

THE
I CHING
ORACLE

Nigel Richmond

Author's note

To think that by one's efforts
one comes to God
is part of the illusion
that one is separate.

It is our nature to be separate, and it is in our nature to seek union or wholeness; although the use of the oracle is different on all occasions it is also the same in that we act out of need, that is the same whether we write an oracle book or read one. My own need has been to understand in order to reconcile an outer vocation in technology and an inner intuitive knowing, both equally robust; these solved their differences by becoming an understanding of the logic of symbols, so my own joy is in understanding because it enables me to be more whole.

Before coming across the I Ching I had greatly enjoyed using this logic of symbols to understand St. Matthew's gospel differently (published as "Christ's drama", Vincent Stuart 1961); when I met the I Ching in 1969 the 64 hexagram figures lay unexplained next to the many ancient commentaries, and to me these 64 figures were the oracle that I needed to understand.

"Language of the lines" was published in 1977 by Wildwood House Ltd, which was the first outcome of that understanding, and since then it has seemed useful to combine that work with the ancient Chinese "judgements" or oracle statements and to lay out the symbol-logic process simply and show the logical links between the line patterns of the hexagrams and the "judgements". I have tried to do this without damage to the beauty of the symbolisms used by the Chinese.

It is my joy to understand in this way; I hope it will give you pleasure.

Contents

Section		Page
1.	Understanding the names	2
2.	Understanding the lines	3
3.	The trigrams	6
4.	Growth needs decay	16
5.	The last step is half the journey	17
6.	A gift of method	18
7.	How to cast a hexagram	20
	The hexagrams	23
Appendix I.	The joint character of trigrams Li and K'an	152
Appendix II.	Symbol analysis of the hexagram lines and trigrams for each hexagram	153

Acknowledgements

I am grateful to Carmen Bazley
for proof-reading so patiently.

The quotations from Lao Tsu are from
the "Tao Te Ching" as translated by Gia-Fu
Feng and Jane English, published by
Wildwood House Ltd.

THE I CHING ORACLE

1

Understanding the names

Once the whole is divided
the parts need names.
There are already enough names.
One must know when to stop.

Lao Tsu.

Change	The Chinese oracle book is called "the book of changes". It is about the flow of change that is our common experience.
Yin and Yang	In it there are Yin and Yang. The Yin symbol is -- - the separated, divided. The Yang symbol is — - the whole.
Distinguish	We distinguish things to make them real. We divide them one from another to distinguish them. This act is --, called yin. Before we distinguish something it and its surroundings are one, they are whole. This state is —, called yang.
The creative	Out of the whole come distinguished parts, called the ten thousand things, so the whole is called "the creative".
The receptive	The ten thousand things receive our distinguishing divisions, so they are called "the receptive".
Identity	We exist only by distinguishing, identifying, so we are called "identity". Identity is the chooser.
Our shadow	Identity creates its own shadow by choosing not to have while choosing to have. His divisions are of himself, not of reality itself.
The illusion	This experience is called "the illusion".
Reality	Reality itself is always whole.
The middle way	The art of being amongst polarity and going from one to the other and having both without choice is called "the middle way".
Centred	To move like this is called being "centred".

2

The Chinese Oracle

Witnessing	To be aware in this situation is called "witnessing".
The self	That which is moved by the tao is called "the self". It may or may not be made particular by choosing.
Personal self	The chooser, identity, and his shadow are called "the personal self".
The other	That which is outside a particular self may be called "the other".
Life force	The moving force in manifestation is called "the life force".
Outer	That which we distinguish is called "the outer".
Inner	That which is not distinguished is called "the inner".
Intuitive feeling	When we, identity, are moved directly by the life force this is called "intuitive feeling".
Symbol	Where likeness is shared it is one, whole. Objects and expressions that demonstrate this sharing are called "symbols", their shared quality is their symbolism.
Karma	There are patterns in our urge to experience and this is called "karma". Part of the pattern is the result of creating our shadow, part is less personal.
The companion	Reality being whole, for every "personal self" there is a part non-personalized. The link between these is sometimes known as the "guide" or the "higher self"; here it is called the "companion" or "friend", which gives it no specific duty.

2

Understanding the lines

The tao begot one.
One begot two.
Two begot three.
Three begot the
ten thousand things.

Lao Tsu.

First it is necessary to deal with a problem that people will have with these interpretations if they are already familiar with the oracle in its various translations and also with other systems of thought which use the symbols of yin and yang. The symbol logic that is used here

is very simple and strict; it demands that the symbol and the thing it symbolizes are clearly seen to share characteristics (like the divided line and the divided reality). This might seem so obvious that it is foolish to mention it, but unfortunately it is so obvious that it

The I Ching Oracle

has been missed in at least one important respect.

The yang symbol, — , represents something undivided and so without change, and something that is unchanging is still and tranquil; here the flow of change that alone creates manifestation is withheld. Now one of the chief characteristics that separates maleness and femaleness in the human mind is that the elemental male stands back from activity and feels and observes with his mind, the elemental female on the other hand experiences by flowing in activity without observation.

I use the term elemental for male and female to distinguish this from male and female persons, for we are all different mixtures of the elemental male and female; this is the point where confusion arose a long time ago in the symbol-logic of the oracle.

This elemental male-female characteristic is attached by maleness to the yang symbol as we have just seen, and femaleness to yin; what happened then was that all cultural male characteristics became attached to yang and female to yin. Yang came to mean strong, aggressive and active, while the yin symbolized weak, dark and passive. None of these characteristics fit the symbols — and -- to which they have been attached, in fact they are reversed in many respects.

The cultural male may have become aggressive and active but the elemental male is not. What we recognize as male behaviour is a cultural preference for the mixtures of elemental male and female that express a strong and aggressive stance, the oracle, however, is based on the essences of our reality, not its compounds.

This confusion led to two results; the oracle was no longer dealing with elemental reality but was transferred to external behaviour, here it becomes a guide to the external affairs of our mind reality and the outer world which this projects; in its elemental form it deals with the whole reality and so becomes a religious exercise. Religious exercises are concerned with keeping the channels open between the whole reality and the chosen, polarized, one of mind.

The second effect of losing the symbol logic in its purity was to make it impossible to work out a coherent picture of what the whole and broken lines were about and so the whole thing became regarded as a mystery and occult rather than a science of life - an understanding of it.

If, then, you are used to associating these cultural images of male and female with yang and yin no sense will be made of this present view of the oracle unless you can lay this understanding aside and work with the strict symbol-logic. With this change the whole pattern can be developed which leads to an understanding of many of the symbolic images in the existing Chinese oracle texts which now appear to be inexplicable or contradictory.

Now we can look at the structure of the hexagram and how it grows naturally out of the yin-yang pair. We simply follow all the combinations that these two lines can make and see what symbols are created. We will first use a short-hand version of our meaning for these symbols; in this yang is taken as tranquil or inactive and yin stands for activity for this is how we experience these two aspects of reality.

First, as Lao Tsu so succinctly puts it, one begets two; we deal with the first combination of lines which are in pairs.

1== 2== 3== 4==

These could be in any order but we put them in this one because it means something important to us.

If we read the pairs from the bottom line to the top, which is what the Chinese have always done, the first pair comes to mean activity emerging from stillness, the second is all activity, the third is activity becoming still, and the fourth is all stillness. The order that we have put them in represents a cycle of activity; the stillness becomes activity and then returns to stillness again.

In the Chinese title "Book of Changes" we see flux or movement at the base of our reality sense although we cannot always detect the changes when they are too fast or too slow for our senses to operate. This constant flux is symbolized by the pairs.

This cyclic view of our reality can help us to shift our view of ourselves. The mountain that is pushed up by elemental forces over thousands of years and then slowly eroded away into the sea has many different aspects at different stages of its life, but the whole of this process is the mountain not just the object as we may see it at any one moment. It is the same for

The I Ching Oracle

us although we have difficulty in seeing ourselves like this.

We are a process, not an object.

We are the whole cycle of ourselves and this is our whole reality; the object that we are at any one moment is just a tiny speck of what we are.

Which cycle, then, am I? The cycle of my life? The cycle of many lives perhaps? The cycles that go spinning off in all directions in my relationship with others? All of these are different points of view of my whole and all are interwoven in the whole of everything else. If we go fully into this approach the point from which we view is lost and "I" am no longer separate.

Returning to the yin and yang pairs, they show four phases of the rising and falling activity which we find in all elements of our world, and our mind and language picks on these to express the cycle.

Growth, flowering, decay, seed.
Development, maturity, old age, death.
Spring, summer, autumn, winter.

These are what we distinguish from a constantly changing environment. To express the flow of change rather than these snapshots of it a symbol is needed to show movement from one pair to the next; any pair to any other. This is provided very simply by moving from one pair to another using a shared line, for example:

☯ + ☯ = ☳

Here is the trigram, or as Lao Tzu has it "two begets three". The symbol of three is very important to us because it represents the three elements of change itself; the start, a changing, and an outcome, they are the elements our minds have chosen to catalogue the flow of change.

Now because distinguishing the flow of change is the prime function of our minds the images that we attach to the flow patterns shown in the eight trigrams are the major element in the imagery of the oracle, but before looking at these we will look briefly at how each trigram forms from the pairs.

When the situation shown by pair 1 is emerging from that of pair 4 (the example above) activity is just about to emerge from the tranquil. This is the trigram called Tui ☱.

When pair 1 moves to pair 2 we go from the tranquil to a rush of full activity, which is the trigram Chên ☳.

All is activity as we pass out of 1, through 2, and into 3, which is the trigram K'un ☷.

Pair 3 then emerges out of pair 2 and activity seeks the tranquil again. giving trigram Kên ☶.

When we move from pair 3 to pair 4 activity becomes still, flowing turns into structure, which is the trigram Sun ☱.

Then there is the state of tranquillity where all the energy is potential as we move from pair 3, through 4, to pair 1, and this is the trigram Ch'ien ☰.

There are two more states of change imaged by the trigrams, and these do not follow the harmonious flow of progressive change in the cycle, they have to do with fluctuation, doubt and hesitation.

As pair 3 is becoming tranquil it may not quite reach that state securely and so revert to the state of pair 2 (Yin at the bottom moves to yang in the middle but returns to yin at the top). This is the trigram K'an ☵.

The other fluctuating change happens when pair 1 does not come fully into the active state but returns to pair 4, which produces the trigram Li ☲.

These are the eight trigrams of the Chinese oracle and are all the possible ways of arranging yin and yang lines in groups of three. They represent all the primary changes that occur from the four states in which our minds catalogue the cyclic flow of our reality.

The bottom line is the start of the change, shown to be active, yin, or tranquil, yang.

The middle line is the transition from one state to the next, shown to be active, yin, or tranquil, yang.

The top line is the outcome of the change, shown to be active, yin, or tranquil, yang.

In each trigram, each mixture, a different pattern of energy flow occurs which expresses the life experience which has that flow. The next section discusses each of the trigrams and their symbol logic in turn. It will be very useful when using the oracle if these images are recognized each time their three-line symbol is seen; in this way the essence of the hexagrams may be recognized on sight.

The I Ching Oracle

3

The Trigrams

See simplicity in the complicated.
Achieve greatness in little things.

Lao Tsu.

Some humility, some logic, and some sort of artistic sense is needed to encompass the trigrams. The Humility is needed in knowing that the logic is not itself enough and also in knowing that the feeling sense is not by itself enough.

Our identified self needs identified meaning and our undefined pattern-seeing self needs to feel the pattern, otherwise there may be sense or there may be magic but there is no deep understanding.

So what follows is an attempt to reach the trigrams on their own ground, to feel the essence of them and give life to our logical conclusions; first there is the logical and analytical part, the complicated in Lao Tsu's terms, and then the simplicity of seeing how three begot the ten thousand things.

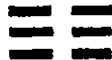


Ch'ien

All the lines are whole. Reality is undivided, nothing is distinguished and so nothing is manifest. Distinguishing things requires a point of view and in the whole reality of Ch'ien there is no point of view chosen; it is the state of all points of view from which identities create the choice of their objects in time. So Ch'ien is "the creative" or spiritual source; it is known as "heaven" also.

Each identity is one of Ch'ien's limitless number of points of view. Because no thing is distinguished from another in Ch'ien there is no relationship and so no activity. Because it is the only concept with no activity it is the only stillness that can truly observe activity and is at the same time the eternal truth, the underlying reality of activity.

Ch'ien, which stands still and observes, is also elemental male. It is by standing apart that comparison is made and relative reality comes about, so Ch'ien in this elemental male role is the creator of relative reality; in this it is potentially active and is often known as "the potential". It is a celebration of wholeness.



K'un

Each of the lines distinguishes one part from another and so manifests them. there is no choice here, all are manifest, nothing is rejected and no particular identity is choosing. Activity flows and K'un is the flow of activity, thus it resembles the earth in which everything grows. It is the elemental female which is in flow without distinguishing where it is; to distinguish and have knowledge the flow has to be stopped for the time distinguishing takes. K'un is what is distinguished, it does not itself distinguish anything but flows in the moment, the timeless moment.

Time only comes into being as a time scale when K'un and Ch'ien interact, neither the elemental male nor female have any time scale attached.

Here in K'un there is no preference between activities, all are accepted and all is participation so there is no point of view, no identity, no manipulation in the activity; this makes K'un receptive, which is its usual name. It is a celebration of diversity.



Tui

Analysis

Bottom line - the start is tranquil.
Middle line - the transition is potential.
Top line - the aim or outcome is towards activity.

This represents a transition so near to the source of activity that the signs are only just breaking. The lake is not yet overflowing but it is brim full; the sun is not yet over the horizon but the sky is bright with it.

So here we have anticipation with certainty, hope because there are hopeful signs, the bud that precedes the flowering. It is a joyful feeling when hope has become a certainty yet action is still to come, and there is a bubbling of our energies which lightens our mood.



Chên

Analysis

Bottom line - the start is tranquil.
Middle line - the transition is active.
Top line - the aim or outcome is activity.

The image of Chên is the development of the image of Tui, its flow of energy into manifestation. It has images of thunderstorms the energy of which fructifies the earth followed by the rain that feeds it. It is a shock that is followed by relief and joyful feeling.

From Chên old patterns are shaken up and new possibilities arise.

The I Ching Oracle



Kên

Analysis

Bottom line - the start is active.
Middle line - the transition is activity.
Top line - the aim or outcome is tranquillity.

The aim of the activity of this transition is to produce stillness out of the energy of the start; to do this the energy is in some way resisted and the image of mountains being formed by the resistance of rocks to pressure arises because the outcome of this, the mountain, is in our experience an uninvolved, distant, still and far-seeing one and this is like the outcome of the experience of Kên.

This is the act of stilling, it is not stillness itself, which is Ch'ien. In the way that Tui is becoming activity Kên is its inverse, becoming stillness.



