not one of them could see anything of this exquisite manufacture.

"If your Imperial Majesty will be graciously pleased to take off your clothes, we will fit on the new suit, in front of the looking glass."

The Emperor was accordingly undressed, and the rogues pretended to array him in his new suit; the Emperor turning round, from side to side, before the looking glass.

"How splendid his Majesty looks in his new clothes, and how well they fit!" everyone cried out. "What a design! What colors! These are indeed royal robes!"

"The canopy which is to be borne over your Majesty, in the procession, is waiting," announced the chief master of the ceremonies.

"I am quite ready," answered the Emperor. "Do my new clothes fit well?" asked he, turning himself round again before the looking glass, in order that he might appear to be examining his handsome suit.

The lords of the bedchamber, who were to carry his Majesty's train felt about on the ground, as if they were lifting up the ends of the mantle; and

pretended to be carrying something; for they would by no means betray anything like simplicity, or unfitness for their office.

So now the Emperor walked under his high canopy in the midst of the procession, through the streets of his capital; and all the people standing by, and those at the windows, cried out, "Oh! How beautiful are our Emperor's new clothes! What a magnificent train there is to the mantle; and how gracefully the scarf hangs!" in short, no one would allow that he could not see these much-admired clothes; because, in doing so, he would have declared himself either a simpleton or unfit for his office. Certainly, none of the Emperor's various suits, had ever made so great an impression, as these invisible ones.

"But the Emperor has nothing at all on!" said a little child.

"Listen to the voice of innocence!" exclaimed his father; and what the child had said was whispered from one to another.

"But he has nothing at all on!" at last cried out all the people. The Emperor was vexed, for he knew that the people were right; but he thought the procession must go on now! And the lords of the bedchamber took greater pains than ever, to appear holding up a train, although, in reality, there was no train to hold.

Body Ritual Among the Nacirema

by Horace Miner. *American Anthropologist* LVIII (1956), 503-7

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One of the best examples of the extreme degree to which a culture may be dominated by ritualized, magical treatments of illness is that of the Nacirema, here described by Miner. The Nacirema focus considerable attention upon the body, which is thought to be utterly fulsome to the eye and naturally liable to infirmity. The result of this belief is an elaborate household shrine complex of charms, magic, potions and holy ablutions which are intended to prevent physical debility. Should the household shrine prove inadequate, medical specialists such as "holy mouth men" and "listeners" may be consulted. Miner's discussion of the shock treatments which are accepted and regularly employed in the *latipso* ceremony confirms the native's surpassing faith in what, by modern standards, must be deemed supernatural, even abhorrent, techniques. The presence of a ritual torture theme in Nacirema therapy lends the author to suggest the possibility of sado-masochistic personality structure. Despite the sundry magical elements in the Nacirema approach to physical ills, it would be a mistake to assume these people are "magic-ridden." It is principally in the area of sickness and death, where science and rationalism have yet to provide assurance, that the Nacirema turn to the supernatural; in their mundane affairs magic and ritual are less important.

The anthropologist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt

to suspect that they must be present in some as yet undescribed tribe. This point has, in fact, been described with respect to clan organization by Murdock. In this light the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

Professor Linton first brought the ritual of the Nacerima to the attention of anthropologists twenty years ago, but the culture of these people is still very poorly understood. They are a North American group living in the territory between the Canadian Cree, the Yaqui and Tarahumare of Mexico, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east. According to Nacerima mythology, their nation was originated by a culture hero, Notgnihsaw, who is otherwise known for two great feats of strength- the throwing of a piece of Wampum across the river Pa-To-Mac and the chopping down of a cherry tree in which the Spirit of Truth resided.

Nacerima culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of the powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual centers it possesses. Most houses are of wattle and daub construction, but the shrine rooms of the more wealthy are lined with stone. Powerful families imitate the rich by applying pottery plaques to their shrine walls.

While each family has at least one such shrine, the rituals associated with it are not family ceremonies but are private and secret. The rites are normally only discussed with children, and then only during the period when they are being initiated into these mysteries. I was able, however, to establish sufficient rapport with the natives to examine these shrines and to have the rituals described to me.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in an ancient and secret language. This

writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm.

The charm is not disposed of after it has served its purpose, but is placed in the charm-box of the household shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshipper.

Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ablation. The holy waters are secured from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

In the hierarchy of magical practitioners, and below the medicine men in prestige, are specialists whose designation is best translated "holy mouth men." The Nacerima have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablation of the mouth for children which is supposed to improve their moral fiber.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augurs, awls, probes and prods. The use of these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the client's mouth and, using the above-mentioned tools, enlarges any holes which decay might have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-men year after year, despite the fact that their teeth continue to decay.

It is hoped that, when a thorough study of the Nacerima is made, there will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of the holy-mouth-men, as he jabs an awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by men. This part of the rite involves scraping and lacerating the surface of the face with a sharp instrument. Special women's rites are performed only four times during each lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists.

The medicine man have an imposing temple, or *latipso*, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the thaumaturge but a permanent group of vestal maidens who move sedately about the temple chambers in distinctive costumes and headdress.

The *latipso* ceremonies are so harsh that it is phenomenal that a fair proportion of the really sick natives who enter the temple ever recover. Small children whose indoctrination is still incomplete have been known to resist attempts to take them to the temple because "that is where you go to die." Despite this fact, sick adults are not only willing but eager to undergo the protracted ritual purification, if they can afford to do so. No matter how ill the supplicant or how grave the emergency, the guardians of many temples will not admit a client if he cannot give a rich gift to the custodian. Even after one has gained admission and survived the ceremonies, the guardians will not permit the neophyte to leave until he makes still another gift.

