

### #30 The Clinging; Cohesion

#### Progression:

Wishing to attach to something, First Yang takes confused steps and leaves a lot of tracks. This means he emphasizes the letter over the spirit. Second Yin hits her stride and attaches to a deep-running central vein of influence. Third Yang has lost connection with the vital center. He needs to come back to simple joys, not run after flash and noise, or he will come to grief when he loses strength. Four leaps up blazingly, but the light and heat emitted cannot last. Five has to absorb what Four deals out; his long-suffering sense of purpose helps him hold things together. He is focused on the 'body' of the civilizing enterprise. He will be assisted by the other lines in their various ways. Sixth Yang goes off to face the head antagonist, but does not reject the antagonist's unlovable followers. Perhaps he may bring them within the pale.

#### Xingqing:

Richard Wilhelm describes *li* as the light by which we perceive the existence of other beings. Elias Canetti describes fire as mutual enkindling within the crowd, and stresses the danger of individuality being consumed. But the enlightening influence of *li* is important in this hexagram. This is a civilizing enterprise that depends on each person enkindling the other with a sense of aspiration. It is not enough to consume our substance to give off heat and light: we must prepare resources to hand the light down. We are cohering because others offer light too. From our subjective center we see the edifying light and have our share to offer. There is no simple way: we are not always able to kindle each other directly. We set ourselves on a path that leads toward fuller suffusion of light. We follow this path as a group enterprise, with some stumbling and bumping into others, with some beating drums, with some holding back, and some quietly lending a steadying shoulder. The culture-building enterprise accepts these gaps as part of being on the path---it is committed to work through them. It does not imagine itself obliterating them with radiant, transcendent, visions.

Some systems of mystical symbols always take us back to God. The *I CHING* is as open to Dao as it is to God, but on the way to these ultimates, its symbolic world is the sphere of Heaven and Earth.

#### Centrality:...

Second Yin has learned from the fitful triangulations of One; it has tapped into a deep vein that runs far, so it gives light associated with the whole enterprise. Its sympathy for Three is part of that light, responding to Three's tragic moans as Three grows feeble, having lost the chance to tap those deeper reserves. Two tries to shed

light that console Three with the simple grace of those earthenware implements. It would be therapeutic if Three could find consolation in simply met needs. Five must bear with Four's blaze that will not last long; she waters Four's excess with her tears. She must bear with Six's expansionist impulse that confronts an antagonist and views the antagonist's followers as fuel. The enterprise of cohesion gives off light not just in Two and Five's steadiness of purpose, but also in the tragedies of Three and Four, and in the vulnerability to delusion of One and Six. From the way these all interact comes light that teaches us.