K'an

Analysis

Bottom line - the start is activity.
Middle line - the transition is still.
Top line - the aim or outcome is active.

Although we have activity in this pattern and we aim for activity we have not the flow to move from one activity to another, there is no activity of transition and hence there is doubt here; this creates danger, for action without directing flow is unpredictable.

There is an inability to be still also; in the transition we go into stillness but then break into activity again. The feel of all this is that we are bogged down or held in a repeating pattern; as it is a flow pattern its image is watery but as it cannot move the symbol becomes a watery marsh.

In another aspect K'an represents the elemental male in relation to the elemental female (the male yang line surrounded by two female yin lines). When the elemental male is surrounded by elemental female it cannot keep to its maleness (its stillness), it has to be separate from activity to do that; keeping to this separateness in relationship makes it one of contest and maintaining barriers.



Sun

Analysis

Bottom line - the start is active.
Middle line - the transition is still.
Top line - the aim or outcome is stillness.

This is stilling the flow of activity not, as in Kên, by activity seeking stillness but by the ceasing of activity itself. It is the natural maturing effect like the stiffening of wood as it grows old and the sap makes a solid structure. It is a gentle effect, happening gradually and unforcefully of itself by the withdrawal of a flow as part of a natural cycle. It creates both the formation and the formulation of things.

In nature wind is associated with this Sun effect, it dries out sappiness and by repeatedly bending the stems of plants causes them to resist and so become stiff; this wind symbol is traditional with wood as an image of Sun; it is associated and not directly symbolic.



Li

Analysis

Bottom line - the start is tranquil.
Middle line - the transition is activity.
Top line - the aim or outcome is tranquil.

Here we start out into activity and the return to stillness. We consume the impulse that fuels our activity and so the activity is extinguished like a flame that consumes the fuel it is dependent upon. This makes the action of Li very hesitant and tentative; it is always clinging to its source which appears as a weakness but is also an awareness of its great strength.

This restriction of movement is clear in Li's aspect as the elemental female relating to elemental male (the yin line between two yang lines); the elemental female symbol is all flow without separating itself to observe, and when in early relationship with the elemental male the female flow is restricted and becomes hesitant although in its heart it always knows its strength.

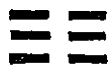
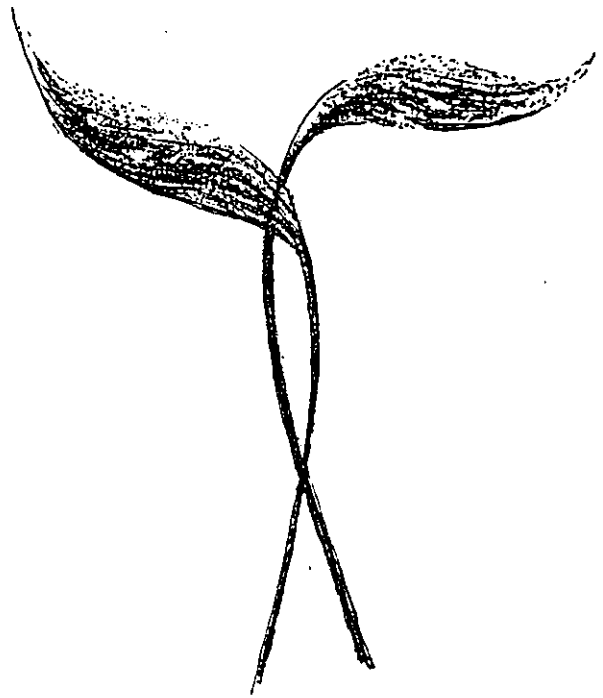
If we image Ch'ien

we create the ten thousand things



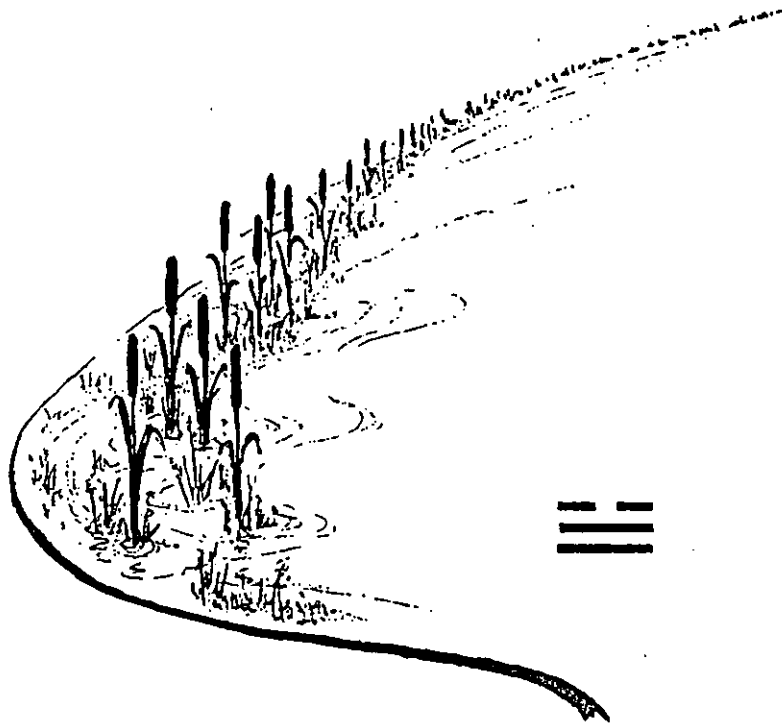
Ch'ien

Of tranquillity. Being.
Harvested and not yet sown. Seed.
Home. Being without need
yet the source of needing.



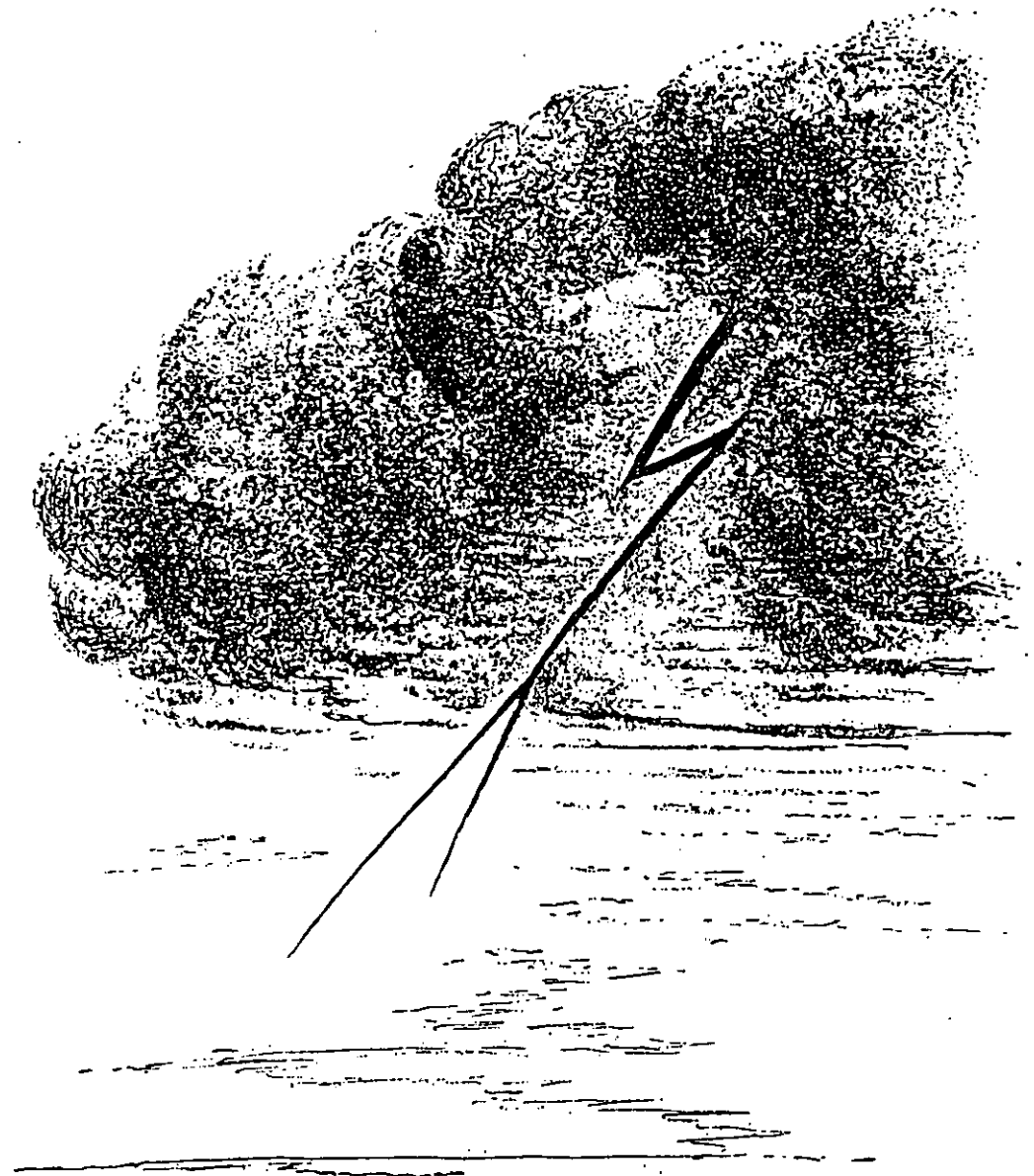
K'un

Growing is the joy of growing.
Damp earth feeds, seeds,
needs, receives the universe
in flowing life.
Becoming ever earth.



Tui

Tranquillity is nearly action.
Budding promises a spring.
Joy in the heart is quiet
yet quickening.
Thoughts the mind does not yet know.
The brim of the lake is overflowing.



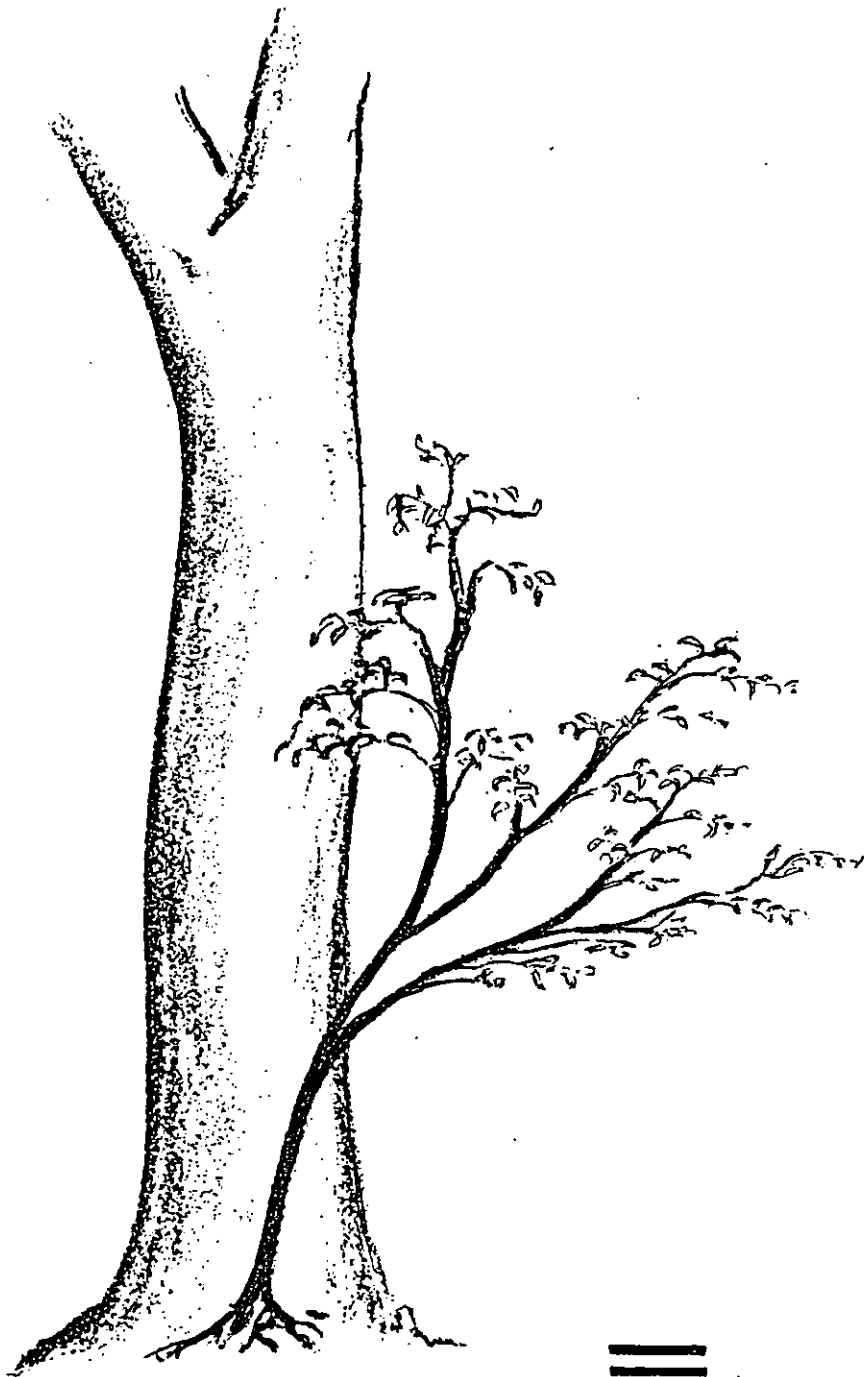
Chên

Charge is discharged.
Reality cracks.
Energy runs yin -
claps whole again.
Relief is new normality.



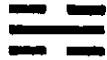
Kên

Pressure of growth in limits
folds mountains, climbs,
slows momentum.
Views from above, beyond.
Knows new boundaries
where still horizons hold us.