The supplicant entering the temple is first stripped of all his or her clothes. In everyday life the Nacerima avoids exposure of his body and its natural functions. Bathing and excretory acts are performed only in the secrecy of the household shrine, where they are ritualized as part of the body-rites. Psychological shock results from the fact that the body secrecy is suddenly lost upon entry into the *lapsito*. A man, whose own wife has never seen him in the excretory act, suddenly finds himself naked and assisted by a vestal maiden while he performs his natural functions into a sacred vessel. This sort of ceremonial treatment is necessitated by the fact that the excreta are used by a diviner to ascertain the course and nature of the client's sickness. Female clients, on the other hand, find their bodies are subjected to the scrutiny, manipulation, and prodding of the medicine men.

Few supplicants in the temple are well enough to do anything but lie on their hard beds. The daily ceremonies, like the rites of the holy-mouth-men, involve discomfort and torture. With ritual precision the vestal maidens awaken their miserable charges each dawn and roll them about on their beds of pain while performing ablutions, in the formal movements of which the maidens are highly

trained. At other times they insert magic wands into the supplicant's mouth or force him to eat substances which are supposed to be healing. From time to time the medicine men come to their clients and jab magically treated needles into their flesh. The fact that these temple ceremonies may not cure, and may even kill the neophyte in no way decreases the people's faith in the medicine man.

There remains another kind of practitioner, known as a "listener." This witch doctor has the power to exorcise the devils that lodge in the heads of the people who have been bewitched. The Nacerima believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body rituals. The countermagic of the witch doctor is unusual in its lack of ritual. The patient simply tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacerima in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth.

In conclusion, mention must be made of certain practices which have their base in native aesthetics but which depend upon the pervasive aversion to the natural body and its functions. There are ritual fasts to make fat people thin and ceremonial feasts to make thin people fat. Still other rites are used to make women's breasts larger if they are small, and smaller if they are large. General dissatisfaction with breast shape is symbolized by the fact that the ideal form is virtually outside the range of human variation. A few women afflicted with almost inhuman hypermammary development are so idolized that they make a handsome living going from village to village and permitting the natives to stare at them for a fee.

Reference has already been made to the fact that excretory functions are routinized and relegated to secrecy. Natural reproductive functions are similarly distorted. Intercourse is taboo as a topic and scheduled as an act. Efforts are made to avoid pregnancy by the use of magical materials or by limiting intercourse to certain phases of the moon. Conception is actually infrequent. When pregnant, women dress so as to hide their condition. Parturition takes place in secret, without friends or relatives to assist, and the majority of women do not nurse their infants.

Our review of the ritual life of the Nacerima has certainly shown them to be a magic-ridden people. It is hard to imagine how they have managed to exist so long under the burdens they have imposed upon themselves. But even such exotic customs as these take on real meaning when they are reviewed with the insight provided by Malinowski when he wrote:

Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the cruelty and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization.

The Daoist Farmer

Adapted from the Huainanzi, circa 139 BCE

A farmer named Sei Weng owned a beautiful mare which was praised far and wide. One day this wonderful horse disappeared. The people of his village offered sympathy to Sei Weng for his great misfortune. Sei Weng said simply, "What makes you think this is bad?"

A few days later the lost mare returned, followed by a whole herd of wild horses, led by a beautiful wild stallion. The village congratulated Sei Weng for his great good fortune. He said, "What makes you think this is good?"

Some time later, Sei Weng's only son, while riding the stallion, fell off and broke his leg. The village people once again expressed their sympathy at Sei Weng's misfortune. Sei Weng again said, "What makes you think this is bad?"

Soon after, a war broke out and all the young men of the village except Sei Weng's lame son were drafted and sent into a horrible battle. The village people were amazed as Sei Weng's good luck. But Sei Weng only replied, "What makes you think this is good?"

Appendix 2: Humor in the Zhouyi

In 1997, when I first proposed writing an article with this title, I wondered what ideas others had already happened upon and so I posted an inquiry on several newsgroups in search of some favorite examples. I was a little shocked to learn that, while many long-time readers had had several humorous coincidences and encounters with the *Yijing*, very few saw any intentional humor buried in the text itself. A few, particularly those belonging to Modernist or twitching captives school, were quite openly hostile to the idea.

Indeed, very few systems of thought or belief have acknowledged humor as a special state of mind and made an honored place for it in their doctrines. Only three of the world's "religions" come to mind: Daoism, Zen and Sufism. All three of these seem to be deeply concerned with the resolution of paradox, of which spontaneous laughter is often the consequence. Elsewhere, humor seems to be more of a threat than a promise. When Abraham was called to test his faith in YHVH he was asked to sacrifice his son Isaac as proof. Care to guess what the name Isaac meant when the story was written? Laughter. The coexistence of belief (or dedication) and humor is often the most difficult paradox of all to resolve. Just ask anyone who has followed their love of the lighthearted lore of Zen into a Zen monastery - this can be a bitter, cold shock, at least until you can get the Roshi alone.

Humor was making its way into Greek art and literature by the 5th century BCE and it was fully at home there by the time of Aristophanes. But humor had appeared long before this, on cave walls and in Egyptian hieroglyphics. It cannot be that people did not laugh yet. As to the China of the Early Zhou, it may be argued that the serious matters faced by the royal court could not permit such foolishness, especially where there were questions of war and such. But doesn't this call to mind the royal courts of old Europe, where the court jester or fool had the ability to make the king laugh at just the right moment? And how many lives might this have saved? There would of course have been serious constraints on the *Zhouyi* authors - it would not be at all wise to offend or insult the king or his court. The authors, even in jest, were not pure fools - wherever such seeds were to be planted, there would need to be a little ambiguity, a lot of subtlety, some back doors to escape through and plenty of "plausible deniability." Otherwise the work would face censorship whenever a king took offence. As such, it is always very easy to see the serious side of even the funniest *Zhouyi* line.

