

## #17 FOLLOWING/ Sui

Above: *dui*

Below: *zhen*

9/1: This one's self control has the capacity to change course. Constancy brings good fortune. To go out the door and engage with others brings merit.

We are beginning to show concern for others. To do this at a crucial germinating stage requires a decisive turning away from our prior habits. This is a decisive turn that takes every bit of our moral fiber [like the phrase *zhe2-jie2*]. We are beginning to follow a cause that is truly aimed at supporting the community. No wonder this changing line takes us to #45, Gathering.

6/2: This one ties himself to the little child and loses the mature man.

Following the child we encourage each other to develop ideas and contribute to the riot of possibilities that Darwin calls the "teeming bank." No wonder this changing line takes us to #58, to take pleasure in discussion of what we are learning.

6/3: This one ties himself to the mature man and loses the small child.

We elect to go along with the mature man's judgment, not the young child's enthusiasm. The mature man cannot control the outcome, but if something is heating up we can count on him to face up to it. For instance a Revolution (#49).

9/4: Following has its rewards. His sincerity is there in the path (he follows), and if he takes it with clarity, what blame will there be?

Seems like just a caroming. His following leads him into unknown territory, for him to face. No way of following your way out of this.

9/5: Sincerity where things come together.

Following with open heart, into that place of confluence. Good things must have balance, or they will be ruined. So that one can set one's heart and follow an ideal, this place has the power to trigger inspiration.

6/6: Restrain him, then be drawn along by your tie to him. The king uses this man's way of following to make an offering in the Western Hills.

The priest is in bondage to the king. Yet the king supports the priest, surrounds him in an envelope of protective ties. Thus the priest can go deeply into the ceremony. The king hopes the ceremony will stimulate his growth of faith, so he lets himself be led by the priest. The offerings at the Western Mountains by the Zhou kings, were something like the offerings at the Tiantan temple for the Qing emperors. They had the function of renewing the tie between Heaven and Earth, and also conferring spiritual legitimacy on the king's government. Hence this line goes to the reinforcement of kingly governance at #21.

### **#18 WORK ON WHAT HAS BEEN SPOILED [/DECAY] *Gu***

Above: *gen*

Below: *xun*

6/1 Work on what has been spoiled by the father. With the [right kind of] son, the old ones have no blame. Trouble. In the end good fortune.

The father's legacy will be redeemed by the son's growth. The heritage is propagated. It makes sense that this takes us to #26, which is about building up collective experience.

9/2 Work on what has been spoiled by the mother. One must not be too persevering.

One has to live with what the woman has wrought. The lower trigram goes to Gen4, and you might as well settle in and live with these consequences piled up like a mountain (#52).

9/3 Setting right what has been spoiled by the father. There will be a little remorse. No great blame.

Regrets dog you as you work through the situation. The regret is a price worth paying. You will look back on it as small, because you are going to learn a lot. (#4)

6/4 Give rich resources to what has been spoiled by the father. In continuing one sees humiliation.

Your leniency allows the legacy to solidify into a regime. The historical residue forms your habits of judgment. Hard going to be stuck with this, but what are you to do? It is the popular dispensation. This goes to Cauldron.(#50)

6/5 Setting right what has been spoiled with the father, and thus winning good repute.

You become a personification of hard work. You assumed responsibility, and the remaking of this legacy defines you. Now perhaps you can penetrate beneath the bed of complacency.

9/6 Not serving kings and princes. He takes his pursuits to an elevated level.

How better to go on rising than to pursue goals outside the world's hierarchy. Toward the crystal tower into the sky.(Rising, #45)

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## **# 19 APPROACH/ Lin**

above: *kun*

below: *dui*

9/1: Responsive approach. Constancy brings good fortune.

You are so committed to being down among the people that you will fight by their side if need be. This is the risk when you are receptive to other's feelings. Hence this line takes us to #7 Army.

9/2: Responsive approach. Nothing that does not further.

Here the change is centered. Instead of an armed group it leads to a Renewal (#24). The impulse is informed by those with access to the center, otherwise renewal would be difficult.

6/3: Sweet approach. Nothing that would further. Since one feels concern over this, there will be no blame.

I don't believe the translations that say this line takes an "ingratiating approach." The sweetness relates to being the operative line in the lower dui4 trigram. Why can't *gan1* mean enduring gladly like in #60? This sweetness will end. But a line that leads to the bottom trigram of #11 must have substance. This is not just seeking gratification: it is daring to feel and give yourself to the greater good, without expectations. If you get stuck on your own enjoyment, this change cannot happen.

6/4: Being right among them. No blame.

You lay yourself on the line. Eventually your body too will be ventured in this bout of gambling. What happens to people at close quarters will happen to you, when the Marrying Maid approaches. (#54)

6/5: Knowing approach. Fitting for a great ruler. Good fortune.

A natural-born leader resolves to go down among the people. He is aware of the risks of leadership: subordinates will try enrich him by putting the squeeze on the people. Though he may only hold power over a small jurisdiction, he wants to serve, and he knows the score. He is careful and modest in his desires as leader, so this line leads to #60.

6/6: Generous approach. Good fortune. No blame.

This man gives all he has to be of service. He exerts himself to the utmost and shares his resources. He is resolved and settled on the pure path of self-decrease, represented by hexagram 41, Decrease.

## **#20 CONTEMPLATION; Viewing/ Guan**

Above: xun

Below: kun

6/1 Childlike viewing. For a lowly man, no blame. For a superior man, humiliation.

When we first look around us, things appear that call out for our youthful energies, so we turn toward the path of Increase (#42). This is the natural direction for an ordinary man. A man of understanding will hold back if he can, because this time calls for contemplation. One who is naive will throw himself into the first commitment that offers itself. Sometimes the momentum of Increase is blind. Compare to Innocent Impulse, #25, which differs from #42 by a single line.

6/2 Peering through [a crack in] a door. Furthering for the perseverance of a woman.

In a time of contemplation, looking out at the world from a crack---it is chastening to realize our limitations of perspective. Our knowledge is limited as to what sort of vessel to entrust our hopes in. Nevertheless, we invest care and effort in a risky vessel, and cast it to the winds with #59 Dispersion.

6/3 Viewing my life and deciding between advance and retreat [accordingly].

This is the viewing that takes into account my endowment of life-force and notices how it can fit with circumstances. Advance and retreat could be a subtle adjustment. It is time to settle in and find a tenacious balance. Hence the lower trigram changes to Gen4, and the hexagram to #53 Gradual Development.

6/4 Viewing the great scale of the state. It furthers to be employed as a retainer under the ruler.

Here we give up the individual, human-scale viewing of Third Yin. At this point, our understanding enters into the collective scale. Perhaps we will benefit by attaching ourselves to the ruler, but this service will take us into Stagnation #12. At Stagnation there is a rigid separation between the leaders and the led.

9/5 Viewing my life. The superior man is without blame.

This could also be viewing one's own self-nature, knowing who one is. If this moves toward Stripping Away #23, the superior man knows why the supports will be taken away, leaving him exposed. Perhaps he will decide it is better to remain in contemplation.

9/6 Viewing their lives. The superior man is without blame.

Though beyond the point of making a difference or being just like them, you still care enough to watch the denouement of their troubles. You will be bound together with them in spirit until the end. Hence this goes to #8 Holding Together.