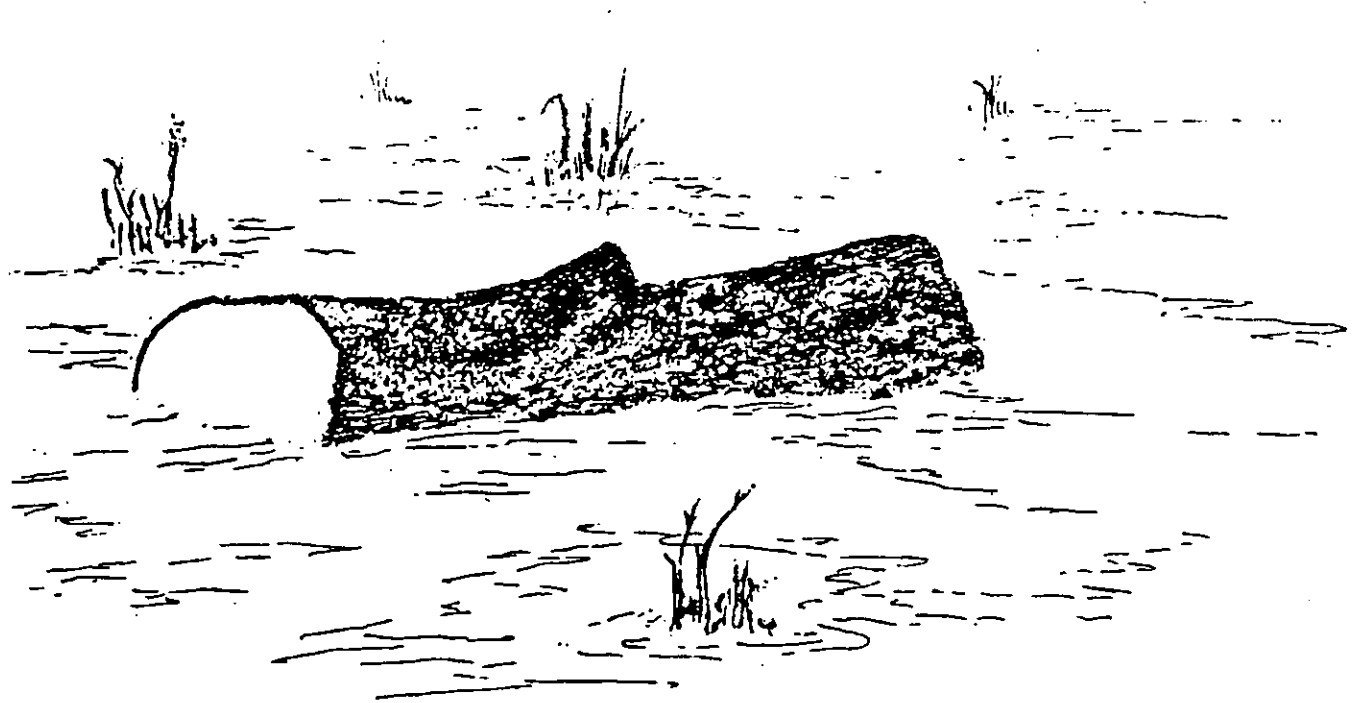
Sun

Growing: fluid into firm,
like wood grows strong,
but bends in the wind maturing.
Bone.
Crystallizing lattice forms an image
of the end of growth.



K'an

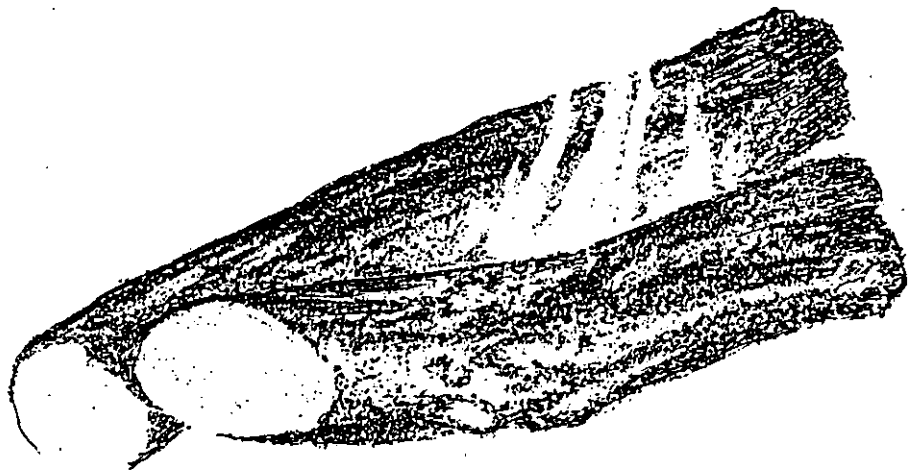
Yet we cannot leave.
We cannot rest.
We cannot choose
and are beset with doubt.
Knowing only narrowly
we must flow out
for here is danger, resting.





Li

Tentatively we seek to fly
while clinging to the firm.
We shyly try, pretend.
The flame clings to the wood
- is gone again.



Growth needs decay

Being great it flows.
It flows far away.
Having gone far, it returns.

Lao Tsu.

The symbol of change, the symbol of 3 and the trigram, does not itself come to a completion but flows ever on into other forms of itself. In our experience however things do come to an end, a completion and a death, and this is something that we who identify ourselves with progress, growth and happiness avoid where we can; decay is a dirty word.

Because of our bias of always trying to make the world better, the symbol of change, 3, we associate with growth, and the change that we choose is for the "better" or it would not be chosen. Decay is part of the cycle which we cannot do without however; the line language of yin and yang includes it as the next larger symbol after the trigram by adding one more line. These four line symbols are called quadragrams.

First I had better justify our associating the number 4 with decay and completion by showing how it is a significant number for us.

The completion of a cycle of our activity is our week of 7 days, and this is the growth of our activity and its decay (cessation). In number terms this is 3 + 4. The 4 is necessary to complete the activity of 3 so that a new cycle can begin afresh.

Another important number in our human pattern is 12; this is used to represent the whole that is created by the cycles of growth and decay (3 x 4). In astrology there are 12 houses; Christ had 12 apostles; our day has 12 hours; our year has 12 months.

7 is the number in which we complete things in a step-by-step mode and 12 is the number which encompasses the cycle and includes every aspect of it; the first is a process of adding one bit to the last and the second symbolizes the whole by taking 3 four times or 4 three times.

These usages show that we have a deep relationship with the numbers 3 and 4; the forms in which we use them all use 4 as a complement of 3, the part necessary to make it somehow complete, as 3

is the symbol we attach to growth so 4 quite naturally becomes the symbol for decay and completion. All human symbols are just a bias that we humans have in our joint point of view in reality.

Our use of the numbers 7 and 12 show how we see 3 and 4 as elements of a cycle and we have already seen that the four pairs symbolize the four phases of the cycle, like the rise and the crest and the fall and the trough of a wave. For the moon its cycle becomes 4 weeks of 3 + 4 days, which makes it a mysterious symbol, the reflection, the dark side, the half light; 4 moves mind towards the whole reality where it cannot and is not designed to operate, where definitions cannot be made; so there is fear.

Each hexagram has 4 trigrams and 3 quadragrams within it and this makes the quadragram a symbol of the whole in our experience through its completion of the growth phase, so it tends to become the undivided whole that we cannot have in consciousness and the decay that consciousness avoids. This makes it a dark and mysterious number to do with forces that mind cannot tangle with.

Although decay and the cycle are very much part of the oracle structure, the quadragram is not used in the images in which we see the oracle; these are realities that our own reality avoids, and the hexagram oracle is about our own particular reality.

If we did involve the quadragrams and the five-line pentagrams (which we will look at in a moment) in the oracle we would find ourselves looking at esoteric realities that the mind is not equipped to deal with. It is not sensible to try to make sense of a whole of which we are a part because we know that we are only able to see it from the part's point of view. Of course when our reality has expanded into this larger whole, and decay is just as lovely as growth and our death is part of our life - then we would begin to use quadragrams and pentagrams in our oracle; except that the oracle will have done its job and will not be needed any more.

We have now looked at three phases of the cycle of manifestation symbolized by the growth stages of the hexagram as follows:-

The pairs symbolize the division of the whole reality into polarities - manifestation.

The trigrams symbolize the changes that occur in chosen directions which create growth and decay.

The quadragrams symbolize the completion of the growth pattern in its decay.

So we can already guess what the final group of lines within the hexagram mean to us, the pentagram.

The I Ching Oracle

5

The last step is half the journey

A journey of a thousand miles
starts under one's feet.

Lao Tsu.

If the pairs trigrams and quadragrams are together symbolic of three of the four phases of a cycle we would expect the pentagram, which is the only other component of the hexagram, to symbolize the fourth phase, which is the achievement of wholeness, and this is just what it does.

This is the last step of identified being, indeed it steps out of identification, and even this step has to be taken just from where we are; until it is taken we are in the half of our reality where it is our point of view which makes it seem real, which is in the reality of polarities; but there is another side to reality.

There are two pentagrams in the hexagram (one reading up from line one and the other from line two); as the hexagram is the whole picture this states that the whole has two parts. The two sets of five lines make ten when added together and ten is the number of the whole. We also have ten digits, five on each hand, and our left and right handedness together make our whole in body terms.

So the pentagrams represent two halves which make our whole and as they represent the completion of the four phases of a cycle this is also saying that we are that cycle - we are the process as well as being an object. We are the hexagram only as a snapshot of ourselves in the same way that we are an object only as a moment of ourselves; it is a continually revised snapshot and we are a continually revised object, which is the same as saying that we are a flow or a process. In order to distinguish a flow our mind has no alternative but to see it as parts - the mind is the function that distinguishes.

We see ourselves through our mind whether in thought or feeling so this "being an identity" involves experiencing this limiting reality of being what we identify ourselves to be. This occurs in the evolving patterns which are our human characteristics, personal and social. We are like a musical instrument that plays in certain keys only.

Each arrangement of the yin and yang lines

which form a hexagram is like one of these keys in which we play, their movement yinwards or yangwards is a selection we make from the whole reality or, musically, all the sounds that can be made; there are 4096 such variations that the oracle can express. All possible sounds, the whole reality, is the great tao which cannot be said and the 64 hexagrams are each a filtered tao, a tao qualified by our state of being at the time it is cast.

When we see the pentagrams as one reality, that of the hexagram, this symbolizes our seeing our own divided reality as being whole. Whatever the boundaries of our particular reality are we only move to a new reality experience when what we have considered as its parts (objects) and its whole (the process) become equally real and so are experienced as a new whole.

This is rather confusing in words but it is very helpful to grasp its meaning. We do not move out of a level of understanding and experience by bringing the polarities of our reality together, if we do that they counteract one another and leave a void, we move by accepting as one reality both the polarity of "this and that" on the one hand and the whole of "this and that" on the other; the parts and the whole are then together our reality, not a choice.

This only appears to be difficult because it is at the boundary of our conscious choosing life; the idea is necessary to the cyclic view of our reality for at this transition one cycle of experience ends and another starts with a change in experience. If this expansion of awareness did not occur our reality would all be experienced as repeating circles; indeed if in any experience we do not make this transition we find that the experience repeats in another outer form. In every-day life these transitions occur as a whole experience of each moment, so when we avoid experiencing the moment as it is presented to us we store a need for that experience and repeat it later.

The two pentagrams are the hexagram and the hexagram is the two pentagrams; they are two ways of looking at what is there unnamed and when they are realized as one they symbolize a stage where a point of view has gone; when this happens to our own reality-boundary between what we distinguish and the mystery of the whole the hexagrams no longer symbolize our state, the oracle is complete.

So the pentagrams do not come into the changes symbolized by 3 and 4, 7 and 12, which are about our life reality. The reality of combinations of 2, 5, and 10, are about our completion and not our going on, about our death and not our living, about our final transition out of the growth and

The I Ching Oracle

decay cycles which make our reality so real.

The patterns of six yin and yang lines express our reality of cyclic changes in terms of what lines can do and we in our lives express it in terms of what we can experience. The symbolic images of the oracle texts are designed simply to interpret one language into the other.

We have so far evolved images of the trigrams, and there are four trigrams in each hexagram each in its own individual position; we also have the six individual lines of the hexagram each also with an individual position; how then do we interpret these positions? How do we make all these images tell us the story of our present situation?

6

A gift of method

The world is ruled
by letting things take their course.
It cannot be ruled by interfering.

Lao Tsu.

It took a long time to resolve the questions asked at the end of the last section, my mind could not see the pattern although all the clues were there. Eventually the answers presented themselves in a dream - a gift of a method to use in uncovering the holistic nature of structure and flow, of a hexagram of yin and yang lines and a manifest tao of life.

It was a dream of an old smiling Chinese gentleman and his garden. At first we were together in a long well proportioned room, more a great hall, with an arched roof and along one long wall were six arched doors.

With the great courtesy of the east, and with his frail form moving gracefully, the old man led me to the door at the far left of the long hall and we went out into a large walled garden with walkways and shrubs; creepers were flowering, overflowing some sort of trelliswork. We followed the garden paths in a gentle stroll until we came back to the arched doorways again. We entered by the extreme left door which my

guide opened with a flourish, accentuating, I thought, which door it was. If the doors had been numbered and we left by door 1, we came back into the long room by door 6.

We exchanged a smile of understanding about the doors, it was significant, and then he led me down the room to the next door, door 2, and out into the garden again. The paths from door 2 led about the garden and back to the long room by door 5; by now it was evident that when we went out of door 3, which we did next, it would lead us in at door 4.

When we had returned from this last walk my old guide bowed, a great big smile all over his face, clearly he had said what he had to say, and the dream ended.

So simple, a message to be delivered and there it is without embellishment. This is very much the I Ching way, simple and complete, bearing the marks of a really mature civilization. The symbols of the dream are everywhere apparent; the 6 doors are the same as the 6 lines of the hexagram so what we did using the doors we do when using the hexagram.

Line 1 (bottom line) and 6 (top line) are connected

We first went out of the most left-hand door from the inside of the long room and returned by the most left-hand door from the outside. The left side is traditionally a symbol for our less conscious or inner pattern-seeing awareness, so the first and sixth doors (lines 1 and 6 of the hexagram) are about our most inner being - the most left-hand approach.

The next thing to notice is that we go out of the first door and come in at the sixth, in other words the bottom line of the hexagram is about the emerging of our energy pattern towards manifestation while the top line is about returning, accepting the life force into our store of being in the form of experience.

Lines 2 and 5 are connected.

When we go out by the second door and return by the fifth this is not so far to the left and so not so much inner, it shows a beginning of conscious awareness of the life force, a beginning of defining what it means to us with our separate point of view. We call this first encounter "feeling"; in our approach to anything new we first form a feeling about it, like a general attitude that is forming within us and which later we define into our attitude. These feelings are our link between our inner and outer selves.

It is interesting to note that because these feelings are about the unknown (to consciousness) they are intuitive feelings. There are three sources of what we call feeling; primary intuition

The I Ching Oracle

or feeling arising out of the unknown, physical feeling created by the senses (I feel the table, I feel sick), and emotional feeling which is a release of feeling which has been previously held back and stored which still needs expression.

The second line is about the first of these, our experience of the emerging life force, how we go out to it in feeling, while the fifth line is about how we accept this feeling, whether we welcome it or not.

Lines 3 and 4 are connected.

When we come to the middle two doors, going out at the third and in at the fourth, we are using the most right hand of the doors both for going out and coming in, so this symbolizes our most outer manifestation, our outer action in the world for the third line and our reaction to it for the fourth.

So the general picture that we get from looking at the hexagram with this reflective-line idea is that we see it as a cyclic effect, and this was the clue we needed to connect it into the whole - the whole cycle which is the process. To summarize briefly:-

The life force emerges into manifestation in line 1.

It is expressed in feeling in line 2.

It is expressed in the world in line 3.

This represents our outgoing breath; then in the top three lines we "breathe in" our experience, accepting or rejecting it as part of our ongoing selves:-

The outer manifestation in line 4.