I need to call upon my personal experience with the humor of shamans in their more "primitive" versions of the societal role of counselor or mental health worker. These people have cracked me up too often to ignore this. This proves nothing, but it prepares me to accept humor as a deliberately applied treatment, or a therapy. The Sufis have mastered this as well, and use it with a kind of surgical precision to treat human ignorance (of the divine) as a disease. The understanding of laughter as medicine has even gained a wide acceptance in professional circles and claims of its effectiveness is backed up by a statistically significant number of

statistical studies. Humor will usually involve being jerked suddenly out of our previous state of mind (more on this shortly). In anxiety or neurosis, it is the "thing which we do not understand" which is obscured by our life within these mindsets, expectations or frames of reference as mental confines. In subjects for divination, the "thing that I am just not seeing" will often demand nothing more than a new mindset, expectation or frame of reference. This is humor's home turf.

Before you say something that might offend another person, it is always a good idea to first walk a mile in their shoes. That way, if they take offence to what you say, you are already a mile away. Plus you have their shoes.

Most humor, whether rude and crude or refined and witty, seems to have two key ingredients: 1) a buildup of something that might be called an emotional charge, which is released suddenly into nowhere; and 2) the juxtaposition of two frames of reference which are worlds apart, with the humoree's attention being jerked suddenly from one to the other.

The source of the emotional charge that humor makes use of is often something much less than noble: aggression, apprehension, fear, xenophobia, racism, sexism, revulsion at deformity, negative or anti-sympathy, and so on. The use of laughter, of course, goes way back in primitive society in its use as a corrective social force, as a precursor to shame. You don't see much of this malice in the *Yi*, but it may be that the frequency of malice in humor in general is the source of so much reluctance to perceive humor as a device used by the *Zhouyi* authors. In contrast, the emotional charge here, as it is in the teaching stories of Daoism, Zen and Sufism, seems to use more of the reader's hope, expectation and anticipation, and to rely heavily on the respect and reverence that the tradition is accorded. The current theories of humor, of which Arthur Koestler is the best known author, suggest that the process of humor involves emotion and intellect traveling a while down the same track or line of reasoning. The intellect is then made to jump suddenly and unexpectedly onto a different track, leaving emotion, with its greater inertia or slower response to change, derailed with nowhere to go and nothing to do but go Blooey.

The frames of reference, lines of reasoning or tracks to jump can come from any two worlds which are unrelated and have their own sets of internal logic, assumptions and rules. The two can be literary vs literal (walk a mile in their shoes), one meaning vs another meaning (take my wife, please), general vs specific (that was no lady, that was my wife), mental vs physical, specialized vs common, sacred vs secular, trivial vs exalted, conscious vs automatic, part vs whole, mental vs material, and so on. The simplest form, the pun, plays on the homonym or polysemy, the assignment of two different meanings to the same word or sound. The *Yi* seems to have much of this - the polysemous nature of the Chinese language would, I suspect, make this play irresistible. Much of this, of course, would be lost to us, lost on us, and even lost on the later Chinese scholars. Some we can infer, like plays on *Yi* as Change, Easy and an ancient place name. And some seem to carry between Chinese and English because they are the same puns in both languages and both cultures.

But the notion of cultural differences brings up a much bigger problem. As Koestler says, "Humor thrives only in its native climate, embedded in its native logic; when one does not know what to expect, one cannot be cheated of one's expectations." In other words, if one of the two juxtaposed frames of reference is missing (or hard to reach, or poorly understood) in the cultural repertoire of the hearer, both sides of the joke are lost. You could see how the mere existence of cultural differences could be used to avoid looking for humor altogether. Even the Chinese people do not exactly live in the *Zhouyi*'s native climate. But look at this statement closer: only in its native climate. This is oversimplified and there is a much broader spectrum here. In its narrowest sense this points to the difficulty of a native of rural Minnesota in "getting" a New Yorker's urban humor. A little broader might be the difficulty that an American television viewer has in laughing at a BBC comedy special. Then there is my own most embarrassing difficulty with understanding sophisticated puns in Swahili. But there is also a sense in which "native climate" can refer to the broader realms of human experience, and I have already made my prejudices known regarding this issue - that technology and complex cultural advances aside, we still have a great deal in common with the Early Zhou Chinese as human beings living in human societies with more than a hundred millenia as a single species in common. And in conjunction with this, an argument can be made that the *Zhouyi* authors were keeping their famously keen cognitive abilities alert to the existence of human universals. Assuming that they were looking for common problems, this is what they wanted to write about. With this possibility, we should not be too quick to assume that any or all *Zhouyi* humor would necessarily be lost to our cultural differences.

It has been my admittedly unreachable objective to discover the intended meanings of the *Zhouyi* authors. I have made no apologies or excuses for this, and I will openly disagree with anyone who claims that this should not even be attempted simply because it is doomed to failure. As a working hypothesis, and not a theory in need of a proof, the value of the idea can be judged by its conclusions as well as by its premises. And one of these conclusions is that the hypothesis might be able to solve several long-standing and otherwise intractable problems of interpretation. An inability to even look for humor may have left a number of lines completely misunderstood and thus badly translated for all these many centuries. I am, of course, too close to the task to be the judge of this, and so I submit the following for your edification and amusement.

Below are several examples of what I consider to be intended humor, but somewhat buried by the *Zhouyi* authors in what I have termed "layers of vertical ambiguity". It has gradually become my opinion that humorous devices such as these, particularly irony, used to illustrate a situational ethics, and caricature or parody, using images depicting people "unclear on the concept", may be characteristic of as much as a tenth of the *Zhouyi* text. Irony and parody are the two most common forms, but there are others, some specific to the nature of the *Zhouyi* itself, which will be discussed as they come up. All this is in addition to the use of a still more frequent "simple light-heartedness." Even if some of these nominations fall to more serious scrutiny I hope that enough survive to at least

open a discussion on the topic, to which there seems to be a lot of resistance from both believer and scholarly types. Two translations are given for each line, one of the popular versions and my own. Admittedly mine puts a little spin on the line translation to help to bring out the subtle ideas, but a look at the Matrix translation and the Glossary will show that I have still not ventured very far at all from a strictly literal translation.

