

#13 FELLOWSHIP WITH MEN/ *Tong-ren*

Above: *qian*

Below: *li*

9/1 Fellowship with men at the gate. No blame.

Remember that here we have just recently come out from stagnation that was crumbling. One seeking fellowship needs to step outside. Ties of brotherhood are best made in the open, not in an enclave. Thus the Judgment says "Fellowship in open ground has prevalence. It furthers to cross the great water..." Though one strikes out on one's own, he still seeks kinship and mutual recognition. Thus this line belongs to the *li* trigram. Also, this change fittingly takes us to #33 Withdrawal. The theme of Withdrawal is to live outside the mainstream, with mutual reliance among those who understand each other.

6/2 Fellowship in the line of descent. Difficult going.

Here I understand *zong* in the sense of lineage, which may or may not be a "clan." It is hard to find fellowship here because participation is defined by your role. However, if you bring your role alive and become a living vessel of tradition, you can enrich others. Your capacity as a vessel comes from being a yin line in a yin place.. You become a strong presence, and the tradition you carry can be enlivening, hence this changing line leads us toward #1 The Creative.

9/3 He hides weapons in the thicket; he climbs the high ridge in front. For three years he does not rise up.

There are many barriers to forming a brotherhood or sisterhood. First of all as a yang line in a yang position, one is prone to be arrogant. One wants to be pushy, yet knowing that would not work, one hides one's weapons. One climbs a ridge in an ambivalent state of isolation and expectant hope. This state gives every sign of going on indefinitely. No wonder one would rather trust to the impulses that would move this hexagram toward #25 Innocence.

9/4 He climbs onto that one's battlements, but he cannot conquer. Good fortune.

You test the other's defenses, but you realize this is not a matter of overcoming. In other words, if we can push just hard enough to assert ourselves, without taking advantage, then we can develop a connection based on strength. Such a connection can mature and grow closer, i.e., we treat the other person as a brother or sister. This fittingly takes us to #37 Family.

9/5 Men bound in fellowship first weep and lament, but afterward they laugh. After great struggles they succeed in meeting.

Just like Line 5 in #12, the responsible one is acutely conscious of hardship, this time in building fellowship. But there are rewards and good times too. This line takes us to #30 The Clinging---which is fitting because people find mutual understanding in The Clinging. Also, the leader in #30 is like the leader in #13: he must temper the excesses of others with his tears.

9/6 Fellowship with men on the outskirts. No remorse..(WB)

Going to the outskirts is paradoxical: on one hand it fits the Judgment's phrase "fellowship in open ground"; on the other hand, it shows a lingering attachment to one's home district. This line goes to the outskirts to form a brotherhood. The brotherhood may be an armed band, or maybe it will be a social movement. In any case, they will have an impact on society, so this line fittingly takes us to #49 Revolution.

#14 GREAT POSSESSION/ *Da-you*

Above: *li*

Below: *qian*

9/1 Harm from not being in relationships. To handle this wrongly brings blame. If one weathers the difficulties, no blame. [1]

Striking away from the stagnant social forms of #12, in #13 one sought community in a subculture or brotherhood. But the lingering effects of stagnation are persistent. Hence 2nd Yin in #13 had to form ties within his clan, 5th Yang wept over his group's difficulties, and 6th Yang was left lingering outside of town. Now in #14 the wish for unity develops as a spirit of non-exclusive possession. This is witness in spirit, but it may be undermined if one is asocial in practical life. This is a time when one's sympathies are expanding greatly, but there is a risk that lack of actual relations may not support that. In other words, First Yang needs to form real associations as a foundation for universal sympathies. Handling this test wrong will bring blame, because it will land him in hypocrisy.

To build a base for broad sympathies, we try to solidify our close relationships, so this line naturally leads toward #37 The Family.

9/2 A big wagon for loading. One may undertake something. No blame.

This is not the only example of three yang lines suggesting a wagon. See also #8 and #26. Three yang lines below give a sense of advancing momentum, but here we are advancing toward inclusive enjoyment of wealth. The strong, central 2nd Yang is the best this juggernaut can offer. Its strength and abundance also give support to 5th Yin, with which it resonates. At the same time, it occupies a yielding place, which represents the wagon's capacity to carry something. Laozi said that the function of a room or a window lies in its emptiness. In the same way, as our wagon of assertive strength advances moment by moment, a sense of lack goes with us; perhaps this gives us receptivity which keeps us from being too full of ourselves. This is what gives us capacity to carry something besides our own ego.

It is no surprise that this changing line takes us to #30 The Clinging, with its theme of ongoing illumination.

9/3 A prince makes offering to the Son of Heaven. A lowly man cannot do this.