The intuitive feelings of line 5.

The life force pattern, or tao, in line 6.

In this cycle we first express the life force then we take our choice from it to ourselves; this cyclic action renews our identity continually as we act in the great tao, qualifying it by our individuality.

Up to now we have read yin and yang in the simplified form of yin as active and yang as inactive; we now need to vary this a little because activity and inactivity are felt differently in the different phases of this cycle. In the outgoing phase expressed by the bottom three lines activity creates change and it is this change that we experience externally, so it will be clearer if for these lines we think of yin as having more change and yang as having less.

When we come to the upper three lines and we are reading about the way we involve ourselves in our experience and also how we accept it back into our ongoing self, the yin becomes a question of acceptance and the yang of ignoring; in line 4 its yin form shows an interest in outer change and its yang form an ignoring of the outer state whether it is active or passive; the line 5 yin

form shows our acceptance of our primary intuition and its yang form an ignoring of it. When we come to the top line we are no longer seeing our outer conscious reaction to experience but the acceptance or rejection by our more inner being (it is quite common to accept something in consciousness and at the same time to reject it innerly). Here we can think of the yin form as showing more inner change, because acceptance of experience changes our inner structure, and the yang form as making less change.

It is important not to judge any of these forms as good or bad signs, all change is part of the cycle, and rest from change is also part of it; we remain incomplete when we reject parts, at the same time it is part of our nature to do so.

This modification of our reading of yin and yang, which we will use throughout the texts as our interpretation code, can now be summarized like this:-

Outgoing energy

Line 1 is yang - emerging life force shows no change.

Line 1 is yin - It is actively changing.

Line 2 is yang - Intuition feels no change.

Line 2 is yin - It feels active change.

Line 3 is yang - Outer world does not change.

Line 3 is yin - It actively changes.

Incoming energy

Line 4 is yang - We ignore outer change.

Line 4 is yin - We accept it.

Line 5 is yang - We ignore our intuition.

Line 5 is yin - We accept it.

Line 6 is yang - Our inner being does not change.

Line 6 is yin - It is actively changing.

These are codes, labels rather than descriptions of what is going on; they are factors which combine differently in each hexagram and so tell us something of each pattern.

Trigram flow

The key given to us by the old Chinaman of the cyclic, breathing, nature of the hexagram applies to the changing flow as well as the structures of lines; our lives are not an out-pouring of manifestation but a balanced breathing in and out.

The trigrams symbolize change and change is a flow. There are four trigrams in each hexagram (made up of lines 123, 234, 345, and 456) and each of these positions in the hexagram may be occupied by any of the eight forms that the trigram has, so we have eight symbolic images in four symbolic places and by providing suitable symbolic codes for each place and trigram these then fall as they will into the patterns of hexagram meaning which we then use to clarify

The I Ching Oracle

and amplify the ancient Chinese images of the book of changes. This is our method throughout.

Meanings for the trigram positions

Bottom trigram (line numbers 123)	is the flow image of the emerging life force.
Second trigram (line numbers 234)	is the outer flow of the life energy.
Third trigram (line numbers 345)	is the flow of our outer response (identified self).
Top trigram (line numbers 456)	is the flow of our inner response (undistinguished personal self).

In practice applying the old man's key to each of the hexagram patterns of line and trigram does not produce a new and different oracle but leads to a more comprehensive understanding of the traditional images.

The traditional images are of course themselves translations as we have them in English and the various translators are sometimes at variance with each other; it did not seem that a new translation would get over this difficulty so the images used in these texts are composite meanings taken from the consensus of various translators; where there is significant confusion this is indicated in the text.

We have now accumulated a mass of coded images from the yin yang lines and the hexagram structure. The coded patterns are presented in an appendix for each hexagram so that the images which appear in the oracle texts may be understood in these logical terms, but when referring to the oracle for an understanding of one's position the image that comes out of this analysis is what we are looking for, so the oracle texts are arranged as follows:-

1. An image of the hexagram structure which comes from the pattern of codes of the lines.
2. An image of the hexagram flow which comes from the pattern of codes of the trigrams.
3. The translated Chinese oracle images, which are followed by some symbolic interpretation.
4. Four attitudes or subjective images which come from my own understanding of the hexagram; these are as it would apply to an abstract idea of the hexagram, as it would appear in nature, as it would appear in the human condition, and how it would appear in outer forms that we make.

These four sections together form the picture we have of the situation we are in at the time we cast the hexagram; we then have further information on the movements of our situation which comes from a changing of the yang lines to yin and the yin lines to yang, for nothing in our experience is unchanging.

The procedure for casting a hexagram includes a mechanism which tells us the major movements that are happening in the otherwise fixed snapshot of our situation; it cannot represent the total flux that reality has but it measures the tendencies from yang to yin and yin to yang and provides a switching point when the balance has tipped from one to the other.

In each of the two common ways of casting a hexagram, which are explained in the next section, there is this mechanism to determine where the swing or transition from yin or yang to its opposite is supposed to have taken place. These are traditionally called "moving lines".

The moving lines give us additional information about our circumstances and how they are changing, but they do not always occur when we cast a hexagram because the switching point mentioned above is an approximation of continuous movement which attributes it to certain parts of the cycle only.

When we are not at one of these switching points we cast a simple hexagram with each line fixed yin or yang, but when one or more lines move we obtain a first hexagram with the line or lines in their original state and a second one in which these lines are changed yang to yin or yin to yang, the remaining lines are the same in both hexagrams.

So we have the interesting information from this that a certain line which refers to a specific part of our functioning according to the old man, has changed, has become more active or tranquil. These moving lines are also interpreted in the oracle texts by symbol logic in the context of their particular function and the pattern of the hexagram they are in; this gives us specific information about what we are doing.

7

How to cast a hexagram

The hexagram consists of six lines in a pile each of which is either yin -- or yang — or "moving" yang to yin or yin to yang. We cast one line at a time starting with the bottom line of the pile.

There are two methods of casting the lines in common use; whatever method is used the principle of casting is to find out which of these four alternatives occurs when we use a "chance" procedure. Chance, as we understand it in the west,

The I Ching Oracle

is what happens when no particular influence is at work; as we are aware of only influences that we can sense this also means that the method is free of our conscious interference.

The coin method

The simplest method in common use is to toss three coins (of the same sort) together. We first have to decide that one of the sides of the coins is yang and the other is yin and then always keep to this decision.

We can get four different results on the three coin faces uppermost:-

All yang
 All yin
 Two yin one yang
 Two yang one yin.

The all yang result is taken as having gone all the way to yang and so becomes the line moving from yang to yin; similarly the all yin result becomes the yin line moving to yang. Two yins and one yang make a yang line and similarly two yangs and one yin make a yin line.

Now the easiest way I have found to write these down is as follows:-

All yang --- x ---
 All yin --- x ---
 2 yin 1 yang --- ---
 2 yang 1 yin --- ---

(x indicates a moving line)

The first throw makes the bottom line of the hexagram. When we write it down like this there will be two hexagrams with the moving lines indicated by x if there are any; if there are none the two hexagrams we have drawn are the same and the only point in having written it twice is in case a moving line occurred, of course you can also do it by adding the second pile of lines only when a moving line does occur.

We throw the three coins six times altogether to make the pile of six lines.

For example --- x ---
 --- x ---
 --- x ---
 --- ---
 --- ---

There is a key in the back of the book which gives the number of the hexagram we have cast by cross reference of the upper three lines of the hexagram and the lower three; the hexagram texts are arranged in the order of these numbers.

If we have no moving lines we only read the oracle text up to the section titled "moving lines". This is because the moving lines refer to actions we are not making at this time.

If there are one or more moving lines we have two different hexagrams; we first read the text for the first hexagram, then the texts for *the lines that have moved only*, then we read the text for the second hexagram but leave out the moving line section altogether.

The yarrow stalk method

This second, more elaborate and fulfilling method prepares us to understand our situation better than the brief coin method; it is full of symbolism which we recognize innerly and which helps us to involve our intuitive feelings in our conscious appreciation.

Fifty yarrow stalks are needed, about six to eight inches long; other thin straight sticks can be used but there is a loss of symbolism. The stalks are gathered from this common roadside plant in the early autumn.

One stalk is laid aside for the whole enquiry, then:-

1. The remaining forty-nine stalks are laid down and, aiming at the middle of the pile with the right thumb two piles are separated.
2. One stalk is taken from the right hand pile and is held between the third and little fingers of the left hand.
3. The left hand pile is counted off in groups of four stalks until *four or less* remain. This remainder is placed between the second and third fingers of the left hand.
4. The right hand pile is similarly counted off in fours and the remainder of four or less is placed between the first and second fingers of the left hand.
5. These remainders held in the left hand will add up to five or nine stalks if no mistake has been made. If a mistake has been made the left and right hand piles may be re-checked in fours. Always check that the number of remainders in the left hand is correct before proceeding further.
 The five or nine remainder are now set apart and the rest of the sticks gathered up.
6. Operations one to five are repeated. This time the resulting separate pile will have four or eight stalks in it.
7. Operation six is repeated once more.

There are now three piles of stalks set aside and in these piles there are five or nine, four or eight, and four or eight, stalks. Each pile contains either a large number of stalks (nine or eight) or a small number (five or four), and

The I Ching Oracle

it is the combinations of large and small numbers in the three piles which determines the nature of the line.

Similarly to the coin method the possible combinations are as follows:-

2 large numbers + 1 small	—
2 small numbers + 1 large	--
3 large numbers	-- x —
3 small numbers	— x --

The appropriate symbol from these is now written down as the bottom line of the hexagram.

9. The procedures 1 to 8 are repeated for each line of the hexagram. The whole process takes about six minutes when it has become familiar.

We now look up the hexagram number and read the oracle texts in the same way as for the coin method.

Symbolism of the yarrow stalk method

We can say that the yarrow stalk procedure is a ritual because it has a symbolic content and we choose to use it partly because of this. It starts with the removal of one of the fifty stalks and this one is not used at all. One is a recognition of that aspect of the cycles of growth and decay which does not take part in these actions, the undivided one; this stalk is not used because we are enquiring about the manifest flow and not its unmanifest source.

Next we divide the remaining stalks and this is the same action that we make in our identification in our world, it symbolizes the way we distinguish and so divide our reality and then choose which part we want to experience; it is because of this symbolism that we use yarrow, for it is the herb that was used to heal sword wounds which are symbolic of this division.

After each division of the stalks into two piles we take one stalk from the right hand pile and hold it, in abeyance as it were, by the little finger of the left hand. This symbolizes a message from the right or conscious sense to the left or inner one and so links our senses.

After making this symbolic recognition that our nature is whole despite our divisions, we divide each pile of stalks into groups of four (the number of completion) to see what remains incomplete after our choice; it is these parts of our reality requiring completion that form our ongoing activity and it is the remaining stalks which determine the pattern of the hexagram.

In the remainder group of each pile there

may be 1,2,3, or 4 stalks, and as there are 3 remainder piles the possible ways these can be made up are as follows:-

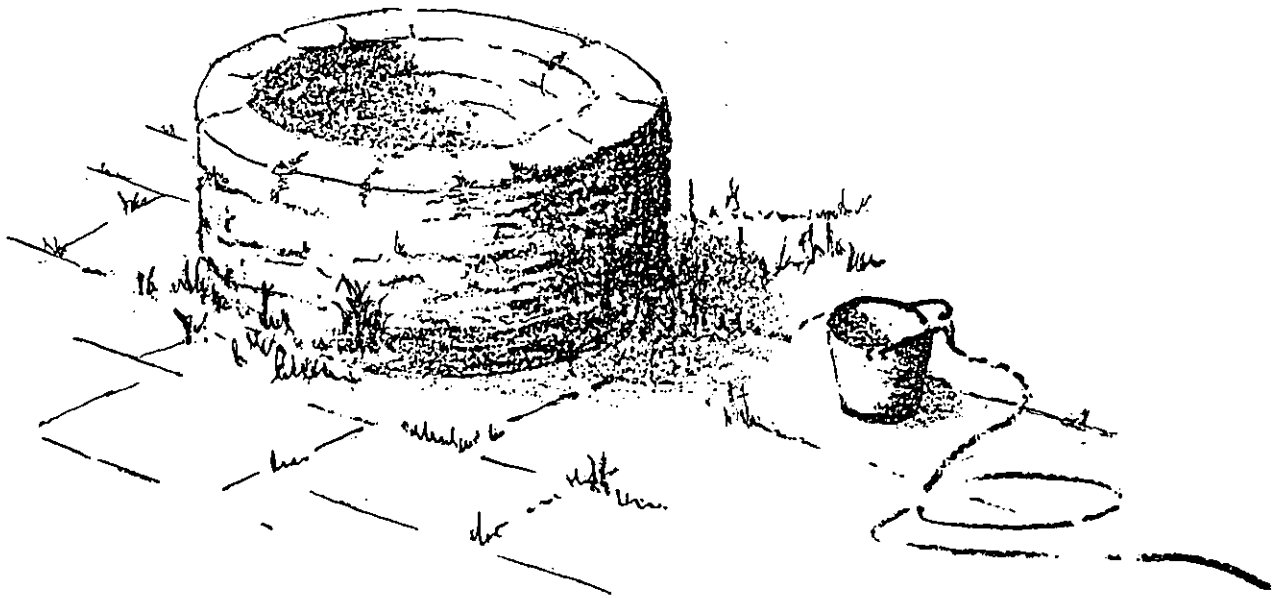
	Remainders held in left hand
First division	$\left\{ \begin{array}{l} 1 + 4 + 4 = 9 \\ 1 + 1 + 3 \\ 1 + 2 + 2 \\ 1 + 3 + 1 \end{array} \right\} = 5$
Second or third divisions	$\left\{ \begin{array}{l} 1 + 4 + 3 \\ 1 + 3 + 4 \end{array} \right\} = 8$ $\left\{ \begin{array}{l} 1 + 2 + 1 \\ 1 + 1 + 2 \end{array} \right\} = 4$

We can see from this table that when 4 is present a yang tendency results while an absence of 4 gives a yin tendency; this is in keeping with our symbol logic, for what is complete needs no manifestation.

This is the mechanism which determines the turning point of the line movement between yin and yang. Each division of the stalks tends yinwards or yangwards and the overall result of the three divisions, like the overall result of the three coins, decides the nature of the line.

THE

HEXAGRAMS



OUR SITUATION AS DESCRIBED BY HEXAGRAM 1

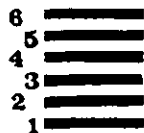


Image created from the lines ¹

Here there is no activity to be experienced, all the energy of the life force is in a quiet state which we call potential (or potentially active as we feel activity to be more real and important). The non-active is, however, not only an absence of activity, it is a real state in its own right, an expansion of what we consider to be real; activity on the other hand contracts and sharpens what we experience to be real until we "actualize" a reality, making experience.