01.4

- * Leaping about on the brink of a chasm. He is not at fault. (Blofeld)
- * Somehow to dance across the deep. With no mistakes.

This one is more of an example of simple lightheartedness than humor, and it has a good reason for being so. It is generally assumed that the subject is still the young dragon, finally ready to make that all-important rite of passage, the big transition from aerodynamic theory to true flight, wherein the insubstantial wind must be grabbed, used for support and climbed upon. (Wind is from the *hui gua* or upper Trigram in the *zhi gua* or resultant hexagram). Well, you may be a young dragon, but standing there on the edge of that cliff for the first time, your mighty knuckles are still really white. Just take hold of the wind - yeah, right. While the very Gravity of the situation must be fully appreciated, it is also the thing that will kill you. And so it is important to learn to "lighten up", giving up all but the most necessary baggage. Lightening up could be just the key, just the thing to do against gravity. I think the line is similar in implication to this quote from David Lloyd George: "Don't be afraid to take a big step if one is indicated. One cannot cross a chasm in two small jumps." [Btw: this is translating Yue4, with its feather radical, as a shamanic feather dance, a rite of passage from one world to another]. But here is an example where vertical ambiguity is necessary. At the same time, another querent might be ready to hear exactly the opposite: "Look down. This is a serious jump. Rethink this whole thing. Life or death. Nothing funny here."

The authors, at least from my perspective, appear light-hearted and playful much of the time. They loved to look at things and problems in novel ways, and they loved to have fun with words and expressions. But I want to concentrate here on lines which bear more of the structural properties of humor.

05.6

- * The topmost line, divided, shows its subject entered into the cavern. But there are three guests coming, without being urged, to his help. If he receive them respectfully, there will be good fortune in the end. (Legge)
- * Entering into a pit. With no invitations extended to visitors, three people arrive. To attend to them will end in good fortune.

The authors use the term Xue2 (pit, hole, cave) in several places the same way we do, as (also) a predicament, or an emotional state, or the dumps of despair, and as a pun. The general idea of the Gua is to maximize the meantime, to get ready for less humdrum experience to arrive, and to get worthy of its arrival. The

opportunity to have cleaned up one's pit, one's dump, has now passed and now here come the guests. One can still salvage some dignity here by showing respect.

10.6

* The sixth line, undivided, tells us to look at the whole course that is trodden, and examine the presage which that gives. If it be complete and without failure, there will be great good fortune. (Legge)

* Studying the footsteps, examining the omens. (If) these come full circle, supreme good fortune.

You have just finished treading on the tiger's tail. If you are still alive, this can be taken as the primary measure of success. Ghosts do not leave footprints. If your footprints do not lead all the way back to where you now stand, you must have had bad luck somewhere. The omen is that you have already succeeded. The natives of Fiji have a tongue in cheek peasant omen interpretation: if you are walking through a coconut grove and a coconut lands on your head, this is an omen that you had very bad luck.

13.5

* Men bound in fellowship first weep and lament, but afterwards they laugh. After great struggles they succeed in meeting. b) That is, they are victorious. (Wilhelm)

* Fellowship with others begins with wailing (and) weeping. But then follows with laughter. Mighty armies can entertain each other. 13.5x Praising each others abilities.

I hope the translation explained this one. There are other levels to meet on, and the battlefields have better uses. The wordplay relies on the broad range of meanings for Yu4 (7625), meet with, encounter, receive, entertain, engage, etc. to show that there are other options in real life as well. Here is a fairly rare instance where the *Wing* authors of the *Xiao Xiang* "got it" as well.

15.1

* The first line, divided, shows us the superior man who adds humility to humility. Even the great stream may be crossed with this, and there will be good fortune. (Legge)

* Authentic modesty in the noble young one (is) useful (in) crossing great streams. Promising.

This line illustrates the simple, straightforward application of incongruity, a device used many times in the *Zhouyi*. The *Gua Ming* of *Qian1*, at least when it is glossed as Modesty (instead of Hamster Crunching) is fraught with a number of connotations which are inconsistent with the ideas being set forth here. Modesty can carry implications of false humility and self-effacement, or connote a toady or a sycophant. The *Zhouyi* uses this device to dismantle these illusions. The very

idea that modesty can be applied to the achievement of great and ambitious ends (and later, that modesty can even be used to set an army in motion) sets up a kind of tension which is broken only with the understanding that something closer to Honesty, Authenticity or Maturity is being portrayed here.

27.6

- * The source of nourishment. Awareness of danger brings good fortune. It furthers one to cross the great water. (Wilhelm)
- * (At) the source of the appetites. Brutal (but) promising. Worthwhile to cross the great stream.

For me this one calls up the image of two missionaries sitting in a big old cannibal cookpot. But in any event, this far across the great water, the tables can turn and predator can quickly become prey. The food chain is actually a nutrient cycle. The corresponding line in the *zhi gua* is the one beyond hope of returning, which was repeated in the west as Napoleon's winter march on Moscow.

28.1

- * The first line, divided, shows one placing mats of the white mao grass under things set on the ground. There will be no error. (Legge)
- * (For) cushions, using white thatch grass. Make no mistakes.

This is an example of irony. While precaution is called for here, and this behavior shows what is ordinarily admired as a civilized, aesthetic sense, what is needed here and now is a heads-up brand of caution. Elsewhere else in the Gua texts the roof is about to come down. These little woven white place mats are seriously misplaced. The *Zhouyi* will frequently trap someone who has moved on to the *Yao Ci* texts but has already lost sight of the theme of the Gua as a whole.

43.5

- * In dealing with weeds, firm resolution is necessary. Walking in the middle remains free of blame. b) The middle is not yet in the light. (Wilhelm)
- * Wild greens (on) dry land. Determined to uproot. To balance the behavior is not a mistake. 43.5x The center has not yet been honored.