Here the hierarchical line is drawn: certain men are in a position to make offerings. Certain power-holders acknowledge their leader. Because this is a firm line in a firm position, ownership is mixed up with rituals of power, especially at this line which

supports the ruler above. Though resources may belong to the kingdom as a whole, they remain in power's grip. It is no surprise that this changing line will take us to #38 Opposition, in which differences become paramount.

9/4 Not for oneself, this plenitude. No blame.

Fourth Yang does not keep this plenitude for himself, because he passes it on to Fifth Yin. Yet Fourth Yang learns a great deal by serving his ruler, and he gains self-discipline. Thus it is fitting that this line takes us to #26 Great Taming. A wise person who draws on a reserve of collective experience is one of the themes of Great Taming.

6/5 One's good faith is engaging yet commanding. Good fortune.

Abundance comes to Fifth Yin, but she does not hold onto it for herself. She keeps it in trust for the common good. Her vision is broad, and ownership is not what matters most to her. As a leader, she is in her element (like a flying dragon), so it makes sense that this line would take us to #1, the Creative.

9/6 One is blessed by heaven. Good fortune. Nothing that does not further.

Possession is always heaven-given. We need to remember that, especially here at its extreme. Our inclusive spirit may see things on a large scale, but it is precisely this scale that distances us from small, moment-by-moment sacrifices. The position won by Fifth Yin was built upon several pragmatic stages, and on local acts of sharing. For example, Second Yang used the capacity of its central position to carry great loads. Third Yang was like a duke who gave fealty to a national leader. Fourth Yang resisted the trend of splendid display and thus was able to pass wealth along. Even Fifth Yang commanded respect because he gave his heart to others and remained engaged with them.

So many blessings and benefits accrue when we stand at the apex of possession's pyramid. But Top Yang has become wholly identified with a scheme of possession or inclusion: thus he grows alienated from low-level givers. His assertions of personal force become identified with the force that carried him to the tip of the pyramid. Once he asserts that his personal force is identical with the scheme of inclusion, a change comes over him. His personal motivations now begin to partake of the will to power that acts through things. Such actions may no longer serve the cause of inclusion, because power obeys its own logic of division and unification. Power begins with a certain amount of inclusion, but then strikes out from there---it is the sinister brother of inclusion. Thus it is fitting that Top Yang of #14 (which changes the upper trigram to thunder) takes the hexagram to #34, Great Force.

To summarize this from another angle: I'm standing at the apex of a pyramid of possession. I should remember that all of it was lent to me by heaven. But the scope of it all has suspended me far from moment-by-moment sacrifices. The minute I assert myself as the personification of inclusion, the will to power acts through me, and I am vulnerable to corruption. I am sorry to let a Nietzschean phrase like "will to power" penetrate even here, in this discussion of Eastern philosophy. At least I recognize Nietzsche's influence openly. The neo-con Christians in their urge for self-overcoming are full of Nietzsche, but they won't necessarily admit it. Anyway #34 Great Force does not necessarily mean a will to power. It depends on how you come at it.

[1] My interpretation is based on Jiao Hong, who believes that 1st Yang of #14 continues to linger on the margins like 6th Yang of #13. He believes this non-relatedness, should it continue, would be harmful in this situation.

Zhu Xi and Cheng Yi understand the phrase *wu jiao hai* differently---as this situation of great wealth begins, one has not yet gotten caught up in relationships and their attendant harm. Cheng Yi says that deep involvement inevitably brings harm to a wealthy person, but the person here is still free of entanglements.

I follow Jiao Hong, because Zhu Xi's view implies that harm will increase as relationships increase, but that is not borne out by the later lines. (See 5th Yin, in which *jiao* ['relationship'] is used approvingly with *-ru* to mean "engaging.") Also, how can one possibly assume great wealth in the absence of relationships? To me this hexagram shows progression toward inclusiveness, with a theme of non-exclusive possession. (For exclusive possession, see the upper lines of #55). Cheng Yi, on the other hand, takes Great Possession to be a situation of great wealth from the start.

#15 HUMILITY/ *Qian*

Above: *kun*

Below: *gen*

6/1 A superior man modest about his modesty may cross the great water. Good fortune.

The bottom yin line consolidates an intention. We have brought strength to rest and we turn it to serviceable uses. The bottom line is the foundation of such a serviceable attitude. First Yin takes thought of what she and her kind are doing: she knows her integrity can cross over a great gulf. She consolidates a vision or awareness that is diffused throughout the serviceable substrate. No wonder this line takes us to #35 Darkening. This need not be the veiling or oppression described in the "Treatise on the Judgment." Perhaps this is the substrate informed with a vision of what it can engender. (This reminds me of a line of poetry by Meng Lang: "In the very ground under our feet, there opens an eye...")

6/2 Modesty that comes to expression [/sings out]. Constancy brings good fortune.