This selectivity which is the action of having a point of view forms our identity which in turn selects; thus out of the nothingness of Ch'ien creation comes.

Hexagrams 1 and 2 picture unselective non-doing and unselective doing and so neither has a point of view or pattern, these come from selected mixtures of doing and non-doing.

When we cast this hexagram we are in a tao of unselective non-doing, so our situation is not cast in a shape and has great possibilities which are not at present actualized. The tao

is to experience this state as a real way of being so we should not create activity so as to get out of it as soon as possible. Action will follow of its own volition, here we can experience and practise non-doing and see what it creates.

Image created from the trigrams ¹

We cannot distinguish the flow of Ch'ien because there is no point of view here, which is needed to distinguish anything, yet it contains flows in their unmanifest form, or formlessness. It is like the raw material from which our world is formed, or the whole reality in which identity selects paths to travel upon.

Before we make a new path for ourselves we will do well to savour this time in Ch'ien, we can see from the trigram flow analysis that each of our normally active-seeking functions need to relax their effort; from this silence we may be able to hear things that our noise would otherwise obscure. In this way Ch'ien creates without any effort and produces no stress.

The Chinese Oracle

The creative principle. Sublime success.
continuance furthers.

Comments.

The sublime success of the creative element is its inevitability, so when we are one with this tao there is an inevitability about our actions also. Perseverance is needed in following the tao or we may think that we are creating (indeed we usually do think this) and then we

try to lead events instead of following the life force with our actions. Following the tao is a constant theme of the oracle, following creates the wholeness, leading creates the ten thousand things, but in either case we do not stand aside, we take part in creation.

Some manifestations of this tao

The pattern

The creative power is ready.
Awaits your sympathy
like a new page.

For humans

His decision, what form evolves.
He is the king,
head of his household.
The world awaits the karma
which is his endowment.

In nature

The sun warms the earth.
What will grow?
Everything there is to flow
and overflow.

In forms we make

The form is not yet.
Riches are liquid, uncrystallized.
The state has power.
Its will is to be something.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

It is the deep emerging life force that is showing activity, so it is not yet time for us to manifest this, that will come in due course. Having deep knowing that this activity is there helps us to restrain our impatience for action, and holding this like a secret love in our heart is part of the richness of this tao.

The Chinese image.

Hidden dragon. Do not act.

The dragon is not an ominous symbol, it is a dynamic expression of the life energy which, here, is still hidden from conscious manifestation.

Line 2 goes yin - intuitive feeling more active.

Here activity begins to show in our feelings, which are our earliest manifestation of the life force, but we need to avoid narrowing this down to action too soon; keep it open and feel, for this is the tao of creation itself and if we do not interpose with our own pattern we are privileged to know ourselves as part of the inevitable. In practice we keep our options open.

The Chinese image.

Dragon in the open. it is an advantage to see the great man.

The life energy is in the open because it is manifesting in our feeling and it benefits us to experience this widely; to see the great man is to attend to our greater awareness. In terms of the oracle greatness is always wideness, including more, it is not power.

Line 3 goes yin - outer world changes more.

In the tao of the creative there is great power and when this comes to manifestation we may feel overburdened by it if we think it is we who are doing it. This only brings on unnecessary worry, but if we remember that taking part is not taking possession there is no danger in this line.

The Chinese image.

All day the superior man is busy and at night his mind is active. Danger, no error.

The day symbolizes the activity in the world and the night a withdrawal of activity to the inner. The superior man is the one who follows the tao, and the danger to him (to our following the tao) is over-involvement, yet we have to be involved. There is no dividing line here to observe, hence the danger.

Line 4 goes yin - accepting the outer state more.

Here we interest ourselves in the inactivity of line 3 and we may be tempted to be intentionally inactive, but this is *doing* and not in keeping with this tao of the creative doing itself. It is necessary to fall effortlessly into the activity of the creative, which is neither being active nor withholding activity.

The Chinese image.

To and fro on the brink of a chasm. no error.

The chasm is this void that happens when we discount ourselves, trying not to do. Here we hesitate to relax because we feel the need to control even our inactivity. Identity feels threatened by not *doing* and this is part of its nature, not an error or failure on our part.

Line 5 goes yin - more awareness of intuition.

Here we are identifying ourselves with unchanging feeling (line 2). We have difficulty in identifying with the non-active as there seems to be nothing there.

The Chinese image.

Dragons flying in the heaven.

It is an advantage to see the great man.

Dragons are the flow of earth energy - things we normally identify with - and here our identifications are out of place unless heaven itself (Ch'ien) can be felt.

Line 6 goes yin - our inner being accepts more.

To accept ourselves as the life force and tao is to confuse ourselves with the whole - in the tao of the creative we then think we are the creators.

The Chinese image.

Arrogant dragon. Regret.

It is particularly contrary to this tao for us to take charge of things. We are then deprived of the experience of the creative itself; we only experience ourselves.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 2

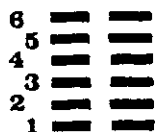


Image created from the lines ¹

Here all is activity and acceptance. Everything moves according to its place and there is no question, no complication of hesitation or aim, no attitude is taken up and no stance is maintained. This is a symbolically female mode, not shown in relationship with male as in trigram Li but the elemental female itself of K'un which flows according to the forces within it in a spontaneous acceptance of movement as its reality.

Structure is not very real to this element, its reality is in the changing flow of the moment as identity experiences where it is but never knows it; to know where you are you have to stop the movement with an idea, knowing takes an extension of time whereas the purely yin element rides reality in the present, which is time but has no time sequence.

Identity in this mode does not abstract ideas from its experience so it has no structure of idea to confront the experience. We go from one thing to another as it happens, participating in primary manifestation.

Image created from the trigrams ¹

Manifestation is all flow and for this to be so there has to be acceptance of all the circumstances in which we find ourselves. When we

accept everything nothing is held up in the flow and it remains in dynamic balance without stress. Identity does not know itself, it experiences itself but has no concept of what that means - it means only what is experienced.

This flowing mode is nearer to our inner source of manifestation than the mode of concepts, we know without knowing why we know; it is an unencumbered way to be and intensely real, being so near to the source of manifestation.

We meet the paradox here that this source of manifestation which we approach in feeling has the male symbol of the creative - the ultimate extreme of idea that arrives at idealessness or non-manifestation. The paradox is resolved when we see the dynamics of yin and yang where the energy flows in and out between the male and female modes; it is one mode really which manifests in a cyclic form.

The patterns which we humans choose in this flow by our individual natures are the 64 qualified tao or hexagrams. This hexagram of K'un trigrams bears these particularly deep symbolisms because it is one of the extremes of the cyclic movement, but it is nevertheless one of the 64 patterns that we make, and it refers to minor happenings in our lives as well as our very existence itself. We need sometimes to allow ourselves its influence.

The Chinese Oracle

The receptive element brings sublime success. The symbol of a mare.
At first he leads and loses the way, then he follows and is supported.
Friends in the west and south, not in the east and north.
Peaceful continuance is beneficial.

Comments.

As in hexagram 1 there is inevitable success in the receptive, but if we start to lead we lose this tao of being receptive. To be receptive is to allow the self to resonate with the other (the friend). To befriend the height of activity (south, midday, warmth) gives life to

the resonance whereas to seek passivity of action (north, night, cold) kills the resonance.

A mare bears the foal, carries man, and is one with nature in a natural and gentle manner, - in the receptive we reject nothing.

Some manifestations of this tao

The pattern

Simple flow of activity;
unquestioning,
moves unjudged
accepting all things.

For humans

Born from the earth
of its elements.
Return sometimes unprotesting,
resting in the flowing juice of life.

In nature

Onto the earth
warm and chill.
Into the earth
seed, root, love
moving in the magic of water.

In forms we make

The only form he can make
is an empty tube.
The only government
the will of the people.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

The life force itself is going into a quiet phase and this will become more evident to us as its manifestation grows outwards. We need to accommodate this, to accept it in this tao of the receptive.

The Chinese image.

Hoarfrost underfoot, ice then comes.

Cold is symbolic of inactivity so this is to say that inactivity will become more manifest.

Line 2 goes yang - intuitive feeling less active.

In this tao change occurs whether we are feeling it or not, if we feel it we are aware of our involvement and may even think that we cause the activity, but it is not so except in a very narrow sense; the great tao moves us and accomplishes itself.

The Chinese image.

Straight, wide, great.
Purposeless yet it achieves.

There is no choice of ways so our way is straight, awareness is not limited so it is wide (has a lot of scope) and it is the great tao that is purposeless yet it achieves (manifests) in everything.

Line 3 goes yang - outer world changes less.

In this tao which is all activity there is no chosen coming and going, it encompasses all coming and going. The activity is seen rather as a flow of energy from one part to another - a wider view of many cycles operating. The outer reality expressed by line 3 is our outer world, however, and here in this line the activity is felt as being withdrawn; withdrawn from us and continued elsewhere. We are receptive in this tao, so we are not concerned so much with our part as the activity of the whole.

The Chinese image.

Concealing possibilities is correct.
Outer activities will eventually prosper.

Possibilities, or our own personal aims which we may exercise in the world, are not relevant here in this tao where all are equally received - in other circumstances we can attend to these and bring them to manifestation but not now when we can experience without choice.

Line 4 goes yang - accepting the outer state less.

Cycles of free manifestation flow in phases of activity and tranquillity. Our identity does this also and in this tao it does not indicate any manipulation on our part.

The Chinese image.

A tied up sack.
No praise, no blame.

There is no praise or blame because it is the natural state of affairs for cycles to have closed phases.

Line 5 goes yang - less awareness of intuition.

Here everything is seen carried in the great tao. We remove our attention from our feelings and they continue to affect the way we are but, as we say, unconsciously.

The Chinese image.

A Yellow undergarment.
Greatest good fortune.

Yellow is active (being near the middle of our visible range of light frequencies) and the undergarment is our unseen clothing or unconscious form; this is what carries us here, so we flow naturally without conscious effort.

Line 6 goes yang - our inner being accepts less.

Line 6 is about our inner acceptance of experience and in this moving line we separate from the great flowing tao and identity believes that it creates and destroys. We have here a birth into identity in some way and we choose and take sides and enter mind reality with our being. We move into the contest between being active or passive and must choose.

The Chinese image.

Dragons fight in the wilderness.
Their blood is black and yellow.

Black is the colour of night and inactivity while yellow is our most noticeable and so active colour, so this is the nature of the contest.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 3

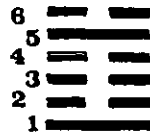


Image created from the lines ¹

Image created from the trigrams ¹

Here we accept our outer world activity (lines 4 and 3) while ignoring our intuitive feeling (lines 5 and 2), so we go into things without preparation and learn from experience. This is not a criticism but just a fact; as our inner being is receptive to this (line 6) it is changed by it. The emerging life force is not in change so this experience is outward-looking.

There is great energy in the emerging life force (Chên) and flowing in the outer world (K'un), but it is stilled by our lack of involvement (Kên); we are at a loss as to how to move (K'an). This situation occurs when we are in unfamiliar circumstances and have to find out how to respond; the common name of the hexagram is "difficulty in beginnings".

The Chinese Oracle

Difficulty is followed by great success.
Continuance in the way is rewarded.
Remain in the existing, not seeking the new.
To appoint princes brings advantage.

Comments.

When something starts there is the energy of its inception; when this runs out there is the temptation to seek a new direction, but the energy must now come from our own self. By continuing in our present circumstances we become strong, which is the success.

Princes are the sons of the ruler, the king, and in our reality of distinguishing things the identifying process is our ruler; so appointing princes is to adopt new ways of identifying, new ways of approaching our experience.

Some manifestations of this tao

The pattern

When the young flows first
with little stamina,
it is overcome by obstacles.
By flowing on it overcomes them.

In nature

Young growths grow fast, sappy,
and easily hurt against obstacles;
but new shoots are ready
to follow up.

For humans

New things begin to move.
Difficulties arise in the path.
To halt at difficulty brings out danger.
Perseverance brings on flowing.

In forms we make

When they first come together
there is a honeymoon,
then a strength of will,
then a compromise
for the sake of travelling together.

1. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Here a need for activity stirs, appearing as a move of fate opening up activity. It is necessary to give strength to this and make it a force, otherwise we cannot gain experience (make mistakes and learn) and come up against the world.

The Chinese image.

The hinderance of hesitation.
Be firm in perseverance.
To appoint princes brings advantage.

The phrase about princes is interpreted in the oracle comments above. The hesitation comes from unawareness of our intuitive feeling of the life force shown in the yang line 5.

Line 2 goes yang - intuitive feeling less active.

Our feelings are not recognizing that the challenge of individual activity is necessary and so we lose driving power. This is part of the birth of an individuality; there are still forces within us which are not ready to leave the great tao, the total parent, and become separate. Knowledge of this is not enough by itself, we need to woo the feeling towards taking part before we really join the dance. We are born and need to accept this fully; the beginning is difficult but as we continue it gets easier.

The Chinese image.

No advance.
Horse and carriage not connected.
A chaste maiden is wooed
but refuses: after ten years
she accepts.

The chaste maiden is our feeling which is not at this time accepting a challenge. There is no driving power because the horse, feeling, is not connected to our circumstances which are the carriage of our activity. When we refuse a challenge in this way we cannot advance until we meet a new challenge of this same sort, which is the symbol of a whole cycle of ten years before the maiden accepts.

Line 3 goes yang - outer world changes less.

Here we come up against outer world activity, find ourselves without guidelines, and desist. Indeed it is only prudent to do this while we assess the new activity, to rush in with newly-found ego energy is going to create problems.

The Chinese image.

If a hunter hunts without a guide he gets lost in the forest. The superior man sees danger and does not go into it; to do so would bring misfortune.

The superior man is our wide-seeing ability which comes from having many experiences and taking their essence or wisdom into our inner being. In this tao we are in unfamiliar experience but here we can use our existing wisdom to avoid entanglement.

Line 4 goes yang - accepting the outer state less.

Here we withdraw our identification from outer activity, perhaps for fear of consequences. To work through this difficulty we need to see our inner need for activity in order to have experience of the world which is what this tao is about.

The Chinese image.

Horse and wagon are disconnected.
Seek union.
Going forward brings good fortune
and actions prosper.

When growing some part of our identity it halts our progress if we do not identify ourselves with our actions. This identification is part of all growing phases, so union between ourself and our action is needed for our manifestation to prosper.

Line 5 goes yin - more awareness of intuition.

In this tao we are actively feeling a new situation; here we open ourselves to this because it is pleasurable in some way. In this learning tao there is also learning in how to handle pleasurable situations; if we give ourselves to them like a tap fully turned on the supply is soon exhausted, on the other hand if we confine our participation to a trickle the experience is too mean. Here the flow of feeling should be open but not under the pressure of the need to develop self.

The Chinese image.

Difficulties with something that is fulfilling. A little perseverance is a good thing but great perseverance is disastrous.