This is irony again. Our dedicated gardener has too much force and not enough sense. Not only is he destroying salad greens as weeds, they are growing voluntarily on a hill, where no plowing or irrigation is necessary. Presumably he will then replace them with something more delicate, which needs more weeding, and will require that water be run uphill to meet its needs. This is not the world's first permaculturist here, and not the path of least resistance. The character is demonstrating the normally praiseworthy virtue of persistence, but without this being in balance (*Zhongli*) it is not a virtue yet.

44.3

* His haunches have been flayed and he walks tottering – trouble, but no great error! 44.3x His walking tottering implies being able to walk without being dragged. (Blofeld)

* A rump with no skin. One's progress (is) second-rate now. Brutal. (But) not a complete mistake. 44.3x Advancing (but) now not being dragged.

The Gua text was right: the woman was powerful. It was not at all useful to court that woman. Apparently little helmet-head has been demonstrating poor leadership skills for some time now. This represents one of the forms of humor specific to the *Yi*, preying upon the reader who has lost sight of the theme of the Hexagram as a whole, in this case Restraint. However, ropes, chains and other kinds of restraints may indeed have been involved. But he has learned his lesson, and now he is no longer bound, leashed or tethered. Maybe some sweet nurse

47.5

* His nose and feet are cut off. Oppression at the hands of the man with the purple knee bands. Joy comes softly. It furthers one to make offerings and libations. b) Thus one attains good fortune. (Wilhelm)

* Nose cut off, feet cut off. Oppressed by rouge-sashed (ministers). And then gradually finding relief. Worthwhile (and) productive to sacrifice (this) sacrifice. 47.5x To suffer happiness.

Our subject here is a noble or a sovereign (line 5) with the ability to make command decisions. But his life is being moved by forces outside his control because he is being so purely passive in all things. He has adopted the victim mentality. Maybe next time they bathe him they could use ice water. This is an example of parody, satire or caricature, and this device may be found in every line of this particular Hexagram. The Hexagram itself has being stuck in rut, a mindset, an expectation, or a frame of reference, as a good portion of its central theme. Given this, it is not surprising that the text attempts to get the reader outside looking in and laughing at the victim's approach to life.

50.3

* The third line, undivided, shows the caldron with the places of its ears changed. The progress of its subject is thus stopped. The fat flesh of the pheasant which is in the caldron will not be eaten. But the (genial) rain will come, and the grounds for repentance will disappear. There will be good fortune in the end. (Legge)

* The cauldron's ears (have been) altered, its function (is) impaired. The pheasant's rich meat is not eaten. A sudden rain (would) diminish regrets. In the end, an opportunity.

This is parody, satire or caricature again. This situation has been grossly mishandled and you can't get a grip. Here too is an example of common ideas crossing cultural boundaries and used as images, metaphors and finally puns in

both cultures. If the cauldron represents, let us say, your philosophy of life, it lacks practical application. The cauldron appears to have been redesigned either by artists or by art critics. The most you can do now is pray for rain to put out the fire, to salvage what's left of the fat, juicy pheasant. And rethink the relationship between form and function. The Gua theme concerns pragmatism, the application of reliable methods in the cultivation of merit and a superior culture. Empty ritual and show do violence to this objective.

53.4

* The wild goose gradually draws near the tree. Perhaps it will find a flat branch. No blame. Wilhelm says: "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." p. 207. (Wilhelm)

* The wild goose advances by degrees to the trees. Perchance to find that flat branch. No harm done.

A similar image appears in the *Shijing* at 1.10.8, with geese fighting for balance in a Jujube tree, so this image was apparently known to the culture as a whole and may have been proverbial. Geese, of course, have floppy webbed feet, not mighty talons able grab hold of anything but mud and water. The call here is for acceptance, patience and adaptability but the image is a caricature, or a Gary Larson cartoon. The goose, if he fails, can always waddle around on the hill, with a view almost as good as an eagle's.

57.6

* Crawling below the bed. He loses what is required for his traveling expenses. Persistence brings misfortune. (Blofeld) [In line two, a rabble of diviners and wizards are used]

* Subtleties happening under the bed. Losing some valuables (and) an axe. Constancy has (its) pitfalls.

This happened only recently, down in Line 2. Our subject has now been comforted, and laid all doubts to rest. His Wushi have assured him that this was only a couple of spooks trying to wear him down. But this time the "spooks" are really there, and run off with his money and his axe. The symptoms are the same, but the disorder is entirely different: different kind of spirits this time, spooking his stuff away. As *Xun4* doubled, this is the "thinking twice" Hexagram. Here of all places it is not wise to generalize from single instances and go back to sleep on your bed of complacency. Quick generalizations are most ill-suited to the shape-shifting world of the Gua *Xun*. Here again is a line of the type which plays with the tendency to lose sight of the subject matter of the Gua as a whole, or to not relate one line to what is happening in the others.

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Carol Anthony, *Love, An Inner Connection: Based on Principles Drawn from the I Ching and The Other Way: A Book of Experiences in Meditation Based on the I Ching*. These have little to do with the *Yi* – only scattered references. Two more pertinent books are listed in the bibliography above.
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Mary Clark, *I Ching*
Roy Collins, *The Fu Hsi I Ching*
Louis T. Culling, *The Pristine I Ching*
Sarah Dening, *The Everyday I Ching*
Cassandra Eason, *I Ching Divination for Today's Woman*
Angelika Hoefler, *I Ching: New Systems, Methods and Revelations*
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Willard Johnson, *I Ching, An Introduction to the Book of Changes*
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 Marysol Gonzalez Sterling, *I Ching and Transpersonal Psychology*
 Brandon Toropov, *I Ching for Beginners*
 Martin Treon, *The Tao of Onliness*
 Brian Walker, *The I Ching or Book of Changes*
 Wu Wei, *I Ching Wisdom*
 Ann Williams, *Images from the I Ching: Visual Meditations on the Book of
 Changes*
 Allie Woo, *I Ching: Ancient Wisdom for the New Age*
 David Allen Young, *Vision and Change*

