

## Notes on #2 Kun

In First Yin, frost underfoot presages the accumulation of thick ice. We do not see the nurturant side of Kun here, only solidification and quietness. Pure yin is sometimes seen as a chilling influence, a closing off of possibility. But any nurturant base has to form within constraints of possibility. In our marvelous planetary ecology, the ice-cover of a lake actually insulates the water beneath, conserving heat through the winter.. This is a time for hibernation, so this line in Kun echoes the 'hidden dragon' in Qian. In fact, all the lines in Kun can be read as a hidden, supportive base for actions by the corresponding lines in Qian.

Cheng Yi interprets First Yin in a nurturing, anthropomorphic sense---as soon as Kun's virtue encounters the frost of late fall, she is already thinking of how to care for living things when the winter ice comes.

In Second Yin, Kun's inherent rules (or her virtues of devotion) are applied in a consistent manner that spreads across a wide area. This sets up a matrix, whereby any input will be supported by the whole. This is the yin complement to what Second Yang is doing out in the field in Hexagram #1.

In Third Yin it is time for Kun to form a rich, variegated inner texture; it is also time to be servicable to a leader in any way possible, without claiming the result as one's own. Perhaps this line offers a choice of development, or perhaps the two are necessarily parallel. This is the yin complement to Third Yang in #1, which externally is "creatively active," and internally "keeps vigilance in evening."

Fourth Yin is the time for containment of something special, something that needs the best protection Kun can give. If this incubation is effective, it will be beyond praise or blame. In other words, the new growth will be something that we cannot judge by present standards. This line is the womb of Kun. It is the complement to Fourth Yang in #1, in which the Creative makes a great experiment.

Fifth Yin is the ruler who cares for the whole land and gives a human form to the land's power. (Even the earthen color of her robe represents land-based power.) With her 'yellow robes' hanging down, she occupies the center, not spoiling the land's natural wealth. To 'trail one's robe along' is an old expression for ruling without interference in people's affairs. This is the complement to Fifth Yin in Hexagram #1, in which we "see the dragon fly in heaven."

In Sixth Yin, the yin energy is intense enough to make yin a dragon, ready to confront and protect. When this dragon goes into a grand, writhing battle, the color of blood belongs to both Qian and Kun. This roused-up yin dragon is apparently meeting with the arrogant dragon at the top of Hexagram #1. Cheng Yi wryly suggests that yin

at her extreme lashes out at yang, because she has been deprived of yang too long.

In All Sixes, Kun shows a prospect of ongoing life, made possible by her constancy. This is supportive of All Nines in Hexagram #1, where the plurality of dragons has none at the head.

Denis Mair