Line 6 goes yang - our inner being accepts less.

Here we do not accept a new situation into our ongoing self and so we separate this personal self from our circumstances.

The Chinese image.

Horse and carriage are disconnected.
Blood and tears.

We cannot flow in our experience so symbolically our life-blood (experience) overflows in regretful feeling.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 4



Image created from the lines ¹

When our intuitive feeling is not active (line 2) we do not have a gut knowledge of what the life flow is doing, and yet in this tao we are involved in outer activity (lines 4 and 3) without this feeling and without our inner being having awareness (line 6). The effect of this pattern is that we have to act in ignorance and learn from direct experience of the world by our "mistakes" when we take the world to be other than it is.

The common name for this hexagram is "youthful folly" because the young learn in this pattern; it has a spontaneous and dynamic flavour which is sadly lost when folly is not allowed.

Image created from the trigrams ¹

There is no flow of our emerging energy (K'an) but a great flow outside (Chên) which continues in our accepting identity (K'un) while our inner being is watching (Kên). This trigram flow shows that our inner being is not merely unaware but is contemplating what is going on without involvement; the learning of our situation is out in the world, finding out what happens, not applying rules from our accumulated experience. We act, and learn from our actions, we may be clumsy and make mistakes but unless we act in this way we cannot learn about an environment unknown to us.

The Chinese Oracle

Youthful, immature growth.
Good fortune.

I seek not the immature
but if they come to me I answer them;
if they continue with immature
questioning I am silent.

Comments.

The oracle wisdom is, like all religious exercises, about the sentient outer form of our being keeping in touch with its inner non-manifest counterpart. In this tao we face outwards (and are identified where we face) so that the wisdom is held in abeyance as we make a foray, so to speak, into this

outer mode to fully experience it. We will be puzzled by the oracle and continue to try and make sense by further questioning, but it is not the time for making sense, it is time for trusting our senses. Few religious exercises allow us to be foolish and consider it to be good fortune.

Some manifestations of this tao

The pattern

To reach from the fluid and unstable
for the heights
comes to a barrier,
or perhaps a peak.

In nature

Kittens catch shadows
knowing their solidity,
and learn.

For humans

Assuming ground beneath the feet.
Treading with confidence into pitfalls,
sometimes succeeds
with a grace and sympathy
it usually lacks.

In forms we make

Assumption of power
without humility
closes the gate of sympathy.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

In this tao our inner being is not influenced (line 6 is yang) and our intuitive feeling is inactive (line 2 is yang) so we cannot be aware of the life force (this moving line 1) and it appears to dry up. We are being over-sensitive to the tao and we allow it to inhibit our impulse to experience; we should allow ourselves more curiosity and freedom; there is no advantage in being so cautious that we cannot move.

The Chinese image.

Youthful growth requires disciplined experience.
Fetters should be removed.
Too much restriction is harmful.

Line 2 goes yin - intuitive feeling more active.

The opening of feeling in this tao means to become more sensitive to our immaturity in some respect; this makes for less errors of judgement, makes us more able to understand what is "other" to us, and by feeling our ignorance (this we have been ignoring) we become receptive to the experience we lack. By all this we increase our dynamic experience of the tao.

The Chinese image.

To be gentle with the developing brings good fortune.
To understand the woman brings good fortune.
The son is able to run the household.

The son, elemental male offspring representing newly growing idea, takes over from the woman, elemental female representing our being in the flow of feeling. If he is to be successful he needs to take account of feelings which he may not understand too well. In this tao idea is growing out of experience but in this line feeling is opening, so gentleness and understanding is required.

Line 3 goes yang - outer world changes less.

Our outer activity is necessary for learning the ways of our environment, so if our outer activity is lessening what are we putting in its place? Perhaps we are thinking there is someone or something that will do it for us. In this tao about young growth *doing* is essential, and nobody can do it for us, it is our personal growth; if somebody else provides we shall have missed learning how to provide for ourselves.

The Chinese image.

Do not marry a girl who cannot resist a strong, wealthy (bronze) man.
No advantage comes.

To marry is to become one with. We should not become one with this feeling (girl) who needs someone to protect and provide for her - there is no development for us in this way.

Line 4 goes yang - accepting the outer state less.

Outer activity is dynamic in this tao and necessary to the movement of learning. Here we are taking our interest away from this because it is not being attractive (pleasurable). In a sense we are not accepting that we need to experience what our circumstances have provided - we are not accepting our ignorance and so do not see the paramount need to learn.

The Chinese image.

Bound by ignorance. This is harmful.
We are bound by our ignorance when we are not aware of it.

Line 5 goes yang - less awareness of intuition.

In this tao our intuitive state is not active. Our identity is more free to experience its life if it does not worry about this at this time because it needs to face its experience outwardly. This line shows us free to experience as separate identity, which is what the tao asks for.

The Chinese image.

Immature experience brings advantage.

Line 6 goes yin - our inner being accepts more.

Here the inner being accepts, and this is "learning from experience"; it is also applying past experience to our learning. In this tao learning is by folly, which is by exploration and needs risk; we need to act without working out the consequences. By applying past experience to our present activity we perpetuate our errors.

The Chinese image.

Committing folly to learn control of his folly brings no advantage.
Advantage comes from separating him from his folly.

Applying past experience interferes with our dynamic witnessing of the present. Only by witnessing as we act do we have a dynamic learning experience without the need for regretful afterthoughts and promises to do it better next time.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 5

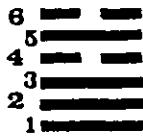


Image created from the lines ¹

All is stillness in the lower, manifesting half of the hexagram, and we accept this (lines 4 and 6) but not the feeling of stillness (line 5 does not accept line 2), we cannot make our selves feel still and look for activity, a feeling which is not supported by the life force. In this situation we either have to await the return of active energy or to await our own stillness (the only stillness we can create by doing something is repression). The common name of this hexagram is "waiting".

Image created from the trigrams ¹

With Ch'ien in the position showing the emerging life force there is no new manifestation of reality into relating parts, it is at rest and whole. Then with Tui in the place of outer activity there is a tendency to act, a feeling that activity is just about to come, but Li follows in the way personality acts and Li always clings to stillness, this makes for little change in the inner self which is shown by K'an in the top place.

When the manifesting aspect of the life force is still yet we cannot feel ourselves to be still we have impatience or imposed patience; for this tao to work peacefully we need to give ourselves to stillness while witnessing our impatience.

The Chinese Oracle

Intentional inaction.
Waiting with confidence produces results.
Perseverance is beneficial.
To cross the great water is progress.

Comments.

Knowing that there is learning to be had in this process of waiting gives us confidence that we are not missing something; if we are to persevere in waiting we cannot be continually regretting our inactivity, we have to change sides, cross the great water, change our attitude so that we can experience waiting as the natural order as much as activity.

Some manifestations of this tao

The pattern

From tranquil to fluid without course.
Intimations desire action.
No channel to guide the flow.

In nature

There is no track,
just forest.

For humans

Mood for action slowly stirred
finds no path.
Danger of floundering,
do not run, swim gently.

In forms we make

The wise do not listen
to the cries of their opponents.
Quench them with silence.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

When the life force is still and we are impatient to make it move we shift our experience towards some activity and so miss the experience of actually waiting.

The Chinese image.

Waiting at the outer edges.
To maintain constancy
guards against error.

The "outer edges" are the boundaries of our personal self beyond which we project our pattern into the world. When we are awaiting outer events we should not project new activities but be constant in our waiting or we miss the experience of the tao. We live for our experience, not for our achievements.

Line 2 goes yin - intuitive feeling more active.

We are trying to feel the tao here, either looking for a flow or to feel the stillness. This is certainly not intentional inaction but it does absorb the energy of our impatience and keeps us alive to our intuitive feelings.

The Chinese image.

Waiting on the river sands.
There is gossip but eventual
good fortune.

A river in this line represents a flow of feeling which, here, we stand beside and watch. Within us are urges to activity (the gossip against all this waiting) but as we are following the tao the end result is good fortune, which is the experience of what actually exists in the life flow.

Line 3 goes yin - outer world changes more.

Here we cannot wait and have to act, yet acting does not result in the outer flow we seek because it is not supported by the life force. This results in an unclear and worrying state in which our action becomes a stress between us and our environment.

The Chinese image.

Waiting in mud invites evil.

Evil is always a narrowing of our reality, the outcome of unawareness. Mud is unclear and we get stuck in it as we also get stuck in these unclear and worried states of mind.

Line 4 goes yang - accepting the outer state less.

The outer world is inactive in this tao (shown by yang line 3); here we are having difficulty with so much stillness.

The Chinese image.

Waiting amongst blood.
Emerging from the pit.

We wait amongst the unflowing life-fluid but we want to flow, we feel it ought to flow, and this waiting in inactivity feels both unhealthy and confined like the pit; In this line we turn our attention from it and so we emerge from this abysmal feeling.

Line 5 goes yin - more awareness of intuition.

Intuitive feeling is inactive in this tao and here we become more involved with this inactivity, we feel the reality of there being no way forward and so become more aware of our present, which nourishes us.

The Chinese image.

Waiting while eating and drinking.
Continuance in the way brings good
fortune.

It is good fortune to be nourished by our circumstances rather than straining towards the future. Being alert and aware in the present also enables us to recognize the re-emergence of activity in the life force when this arrives.

Line 6 goes yang - our inner being accepts less.

Here we close ourselves to the life force because it is inactive when we want activity; this will only make us insensitive to it when it changes into activity again. That which will come from the life force in the next phase will be unexpected and when we have fixed attitudes we miss the unexpected.

The Chinese image.

Entering the pit.
Three guests arrive unexpectedly,
honour them and good fortune comes.

The unexpected guests (three of them which shows change) are symbolizing a new flow of the life force. If we are aware and "honour" them, being attentive, good fortune comes. If on the other hand we allow our impatience to overcome our waiting for change we are entering the pit.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 6

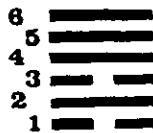


Image created from the lines ¹

With the top three lines yang we cannot respond and with the second line yang we do not intuitively feel what to do, so it is not surprising that this hexagram is commonly called "difficulty". There is activity from the life force and in our outer world, the difficulty we have here is our inability to participate.

Image created from the trigrams ¹

The alternate male and female symbols of the first two trigrams, each in their opposing form of first male surrounded by female and then female surrounded by male, shows vacillation with doubt and hesitation; this forms into a firm, perhaps obstinate structure in us shown by the third trigram Sun and a lack of involvement for our inner being in the top trigram Ch'ien.

Experiencing this difficult situation has a learning effect in our personality, our personal self, in dealing with the problems of our manifest reality; here we are very much out in the world and struggling with its inconsistencies.

The Chinese Oracle

Conflict.

Sureness of being right meets obstacles.
With care there is progress in the middle
but it is disastrous at the end.
It is beneficial to see the great man but
not to cross the great water.

Comments.

Sureness of being right comes to a developed identity who is sure of the rules (the restrictions in reality) that he lives by; this sureness meets obstacles at the boundaries of his restricted reality where the rules no longer apply. We develop by changing, which is to change the rules, so if we are very sure our rules are right this will serve us for a while (the middle) but later on, if we cannot change, this is disastrous to

our growth or our ability to move with our environment which itself is changing all the time.

Great is wide; the great man sees widely, without restriction, and to do this will help, but the great water is a wide barrier between us and a changed way of being (the other country over the water) and to jump at change while we have narrow horizons would invite further difficulty.

Some manifestations of this tao

The pattern

Alternate water fire
cannot grow together.
Opposing into firmness
is tranquillity of solitude.

In nature

Heat frustrates life functions of water,
water, the cleansing of fire.
when nature throws these together
life takes time to recover.

For humans

Conflict resolved by separation.
Internal conflict by distinctions.

In forms we make

When an entity moves
in opposing directions
they each have need
of a single sphere.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

With our life energy moving into an inactive phase, and having the feeling of difficulties we wish to get out of, we may be persuaded to push some activity to make things better; this is not going to be useful when we are in a state where we do not see our way very well.

The Chinese image.

If affairs are not pushed forward to conclusion there is gossip but good fortune in the end.

The gossip comes from all those parts in us which think we can get out of difficulty by doing something but do not realize that the difficulty is an unawareness that we cannot help at present. Good fortune comes eventually because this state is itself part of change.

Line 2 goes yin - intuitive feeling more active.

Here we become free of involvement in difficulty by a re-awakening of our intuitive feeling about our circumstances instead of trying to sort it out with our conflicting ideas.

The Chinese image.

The conflict is not resolved. He returns home. His kin, three hundred households, are free of blame.

Resolving a conflict of ideas is not the only way of dealing with it, although when we are in conflict it may seem so. We can simply return to our observing centre and cease to project any idea on what we experience. Kin are those who are related, and within our personal self the related parts which were in conflict do not blame each other, instead they change their way entirely (symbolized by the number 3 for change and hundred for the entirety).

Line 3 goes yang - outer world changes less.

Not taking sides in a conflict is sometimes quite difficult. Initially it is a hard course because participants within us wish to join in, but eventually it is rewarding as we understand more widely.

The Chinese image.

He nourishes himself on ancient virtues. Continuance in the way brings danger but eventual good fortune. If in service of a king seek no office.

The middle way is the ancient virtue; it attains its ends because conflict is always temporary and fluctuating. If we are ruled by some identification (in service of a king) it is better not to further it now.

Line 4 goes yin - accepting the outer state more.

Here we are accepting a world active in conflict. As we accept it we do not fight to resolve it.

The Chinese image.

The conflict cannot be resolved. He retreats from his position and accepts his circumstances. Peacefully continuing in the way brings good fortune.

Here we can see the conflict from outside and so do not take sides. We see that the argument is fruitless.

Line 5 goes yin - more awareness of intuition.

In this tao our feeling is closed to the "other" so conflict arises; here we recognize this closed feeling and see it as causing the conflict or as an important element in it.

The Chinese image.

Widely aware of the battle, then good fortune comes.

There can only be conflict when views are narrow, when they are wide they overlap.

Line 6 goes yin - our inner being accepts more.

The active life energy emerging into this tao becomes conflict due to lack of insight. Here we accept this as the tao, as our way of inner being, but conflict as a way of being resolves nothing and pushes identity further into its identifying isolation. In a wide sense we lose when in conflict whether we win or lose the contest.

The Chinese image.

If by chance we win a girdle (a token of position in the martial arts) it will be taken from us three times before the day is over.

The situation in contest changes all the time and this (the number 3) takes our advantage from us. The gains are superficial and transitory.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 7

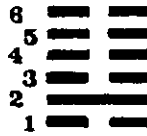


Image created from the lines ¹

The only inactive line in this hexagram is that concerning intuitive feeling, direct awareness of our circumstances; without this awareness of the "other" we are insensitive to feelings other than our own, which is necessary to the way the tao operates. The common name of the hexagram is "the army" and an army could not fight if it was aware of and sensitive to the feelings of the other, its enemy; we do not have any real awareness of another's feelings unless we can share them. This single yang line 2 also gives conditions for dispassionate, pragmatic judgement such as the professional soldier has.