These were not helpful in translating but may interest Xiang Shu students:

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Index Keys

Wai Guang Key: Scales of 3, 7, 10, 12, 16

Yijing: 2 Yao, 8 Ba Gua

- O** *Rou*, The Flexible, *Yin*
 0 000, *Kun*, Accepting, Earth
 7 111, *Qian*, Creating, Heaven
 3 011, *Xun*, Adaptation, Wind
 2 010, *Kan*, Exposure, Canyon
 6 110, *Dui*, Satisfaction, Lake
 1 001, *Gen*, Stillness, Mountain
 4 100, *Zhen*, Arousal, Thunder
 5 101, *Li*, Arising, Brightness
- I** *Gang*, The Firm, *Yang*
- #### **Yijing: 4 Xiang, 8 Gua**
- 55 101 100, *Feng*, Abundance
- R** *Mu*, Wood, *Shao Yang*
 59 010 011, *Huan*, Scattering
 49 101 110, *Ge*, Seasonal Change
- Y** *Huo*, Fire, *Tai Yang*
 04 010 001, *Meng*, Inexperience
 37 101 011, *Jia Ren*, Family Members
- W** *Shui*, Water, *Tai Yin*
 40 010 100, *Jie*, Release
 22 101 001, *Bi*, Adornment
- H** *Jin*, Metal, *Shao Yin*
 47 010 110, *Kun*, Exhaustion
- #### **Yijing: 16 Gua**
- 51 100 100, *Zhen*, Arousal
 17 100 110, *Sui*, Following
 42 100 011, *Yi*, Increasing
 27 100 001, *Yi*, Hungry Mouth
 54 110 100, *Gui Mei*, Sister's Mar.
 58 110 110, *Dui*, Satisfaction
 61 110 011, *Zhong Fu*, Truth Within
 41 110 001, *Sun*, Decreasing
 32 011 100, *Heng*, Continuity
 28 011 110, *Da Guo*, Great. Excess
 57 011 011, *Xun*, Adaptation
 18 011 001, *Gu*, Detoxifying
 62 001 100, *Xiao Guo*, Small. Excess
 31 001 110, *Xian*, Reciprocity
 53 001 011, *Jian*, Gradual Progress
 52 001 001, *Gen*, Stillness

Qabalah: Paths (Mothers & Simples)

Aleph; Binah to Chokmah; *Malkuth Mem*; Binah to Kether; *Binah Shin*; Chokmah to Kether; *Chokmah Beth*; Hod to Geburah; *Hod Gimel*; Tipareth to Binah; *Yesod Daleth*; Netzach to Chesed; *Netzach Kaph*; Chesed to Chokmah; *Chesed Phe*; Geburah to Binah; *Geburah Resh*; Tipareth to Chokmah; *Tipareth Tau*; Tipareth to Kether; *Kether*

Qabalah: Paths (Doubles)

He; Tipareth to Geburah
Vau; Malkuth to Netzach
Zain; Hod to Tipareth
Hheth; Yesod to Tipareth
Teth; Geburah to Chesed
Yod; Malkuth to Hod
Lamed; Netzach to Tipareth
Nun; Yesod to Hod
Samech; Tipareth to Chesed
Ayin; Malkuth to Yesod
Tzaddi; Hod to Netzach
Qoph; Yesod to Netzach

Qabalah: 4 Aspects of 4 Worlds

Atziluth of Atziluth
 Briah of Atziluth
 Yetzirah of Atziluth
 Assiah of Atziluth
 Atziluth of Briah
 Briah of Briah
 Yetzirah of Briah
 Assiah of Briah
 Atziluth of Yetzirah
 Briah of Yetzirah
 Yetzirah of Yetzirah
 Assiah of Yetzirah
 Atziluth of Assiah
 Briah of Assiah
 Yetzirah of Assiah
 Assiah of Assiah

Wai Guang Key: Scales of 3, 7, 10, 12, 16

Tarot: 3 Trumps, 7 Trumps

0	The Fool
12	The Hanged Man
20	Judgment
1	The Magician
2	The High Priestess
3	The Empress
10	The Wheel of Fortune
16	The Blasted Tower
19	The Sun
21	The Universe

Tarot: 12 Trumps

4	The Emperor
5	The Hierophant
6	The Lovers
7	The Chariot
8	Strength
9	The Hermit
11	Justice
13	Death
14	Temperance
15	The Devil
17	The Star
18	The Moon

Tarot: 16 Court Cards

King of Wands
Queen of Wands
Prince of Wands
Princess of Wands
King of Cups
Queen of Cups
Prince of Cups
Princess of Cups
King of Swords
Queen of Swords
Prince of Swords
Princess of Swords
King of Pentacles
Queen of Pentacles
Prince of Pentacles
Princess of Pentacles

Astrology: Planets

Gaia, Pluto	O
Neptune	0
Uranus	7
Mercury	3
Luna	2
Venus	6
Jupiter	1
Mars	4
Sol	5
Saturn	I

Astrology: 3 X 4, Signs, Houses

Cardinal Fire, Aries, 1st House	Yi: 55
Fixed Earth, Taurus, 2nd House	R
Mutable Air, Gemini, 3rd House	59
Cardinal Water, Cancer, 4th House	49
Fixed Fire, Leo, 5th House	Y
Mutable Earth, Virgo, 6th House	04
Cardinal Air, Libra, 7th House	37
Fixed Water, Scorpio, 8th House	W
Mutable Fire, Sagittarius, 9th House	40
Cardinal Earth, Capricorn, 10th Hse.	22
Fixed Air, Aquarius, 11th House	H
Mutable Water, Pisces, 12th House	47

Astrology: C.D. & Rising Signs

Aries Rising	Yi: 51
Sagittarius Rising	17
Leo Rising	42
Caput Draconis in Fire	27
Cancer Rising	54
Pisces Rising	58
Scorpio Rising	61
Caput Draconis in Water	41
Libra Rising	32
Gemini Rising	28
Aquarius Rising	57
Caput Draconis in Air	18
Capricorn Rising	62
Virgo Rising	31
Taurus Rising	53
Caput Draconis in Earth	52