We are sure enough of our strength that we can express ourselves while remaining humble. We express the happiness of a contented life. We make our presence known, but not in a showy way. The change of the lower trigram from *gen* to *xun* suggests that we express our strength through work. We are tempered in the course of our work, which bides its time to bear fruit. Thus it makes sense that this line takes us to #46 Rising.

9/3 A superior man who is modest and hard-working will carry things to conclusion. Good fortune.

This line is driven to work hard by the principle of *noblesse oblige*. Third Yang is the operative line of the hexagram, so the Judgment applies to it directly: "For the superior man, there is completion." This same phrase is echoed at the Third place in #2 The Receptive. There it suggests that one's efforts contribute to a cause. Though one may not be present to see the result, one trusts that someone will carry the process forward, and

that the result will be worthwhile. Such dedication on the hard worker's part naturally leads back to #2 The Receptive.

6/4 Nothing that would not further, modesty wielded [like a banner (as one pushes ahead)].

The word *hui* means to brandish a banner or weapon. So this line suggests action that pushes forward. This fits with the change of the upper trigram from *kun* to *zhen*. This implies that humility is on the move and defending itself. Not surprisingly, this line takes us toward #62 The Small Get By. #62 is about small-scale action---its image is a bird flying near the ground, or two people brushing by each other on a road. This makes sense as a destination for Fourth Yin.

6/5 Lacking wealth, this one shares his/her lot with neighbors. It is favorable to attack with force. Nothing that would not further.

This line lacks wealth, but it is able to rally its neighbors to concerted action. If it acts aggressively with its group, it will certainly get benefits. But evidently a hard road awaits eventually, for this line takes us to #39 Hardship. The modesty of this leader is no insurance against later hardship, because the group he leads will act against others.

6/6 Modesty that comes to expression [/sings out]. It is favorable to set armies marching, to chastise a city or state.

The patient strength of a non-aggressive country can only be carried so far. When the time comes for battle, it may have to mount a campaign against a town or whole state, perhaps for reasons of survival. Being humble, this line has built up a reserve of goodwill and loyalty. Hence, its men will stand firm in battle. Thus this line-change caroms to #52 Keeping Still.

#16 Enthusiasm; Arousal [/Enjoyment] *Yu4*

Above: *zhen*

Below: *kun*

6/1 Enthusiasm that expresses itself brings misfortune.

Under an arousing stimulus, an individual cries out what she feels. This cry shows that her heart is receptive to the stimulus, like a bell that has been struck. This cry of arousal will in turn rouse others. Hence this changing line takes us to #51 The Arousing.

6/2 Firm as a rock. Not a whole day. Perseverance brings good fortune.

One is wedged among rocks, in a setting where it is hard to respond right away to a stimulus. But the boulders are shifting. This line is in a central position, so when the reaction comes it will be thoroughgoing. Hence it is no surprise that this changing line goes to #40 Release.

6/3 Enthusiasm that looks upward [fawningly/ hopefully] creates remorse. Hesitation brings remorse.

This one's response to a rousing influence will not be expansive, because of the bottom trigram changing to *gen*. One looks to others for direction and looks up expectantly: *How can I react so as to please this strong figure. I must react promptly, so as not to be left out.* Not surprisingly, this line change takes us to #62 The Small Get By. One theme of #62 is being punctilious. That is, one adopts a certain etiquette and accentuates it somewhat. As it says in #62's 'Treatise on the Image,' "Thunder on the mountain---the image of PREPONDERANCE OF THE SMALL. Thus in his conduct the superior man gives preponderance to reverence. In bereavement he gives preponderance to grief. In his expenditures he gives preponderance to thrift."

9/4 Enthusiasm that draws [a person onward]. He achieves great things. Doubt not. You gather friends around you as a hair clasp gathers the hair.

This is the line that strikes the clapper and rallies others together. The person who does this for no ulterior motive (following nature's course) serves the purpose of bringing the group together. He strikes the chord of inherent harmony in the group, so it is fitting that such a line returns us to #2 The Receptive.

6/5 Constancy through illness, enduring and not dying.

In a leading position, you find what keeps you going despite the collective ills. You suffer the collective ills as your own. The inspiring stimulus keeps you going under pressure and gives you a taste for life. The promise of something enduring helps you as a leader to keep going under pressure. A leader who sustains himself this way points us to #45 Gathering, which is the hexagram of mass actions and large-scale community observances.

6/6 Going off into an unseen [area of] enthusiasm; though the pattern is set it can change. No blame.

This line ventures into an unknown area. If it doesn't work, this can be a dwindling into irrelevance, but if it works, it sets the pattern of orthodoxy for an elite group. Hence the change to #35 Advancement. The top line of #35 is a speculative venture from which the elite stand to benefit. The present line is speculative venture which is more fundamental--it helps to shape the courtier class.