Image created from the trigrams ¹

At the base of the hexagram we have doubt and an inability to flow outwards and then a forceful outer action which overcomes this obstruction and permits movement again. The outcome of this is often unpleasant and disruptive but this violence is compensating for a lack of ability to flow.

Whether this effect is showing in our personal or collective identity our difficulty with this pattern is that by its nature its movement goes too far; an army that rights wrongs and then stops is rare, more often there is vengeance, so to control the situation discipline is necessary.

The Chinese Oracle

The army.
Perseverance.
Strong leadership.
Good fortune not error.

Comments.

For individual or social identity to maintain itself these qualities are necessary. As in an army there has to be an undisputed leader and coherent action. That this is good fortune and not error needs to be said because so much strict dominance has a bad name, its power being abused throughout the whole history of identities. Power and dominance are not in themselves evil (narrowing) but may easily be used by the narrow; perseverance in following the tao makes the leader a vital link in a chain instead of the despot he may otherwise become.

Some manifestations of this tao

The pattern

An appearance everywhere
of activity without rest.
A rising,
collecting together of like,
many effects with a single cause.

For humans

Pervaded by one motivation
all fields of our activity
take their form.

In nature

From pressure in the earth
out of every crevice
growth comes.

In forms we make

From a single control
the mass obeys.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

In this tao of forceful outer action it is important that we assess the outer situation correctly or the force we use will be destructive only. The outer situation depends upon inner energy emerging in this line so we note that this energy is becoming inactive.

The Chinese image.

The army requires correct orders or there is disaster.

The "orders" or the ordering of our action need to take account of the life force. With the life force creating less change we need to be in firm control of our forcefulness so that it does not go beyond what the situation requires.

Line 2 goes yin - intuitive feeling more active.

Here we expand our awareness of the tao by feeling both inner and outer, both the life force and its outer effects (as the three top lines are all accepting).

The Chinese image.

The general is in the centre of his army.
The king makes three awards.

The number three, meaning change, here shows that a change in our approach is the outcome, or award, of this moving line.

Line 3 goes yang - outer world changes less.

Here we become less active in a situation which requires activity. We are perhaps applying a rule we have learned which is against aggressive action, some conditioning. No rule applies to all situations and what we need in action is spontaneous response as well as experience to guide us. Experience comes from the dead past whereas the present is alive and changing.

The Chinese image.

The army waggons carry corpses.
Misfortune.

The past is dead, it cannot change to meet circumstances and the warrior requires spontaneous reactions to avert disaster. This is our situation also; our progress depends upon our present awareness, not rules we have learned.

Line 4 goes yang - accepting the outer state less.

Identity withdraws its interest from the outer world. This is not to say that our activity ceases but that our identification in the activity lessens.

The Chinese image.

The army withdraws.
No blame.

It may serve us better if we are not immersed in the outer battles. We may see more clearly if we are not.

Line 5 goes yang - less awareness of intuition.

A difficult situation arises as we become less aware that our intuition is not active so that our present reading of our situation is governed solely by rules we learned in the past.

The Chinese image.

Wild beasts in the field.
There is advantage in catching them.
No error.
The elder leads the army and the younger carries corpses. Continuing brings misfortune.

For the inner interpretation the wild beasts are rampant autonomous feelings which we need to bring under control so that we do not commit errors. The elder is our older (past) experience which is in control of the situation while the younger and present experience is saddled with all these dead ideas or feelings. Continuing in the old way will bring misfortune.

Line 6 goes yang - our inner being accepts less.

When our inner being, our ongoing self, changes less in this tao the forceful reaction to being blocked has completed itself.

The Chinese image.

A prince builds up his domain.
A man of low ability would be useless.

In this context the man of low ability is one who has little control so that not much cohesion comes to the inner self. The prince, or young king symbolizing new identifications, has to be able to bring our various aspirations into one picture after the disruption.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 8

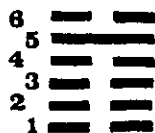


Image created from the lines ¹

The fifth line is the only one that is yang, showing that we are not noticing our intuitive feel of our situation. The intuitive feel is there actively (line 2), and we are not interpreting it, judging it, making consequences from it.

As all the other lines are yin or actively carrying out their functions this is the state of "witnessing" where we experience naturally, including experiencing ourselves, but we do not make consequences (which come from interpreting what we feel and so taking up an attitude). The common name of the hexagram is "union" or "unity" which is the effect witnessing has upon our personal self; no part has the opportunity to take charge of identity.

Image created from the trigrams ¹

The effect of witnessing is to lessen further growth of our separate individuality because, as the trigram flow shows, we participate in activities of feeling and doing but do not relate these to our feelings of self - we witness that these things happen although we do not do them with intention. This halts the growth of our separate reality as the trigram K'an shows in the top place.

Witnessing is an act of active meditation whose only characteristic is that the feelings we have of reality are not taken as our own person but as something that is happening; allowing this we change the perspective of our reality - yet it is not an aim, it is experiencing the life flow without aim.

The Chinese Oracle

Unity, coalescence.
Good fortune.
Enquire again for signs. No error.
The troubled join together, those
who are too late have misfortune.

Comments.

In the process of witnessing no part is allowed to take charge, the absence of acting out consequences makes sure of this, and the result is an equality in the different aspects of our identity, all become equally available and as there is no contest this is unity or collection of the parts into an effective whole. Here is the good fortune.

Making this unity is a very individual act depending upon our make-up so a new enquiry is needed for advice on how to proceed; this is natural and not due to an error.

In this process of unification the parts which are coming together are troubled, worried at losing their right to possess identity each in turn as they have been used to; however, by witnessing they are joined. Any that stay separate must be lost to this new unified whole.

Such is the basic inner interpretation. This is of course reflected in our outer happenings, which bear a symbolic likeness; it is this likeness that causes us to say that the outer world is a projection of the inner, but it is more that it happens in sympathy, in resonance.

Some manifestations of this tao

The pattern

Activity from the indivisible one becomes high and low, the still and the flowing.

For humans

Where we are diverse we have need to complement one another. Where we need to overcome an obstacle we co-operate. When divided in ourselves we need to ask for guidance.

In nature

A mountain rises from the land, beyond is water in the deep.

In forms we make

He who sits on high is able to see land and water and provide what is lacking from one to another.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

We witness our life energy as being inactive and this inactivity is rather irksome to us, so at first our witnessing is not very fulfilling; we need to have confidence however because not only will our energy become active as the cycle moves but we will also find that witnessing the silence is something great in itself.

The Chinese image.

Unity with confidence is without fault, like a bowl that is full.
Good fortune will be added.

The good fortune that appears as a bonus is our realization of stillness; this happens when we have enough confidence in our inner being existing like a bowl that is full without overflowing into our outer projections.

Line 2 goes yang - intuitive feeling less active.

Our witnessing is about not acting on feelings, just letting them be there, and here feeling becomes less when it is not stimulated by interest.

The Chinese image.

Unity originates from the inner.
Continuance in the way brings good fortune.

The action of the life force in this lower half of the hexagram is from inner to outer, which is the process of distinguishing or manifesting; the normal channel of this flow is feeling followed by distinguishing the outer consequences. As we are forgoing these consequences we concentrate on their inner source, and even when this is inactive we need to continue to witness it, for witnessing is to see what exists without choosing to have or reject.

Line 3 goes yang - outer world changes less.

Here we stop outer activity in order to witness, and see through the distinguishing mind which stops experiencing in order to look. By stopping what we witness we do not witness with our whole self and so we form a point of view, which is different from witnessing. Witnessing allows everything to be witnessed without consequence so we do not need a point of view.

The Chinese image.

He joins with the wrong people,
with evil.

Evil is the outcome of narrow awareness always, so here we are joining things together in a narrow way to make unity; externally we will join with people who do the same. It is not necessary to stop activity in order to witness the silence, which is inner, so we are looking in the wrong place.

Line 4 goes yang - accepting the outer state less.

We witness by being less involved in the outer world; if this is done without changing the activity it brings unity to it, it is seen as a whole.

The Chinese image.

Seeking unity outside.
Continuance in the way
brings good fortune.

Continuing to follow the tao brings the good fortune of learning to join without manipulating. As long as we are trying to make something in our outer world "better" we cannot join it, we can observe it but not witness it.

Line 5 goes yin - more awareness of intuition.

This opening ourselves to intuitive feeling is the only moving line that also permits the freedom of witnessing, all the others are traps of the mind that are *doing* witnessing. In feeling we flow with activity and this shows that witnessing is not an observation of reality but a unity with it.

The Chinese image.

The kings of old in China used beaters on three sides only when hunting game: the game on three sides were trapped but those in front ran free. The citizens need no warning.

The king is the ruler, and our ruler is the identifying process. The process of identifying captures all the ways we try to witness by *doing*, but not this one which requires *no doing*, no trapping of the life force. The act of flowing without *doing* requires that we take no precautions, so the citizens need no warning.

Line 6 goes yang - our inner being accepts less.

If we do not witness there is no realization that although we are separate we can experience whole. Witnessing is the first learning experience of this.

The Chinese image.

There is no head to the process
of unifying. Misfortune.

No head symbolizes no co-ordinating function between our inner being and the outer world; creating unity, or witnessing, is the act of seeing that these are one by dropping our habit of having identity as a separate judge of reality. The misfortune is that we miss unity with a greater reality by keeping our own separate one.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 9

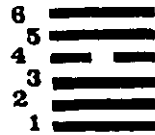


Image created from the lines ¹

In line 4, the only yin line, we are accepting that there is quietness in our outer world - we experience it directly, physically, and so accept it as real - but we are not experiencing the inactivity of inner energies and our absence of feeling about them so we are prone to expect more than there is available to us.

Image created from the trigrams ¹

The emerging flow is tranquil (Ch'ien) but there is a hope or expectation of outer action (Tui). Identity is hesitant to act on this (Li) so our inner being is structured, unflowing, (Sun). We learn to change our expectations to suit circumstances in this tao and the common name for the hexagram is "nourishment of the small"; it is part of the maturing of the personal self when the activity of its growth is no longer the only thing that matters.

The Chinese Oracle

Nourishment of the small.
Success.
Dense clouds but no rain
from the west.

Comments.

When we are aware that we are nourished by what is small the success is that we take that nourishment instead of rejecting it for something we see as more important (larger). The clouds presage rain (relief, flow of activity) from the west (maturity, sunset) but this relief is something we are looking for, the effect of maturing has not reached us yet and we are to be content with what progress (success) our situation provides.

If we feel disappointed with this it indicates that we are using our energy in anticipation to the detriment of our present experience.

Some manifestations of this tao

The pattern

Creative tranquillity
feels for activity.
Hesitates to move.
A little movement
soon matures.

For humans

To expect more than there is
will lose the value
of what we have.
To savour this little
gives nourishment.

In nature

The sun breaks through the clouds
late in the day,
giving a mellow evening.
If a small fire is blown
it is soon ashes.

In forms we make

Wise government
and good craftsmen
attend to quality.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

At this first sign of activity in this restricting tao we should not move, the emerging energy that is available will turn out to be too small; so we need to return to the tao of accommodating ourselves to it and thus we learn how to manage this situation.

The Chinese image.

The return to the way is beneficial and blameless.

This may seem to be a setback or error just as we thought we were free to be active, but this is the separate view of identity and not wide enough to take in the situation.

Line 2 goes yin - intuitive feeling more active.

Here our feelings open to the tao instead of being in it with resentment; we are willing to play the game that small is beautiful instead of always looking for more.

The Chinese image.

We comply with a need to go back and that is beneficial.

Here going back is from the point of view of outer identity in which going on means creating more of itself - more clarity of separateness by definition. Here, after hexagram 8, growth takes more subtle forms.

Line 3 goes yin - outer world changes more.

When we create outer activity that the tao (our circumstances) will not support this makes a stress in our situation. We are attempting to drive our vehicle but there is no driving power.

The Chinese image.

A carriage or spoked wheel, separated.
Man and wife with eyes averted.

The spokes of a wheel join the inner and the outer, the hub and the rim. The chariot is separated from the wheel, the rim is separated from its hub, the man is separated from his wife. The inner is separated from the outer here because we identify outwards without awareness that our activity is not supported by the life energies.

Line 4 goes yang - accepting the outer state less.

If we do not accept the stillness of our outer world (line 3) we itch for activity and lose confidence in following the tao.

The Chinese image.

Confidence.
Blood and fear are no more.
No error.

Confidence in the inner energies; in the tao. Blood is the life flow and if we have confidence we do not lose this energy needlessly and our fear of not having enough disappears. To a part of ourselves we may seem to be doing too little, so this is answered by the addition of "no error".

Line 5 goes yin - more awareness of intuition.

In this tao intuition is quiet; by accepting this quietness of feeling we also feel the quietness of acceptance. Quiet feeling is open to its environment in a way that active feeling can never be because it already has direction, so our acceptance of what is small in importance to us makes us at one with our situation.

The Chinese image.

Genuine involvement binds his heart to others and enriches his neighbour.

"Bind" is used here not in the sense of restricting but of making a very close relationship. Our neighbours are the circumstances we find ourselves amongst.

Line 6 goes yin - our inner being accepts more.

When we accept the lightly manifest energy of this tao it is almost to accept the non-manifest as real. This has dangers to our manifest identity which still has its active cycle to run. We should witness without entanglement.

The Chinese image.

Rain and rest come. Virtue increases.
Even natural action brings peril to women.
The moon is nearly full.
Persistence by the superior man would bring misfortune.

The essence of virtue is that the whole is not led astray by the part. Here the part rests in the whole which is an increase of virtue. For the part to persist in its separate activity, whether of feeling or of distinguishing, will diminish the virtue and we will miss the peak of restfulness (the moon is nearly full); so we do not pursue our situation but simply rest in it.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 10

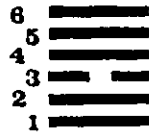


Image created from the lines ¹

Image created from the trigrams ¹

Here the only yin or active line is in the place of the outer world (line 3). Our response shown by line 4 is inactive which both means that we are not manipulating it and that we are not very aware of its nature. This unawareness is accentuated by the other yang lines in the top half of the hexagram to make a situation where we have to learn by experience of what happens, to handle the unexpected. The common names for the hexagram are "treading" and "conduct".

In this flow the life force is tentative (Tui), our activity hesitant (Li), and our personality reactions are structured (Sun); so we are using our previously acquired experience to deal with new forms of experience and so we tread warily. This is an outer learning tao and the inner being (Ch'ien) is not affected.

The Chinese Oracle

Treading upon the tail of the tiger.
It does not bite him. Success.

Comments.