Wai Guang Key: Scale of 40

Yijing: 10 Gua, Li and Zhen on top		Qabalah: Sephiroth in Atziluth	
16	000 100, <i>Yu</i> , Readiness		Kether in Atziluth
14	111 101, <i>Da You</i> , Big Domain		Chokmah in Atziluth
35	000 101, <i>Jin</i> , Expansion		Binah in Atziluth
56	001 101, <i>Lu</i> , The Wanderer		Chesed in Atziluth
21	100 101, <i>Shi He</i> , Biting Through		Geburah in Atziluth
30	101 101, <i>Li</i> , Arising		Tipareth in Atziluth
38	110 101, <i>Kui</i> , Estrangement		Netzach in Atziluth
50	011 101, <i>Ding</i> , The Cauldron		Hod in Atziluth
64	010 101, <i>Wei Ji</i> , Not Yet Complete		Yesod in Atziluth
34	111 100, <i>Da Zhuang</i> , Big & Strong		Malkuth in Atziluth
Yijing: 10 Gua, Kan and Dui on top		Qabalah: Sephiroth in Briah	
45	000 110, <i>Cui</i> , Collectedness		Kether in Briah
05	111 010, <i>Xu</i> , Anticipation		Chokmah in Briah
08	000 010, <i>Bi</i> , Belonging		Binah in Briah
39	001 010, <i>Jian</i> , Impasse		Chesed in Briah
03	100 010, <i>Zhun</i> , Rallying		Geburah in Briah
63	101 010, <i>Ji Ji</i> , Already Complete		Tipareth in Briah
60	110 010, <i>Jie</i> , Boundaries		Netzach in Briah
48	011 010, <i>Jing</i> , The Well		Hod in Briah
29	010 010, <i>Kan</i> , Exposure		Yesod in Briah
43	111 110, <i>Guai</i> , Decisiveness		Malkuth in Briah
Yijing: 10 Gua, Qian and Xun on top		Qabalah: Sephiroth in Yetzirah	
20	000 011, <i>Guan</i> , Perspective		Kether in Yetzirah
01	111 111, <i>Qian</i> , Creating		Chokmah in Yetzirah
12	000 111, <i>Pi</i> , Separating		Binah in Yetzirah
33	001 111, <i>Dun</i> , Distancing		Chesed in Yetzirah
25	100 111, <i>Wu Wang</i> , W/o Pretense		Geburah in Yetzirah
13	101 111, <i>Tong Ren</i> , Fellowship ...		Tipareth in Yetzirah
10	110 111, <i>Lu</i> , Respectful Conduct		Netzach in Yetzirah
44	011 111, <i>Gou</i> , Dissipation		Hod in Yetzirah
06	010 111, <i>Song</i> , Contention		Yesod in Yetzirah
09	111 011, <i>Xiao Chu</i> , R. Sm. Beasts		Malkuth in Yetzirah
Yijing: 10 Gua, Kun and Gen on top		Qabalah: Sephiroth in Assiah	
23	000 001, <i>Bo</i> , Decomposing		Kether in Assiah
11	111 000, <i>Tai</i> , Interplay		Chokmah in Assiah
02	000 000, <i>Kun</i> , Accepting		Binah in Assiah
15	001 000, <i>Qian</i> , Authenticity		Chesed in Assiah
24	100 000, <i>Fu</i> , Returning		Geburah in Assiah
36	101 000, <i>Ming Yi</i> , Bright. Obsc.		Tipareth in Assiah
19	110 000, <i>Lin</i> , Taking Charge		Netzach in Assiah
46	011 000, <i>Sheng</i> , Advancement		Hod in Assiah
07	010 000, <i>Shi</i> , The Militia		Yesod in Assiah
26	111 001, <i>Da Chu</i> , R. Gr. Beasts		Malkuth in Assiah

Wai Guang Key: Scale of 40

Tarot: 10 Wands	Astrology: Planets in Fire	Yi:
Ace of Wands	Saturn in Fire	16
Two of Wands	Uranus in Fire	14
Three of Wands	Neptune in Fire	35
Four of Wands	Jupiter in Fire	56
Five of Wands	Mars in Fire	21
Six of Wands	Sol in Fire	30
Seven of Wands	Venus in Fire	38
Eight of Wands	Mercury in Fire	50
Nine of Wands	Luna in Fire	64
Ten of Wands	Pluto in Fire	34
Tarot: 10 Cups	Astrology: Planets in Water	Yi:
Ace of Cups	Saturn in Water	45
Two of Cups	Uranus in Water	05
Three of Cups	Neptune in Water	08
Four of Cups	Jupiter in Water	39
Five of Cups	Mars in Water	03
Six of Cups	Sol in Water	63
Seven of Cups	Venus in Water	60
Eight of Cups	Mercury in Water	48
Nine of Cups	Luna in Water	29
Ten of Cups	Pluto in Water	43
Tarot: 10 Swords	Astrology: Planets in Air	Yi:
Ace of Swords	Saturn in Air	20
Two of Swords	Uranus in Air	01
Three of Swords	Neptune in Air	12
Four of Swords	Jupiter in Air	33
Five of Swords	Mars in Air	25
Six of Swords	Sol in Air	13
Seven of Swords	Venus in Air	10
Eight of Swords	Mercury in Air	44
Nine of Swords	Luna in Air	06
Ten of Swords	Pluto in Air	09
Tarot: 10 Pentacles	Astrology: Planets in Earth	Yi:
Ace of Pentacles	Saturn in Earth	23
Two of Pentacles	Uranus in Earth	11
Three of Pentacles	Neptune in Earth	02
Four of Pentacles	Jupiter in Earth	15
Five of Pentacles	Mars in Earth	24
Six of Pentacles	Sol in Earth	36
Seven of Pentacles	Venus in Earth	19
Eight of Pentacles	Mercury in Earth	46
Nine of Pentacles	Luna in Earth	07
Ten of Pentacles	Pluto in Earth	26

Wai Guang Key to the Hexagrams

Top Line: Qabalah Middle Line: Tarot Bottom Line: Astrology

Bold: Scale of 12 Italic: Scale of 16 Regular: Scale of 40

	0	1	2	3	4	5	6	7
Upper →								
Lower ↓	Earth	Earth	Water	Air	Fire	Fire	Water	Air
	Bn-As 3-P Nep-E	Kt-As A-P Sat-E	Bn-Br 3-C Nep-W	Kt-Yt A-S Sat-A	Kt-At A-W Sat-F	Bn-At 3-W Nep-F	Kt-Br A-C Sat-W	Bn-Yt 3-S Nep-A
	Cd-As 4-P Jup-E	<i>As/As</i> <i>Pss-P</i> CD-E	Cd-Br 4-C Jup-W	<i>Yt/As</i> <i>Pce-P</i> Tau-R	<i>At/As</i> <i>K-P</i> Cap-R	Cd-At 4-W Jup-F	<i>Br/As</i> <i>Q-P</i> Vir-R	Cd-Yt 4-S Jup-A
	Ys-As 9-P Lun-E	Mk:Hd Herm. 6 Hse	Ys-Br 9-C Lun-W	Hd:Tp Lovs. 3 Hse	Tp:Cd Temp. 9 Hse	Ys-At 9-W Lun-F	Ys:Nt Moon 12 Hse	Ys-Yt 9-S Lun-A
	Hd-As 8-P Mer-E	<i>As/Yt</i> <i>Pss-S</i> CD-E	Hd-Br 8-C Mer-W	<i>Yt/Yt</i> <i>Pce-S</i> Aqs-R	<i>At/Yt</i> <i>K-S</i> Lib-R	Hd-At 8-W Mer-F	<i>Br/Yt</i> <i>Q-S</i> Gem-R	Hd-Yt 8-S Mer-A
	Gb-As 5-P Mar-E	<i>As/At</i> <i>Pss-W</i> CD-F	Gb-Br 5-C Mar-W	<i>Yt/At</i> <i>Pce-W</i> Leo-R	<i>At/At</i> <i>K-W</i> Ars-R	Gb-At 5-W Mar-F	<i>Br-At</i> <i>Q-W</i> Sag-R	Gb-Yt 5-S Mar-A
	Tp-As 6-P Sol-E	Mk:Ys Dev. 10 Hse	Tp-Br 6-C Sol-W	Nt:Tp Just. 7 Hse	Tp:Gb Emp. 1 Hse	Tp-At 6-W Sol-F	Ys:Tp Char. 4 Hse	Tp-Yt 6-S Sol-A
	Nt-As 7-P Ven-E	<i>As/Br</i> <i>Pss-C</i> CD-W	Nt-Br 7-C Ven-W	<i>Yt/Br</i> <i>Pce-C</i> Sco-R	<i>At/Br</i> <i>K-C</i> Can-R	Nt-At 7-W Ven-F	<i>Br/Br</i> <i>Q-C</i> Pis-R	Nt-Yt 7-S Ven-A
	Cm-As 2-P Urs-E	Mk-As 10-P Plu-E	Cm-Br 2-C Urs-W	Mk-Yt 10-S Plu-A	Mk-At 10-W Plu-F	Cm-At 2-W Urs-F	Mk-Br 10-C Plu-W	Cm-Yt 2-S Urs-A

Abbreviations:

Kt ... Kether
Cm ... Chokmah
Bn ... Binah
Cd ... Chesed
Gb ... Geburah
Tp ... Tipareth
Hd ... Hod
Nt ... Netzach

Qabala:

Ys ... Yesod
Mk ... Malkuth
: ... Path
/ ... Aspect of
As ... Assiah
Yt ... Yetzirah
At ... Atziluth
Br ... Briah

Tarot:

P ... Pentacles
S ... Swords
W ... Wands
C ... Cups
Pss ... Princess
Pce ... Prince
K ... King
Q ... Queen

















Astrology:

E ... Earth
A ... Air
F ... Fire
W ... Water
CD ... Caput Drac.
R ... Rising
Mut ... Mutable
Crd ... Cardinal

Xian Tian Key to the Hexagrams

















Upper Number: The *Xian Tian* (Primal Heaven) Sequence

Lower Number: The *Hou Tian* (Later Heaven) Sequence

Upper → Lower ↓	0 	1 	2 	3 	4 	5 	6 	7 
00+ 	00 02	01 23	02 08	03 20	04 16	05 35	06 45	07 12
08+ 	08 15	09 52	10 39	11 53	12 62	13 56	14 31	15 33
16+ 	16 07	17 04	18 29	19 59	20 40	21 64	22 47	23 06
24+ 	24 46	25 18	26 48	27 57	28 32	29 50	30 28	31 44
32+ 	32 24	33 27	34 03	35 42	36 51	37 21	38 17	39 25
40+ 	40 36	41 22	42 63	43 37	44 55	45 30	46 49	47 13
48+ 	48 19	49 41	50 60	51 61	52 54	53 38	54 58	55 10
56+ 	56 11	57 26	58 05	59 09	60 34	61 14	62 43	63 01

Simple Key to the Hexagrams

Cross indexing the upper and lower three lines or Trigrams
gives the chapter or Hexagram number:

Upper →	0 	1 	2 	3 	4 	5 	6 	7 
Lower ↓								
	02	23	08	20	16	35	45	12
	15	52	39	53	62	56	31	33
	07	04	29	59	40	64	47	06
	46	18	48	57	32	50	28	44
	24	27	03	42	51	21	17	25
	36	22	63	37	55	30	49	13
	19	41	60	61	54	38	58	10
	11	26	05	09	34	14	43	01