Walking into new situations. Wondering if it will turn out all right. All this is necessary to gain outer experience, and it is only by treading on the tiger's tail that we can discover that it does not bite us. Without risk there is no success, everything is a foregone conclusion; so outer success is here as part and parcel of risk, not because in all cases we shall achieve it. Our personal self has success anyway because it increases its experience.

Some manifestations of this tao

The pattern

Life force shines through,
linking the outer with inner.

In nature

The fire of heaven
draws the water in the earth.

For humans

A knowing of inner knowing
gives a realization.
Making this firm in ourselves
increases potential.
Each realization takes a liberty
with the reality of the one,
but is also a link with it.

In forms we make

To enter where power is
can easily be confused
with being that power.
To enter gently is not dangerous.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

The top three lines of the hexagram, being yang, show that our responses are withheld, so this return of activity in the emerging life force is not our anticipation but the natural turn of events.

The Chinese image.

Simple energy.
going forward blamelessly.

Line 2 goes yin - intuitive feeling more active.

Here we open our awareness to a quiet inner energy (line 1), we feel quiet and in tune with the tao. In general it is more difficult for our acutely identified form of identity to feel something inactive, for the quieter it gets the less there is for identity to do, but here it is beneficial to learn about this quietness and to persevere with these feelings.

The Chinese image.

Treading a smooth level path.
A dark man perseveres and brings
good fortune.

In an inner interpretation the dark man is an unconscious element in us, a feeling (as this is the line of feeling) that has not been defined in consciousness.

Line 3 goes yang - outer world changes less.

The way in which we are ignorant of outer activity in this tao (line 4 is yang) leads to its decrease; in a sense we are controlling outer activity and miss-seeing the tao, which is to learn from the tao rather than manipulate it. We may think that we are awake but our ignorance makes it more like dream-walking and this not-quite-seeing in the outer world leads to mistaking our situation; we learn, but through making mistakes.

The Chinese image.

With one eye he can still see.
With one leg he can still walk.
He treads upon the tail of the tiger
and it bites him.
Warriors act thus in service of their
overlord.

This is symbolic of identity out there on the battlefield of the outer world to learn the lessons needed by his greater self (the overlord). In this greater sense our errors are inevitable and so no error at all.

Line 4 goes yin - accepting the outer state more.

In this tao the outer state has the only manifest activity. As we become more absorbed in outer activity we lose sight within (insight) and are liable to lose contact with the tao. The third line is yin and to accept the natural activity of the tao is in keeping with it, but to accept it as *our* activity is to lose the experience that the tao can give us.

The Chinese image.

Great caution is required when
treading on the tiger's tail but
the outcome (of treading with
caution) is fortunate.

The distinction between action and self-involved action is not always easy to make while we are in activity; here we need the caution.

Line 5 goes yin - more awareness of intuition.

Our direct knowing is inactive in this tao and being aware of this quietness is different to being involved in it and making it our way of being; there is no dividing line to make this difference distinct so we need to be very wary of being absorbed in the quietness until we lose the witnessing of events and also of stimulating feeling into activity.

The Chinese image.

Treading with care and attention
to danger. There may be trouble.

The trouble would arise if we were not attentive enough and think we were being bold or if we become afraid and fail to tread at all.

Line 6 goes yin - our inner being accepts more.

Inner change is not yet manifesting in this tao, so it is about being with quietness inside and activity outside. In this moving line we accept learning this by a balance of witnessing with participation which provides a very effective living technique. The balance is dynamic, it is constantly modified and never made into rules to live by. This becomes the art of riding life, responding to its every movement yet never falling into the role of mastering it.

The Chinese image.

Watch your conduct and be alert
to signs and great good fortune
will follow.

Riding life, never adrift and never entangled
is the greatest good fortune.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 11

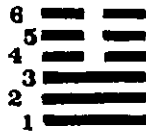


Image created from the lines ¹

Image created from the trigrams ¹

With the lower half of the hexagram filled with yang lines all the emerging part of the cycle of its activity is tranquil and at peace. The upper half is all yin and as this shows how we accept or ignore the emerging forces, we are here accepting all this peace. This shows a situation which is in perfect balance and without stress, and "peace" is the common name for the hexagram.

This flow is very harmonious and coherent with no hesitations or doubts, and this reinforces the peacefulness of the line structure. It flows from potential activity *in us* so we ourselves become part of this dynamic balance. The emerging life force is at peace, the outer world has joy and expectation, our personal self is greatly and fruitfully active, and our inner being accepts all this. Acceptance is the key to peace.

The Chinese Oracle

Peace.
The narrow goes, the wide comes.
Good fortune and success.

Comments.

Narrow in the sense of mean or narrowminded; wide in the sense of greatly accepting. Good fortune and success in furthering us along our path of experience. Recognition is directed towards the infinite.

Some manifestations of this tao

The pattern

Harmonious flow
from inner to outer
is power in the easy.

In nature

Unfolding of the life force
of the seed.

For humans

Unimpeded movement.
The path suits the traveller
and he shines within.

In forms we make

Form creates itself.
Now we can see it.
Shall we remember it
when we desire?

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

In this tao we are fully accepting the condition of the life force so this moving line is the natural flow of a cycle of which we are a part. It becomes more active here and as we follow it we become more active also.

The Chinese image.

When grass is pulled up
earth comes up with it.
Going forward brings good fortune.

Our activity follows the phase of the life force in the same image as the earth comes up with the grass - being so one with it. Following our circumstances willingly is always good fortune.

Line 2 goes yin - intuitive feeling more active.

Feeling the peace of the life force brings us to peace with ourselves; when at peace we have enough space to feel the unpeacefulness of others and may be tempted to withdraw with our peaceful feelings to guard them from the stresses around us. Feeling, however, exists only in relationship with something so this protection is counter-productive. Our feeling of peace should remain in contact, should be like a peaceful lake in the middle of a teeming forest.

The Chinese image.

Benefit the undeveloped.
Cross the great river while
having no boat.
Do not abandon comrades.
Thus walk in the middle.

It requires great fortitude to remain in peace amongst narrow attitudes, to achieve without knowing how (for if we know how we have projected our own narrow attitudes), to stay in relationship when it threatens our peace, and so neither leave nor become entangled.

Line 3 goes yin - outer world changes more.

All the cycles of our experience have active and inactive phases; we have more difficulty in feeling at peace while being active. This dynamic peace is about harmony, like an orchestra, requiring full acceptance of the whole.

The Chinese image.

Every plain is followed by a slope.
Every going is followed by a return.
Be heartened, continuing through
trouble will bring success.

To be able to remain at peace through all the phases of the cycle of experience requires persistence, but this success is a great blessing.

Line 4 goes yang - accepting the outer state less.

Our involvement in outer peace is to accept it and also to some extent to be busy about it with our identity. Here we are no longer so concerned with this.

The Chinese image.

He flutters.
Leaves his wealth, calling his neighbours.
In sincerity, not because of warning.

Our wealth is our accumulation, which we value; in an inner interpretation this is our personal status in whatever terms it has grown. It is sometimes difficult to give up our specialness and be just like our neighbours and difficult to give up our individual difference and trust in circumstances. Fluttering, or instability, is some unsureness as our inner wish (sincerity) is implemented, but it is an inner wish and not fear of consequences.

Line 5 goes yang - less awareness of intuition.

Because identity is activity-seeking our interest in the peacefulness of intuitive feeling in this tao is a mixture of letting it be and wishing it to be what it is not. Here we drop this interest and free ourselves of the dilemma.

The Chinese image.

A king gives his daughter in
marriage and thereby gains
good fortune.

This symbolism is about feeling, the female mode we have responsibility for. The king (our identifying process) has paternal feeling for his marriageable daughter, she represents feeling we are concerned about but not attaching ourselves to, we are giving it away. The good fortune is resulting freedom.

Line 6 goes yang - our inner being accepts less.

This tao is at peace because of its balance (the silence of the lower half is balanced by the acceptance of the upper half). Here in this moving line our inner being rejects the silence and the balance is upset. There is nothing to do about it other than experience what we are doing and thereby strengthen the links between our inner and outer being.

The Chinese image.

The wall falls into the moat.
Do not fight it.

Balance is the maintenance of a separation like the height of a wall and the moat, when balance is lost the opposites come together. Nothing can be done but experience this.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 12



Image created from the lines ¹

The top three lines, representing our outer attention, our identity and our inner being, are all yang; we are not very aware therefore of the life force as it manifests. Where we are not aware we are not changed and this tao is commonly named "standstill"

Image created from the trigrams ¹

Activity is stilled in the outer world, structured in our personal self and leaves the inner being unchanged, so the activity of this tao makes for rigid rules which inhibit change - our structure becomes so firm that the life force does not flow in it and stagnation occurs. The flow shows that it is not strictly the tao enforcing standstill in identity, it is equally the rigidity of our identity, roles we play, stances we habitually take up. To be free of these is to have freedom.

The Chinese Oracle

Standstill.
The evil obstructs the superior man.
The wide goes, the narrow comes.
He needs perseverance.

Comments.

The narrowing of awareness in this tao cannot but obstruct the superior man for he is our aspect of widening awareness. becoming aware of our unawareness, which is persevering with being in our circumstances, makes this a constructive experience.

Some manifestations of this tao

The pattern

Separation between the potential and the field of activity is standstill of flow.

For humans

How does he steer his boat when there is no wind? He does not blow on the sail, he contemplates the stillness and how it strengthens him.

In nature

When the sun sinks behind the mountain the earth sleeps.

In forms we make

When he raises laws between the good and the bad he imprisons rebirth.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

The ignoring of activity shown by lines 4, 5, and 6 results in silence; so the manifesting life force seems to disappear.

The Chinese image.

When grass is pulled up
earth comes with it.
Perseverance brings good fortune.

The activity of the life force is attached to our ability to react to it, or so it seems to our experience, so we need to keep going about our business. We have no way to directly influence the karma of our inner being; our ignoring needs to be as it is and will then change.

Line 2 goes yang - intuitive feeling less active.

In line 2 we interpret the life force in feeling, and in this tao of ignorance of the life force we easily lose our ability to interpret it. In this moving line this happens and our narrower desiring mode of being is favoured by it; we feel that reality needs to be made what we desire (better) and we work for this, but this means that in this tao of experiencing our separation from the flow of the tao we replace this experience with our desire and striving.

The Chinese image.

Fortune now favours the mean,
but the superior man looks to
the stagnation to create success.

Our wide-seeing (superior) aspect can see that experiences such as this which distress our identified aspect are necessary and also wholesome.

Line 3 goes yang - outer world changes less.

In this situation where we are not aware of the energy flowing from inner to outer we cease to act; this shows that we do not take account of activities outside our immediate awareness and we take the standstill as being our own responsibility, this in turn makes us feel blame for what is happening.

The Chinese image.

He hides his shame of purposes.

Blaming ourselves is a point of view we have adopted; blaming is not accepting.

Line 4 goes yin - accepting the outer state more.

Here identity opens itself to what is going on around it in the outside world and we become aware of the effects of our involvement there. We see that we act even when we are not aware, acting out of our greater self, and that we can simply follow this with our conscious identity.

The Chinese image.

To act from the highest
is without error and his
companions share the blessing.

In an inner interpretation the companions here are our separate parts of identity. The wider our view of reality becomes, the more our various aspects can take part and become a whole.

Line 5 goes yin - more awareness of intuition.

Here we become aware of our intuitive feelings, and as these are active (line 2) we become aware of the activity of the life force. The characteristic of this tao is our lack of flow due to a lack of awareness, so this move towards feeling opens the identity to possibilities of flow once more.

The Chinese image.

Standstill is giving way.
There is still danger needing
attention like the binding of
mulberry shoots.

The danger is of taking the flow to be our own and so still not opening ourselves to wider reality. The image of mulberry shoots probably arises out of the habit of mulberry bark to form sprouting burrs which take the strength from the tree; these were then bound tightly to contain them. In the same way we need to strongly contain the urge to define and take possession of our feelings now or we will remain as separate as ever.

Line 6 goes yin - our inner being accepts more.

As our being becomes one with the active emerging life force (line 1) the cycle is completed and we flow once again, released from our isolate position of unawareness.

The Chinese image.

Standstill is finished and a
joyful flow takes its place.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 13

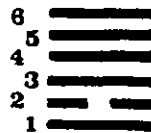


Image created from the lines ¹

The only activity here is of intuitive feeling (line 2), so our experience of this tao will be of feeling; it is a communication between our personal self and what is "other". This "other", in general our circumstances, may be people or other things with which we relate; basically intuitive feeling is relationship in some form, and this tao is about relationship simply as it feels to us. The three yang lines at the top of the hexagram show that we have a tendency to ignore these feelings.

Image created from the trigrams ¹

There is not a full flood of relating, the energy shown in the emerging trigram Li is hesitant and this is turned into structured forms in our outer world, so there is a tightness in relationship. The two trigrams in the top half of the hexagram are Ch'ien, showing a withdrawal from participation; this is useful inasmuch as we do not manipulate but it is an impediment to the flow of relating. The flow, going from the hesitant to the structured, shows the tao as being about the establishment of relationship.

The Chinese Oracle

Fellowship in the open.
Success.
It is of benefit to cross
the great water.
The superior man is furthered
by perseverance.

Comments.

It is the resonance of relationship, not what goes on within you or me, that is "in the open". It is what is between us and exists in its own right - sometimes we have to obey it no matter what we think we ought to do. It has success; it causes great change in us and if we follow it, it is as if we were in a different country over the great water. It widens our reality if we pay attention to this aspect of ourselves which is outside ourselves - in the open.

Some manifestations of this tao

The pattern

A transitory brightness
grows into the lasting,
indeed the eternal.

For humans

Living relationships
mean one fulfilling the other.
Recognition of complement
is attraction,
its activity, a stable
pattern of flow.

In nature

The fire is kindled
with the promise of wood.
The wood becomes radiant
only with fire.
Together they are like the sun.

In forms we make

Form is used,
transformed into brightness
in which the different
recognize one another
as part of one.
The wise ruler uses form thus.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

When there is activity in the emerging life force there is possibility of relationship, there is the beginning of a cycle of relating.

The Chinese image.

Relationship at the gate.
No error.

Indeed how can there be error in the beginning if the movement is supported by the life force?

Line 2 goes yang - intuitive feeling less active.

Without active feelings there can be no resonance between ourselves and others (what is other to ourselves). Any relationship that will open our awareness has to be with something or someone different from ourselves.

The Chinese image.

Fellowship within the clan
causes regret.

We need to seek our complement, not our likeness, for feelings to become dynamic and resonate with one another.

Line 3 goes yin - outer world changes more.

The tao is about feeling the resonance of relationship but here we are shy of the contest that polarity involves and transfer our attention to outer activity, doing things rather than feeling them and thinking things out rather than feeling them within us. In this way we miss the change in ourselves that the resonance of feeling would cause.

The Chinese image.

His weapons are hidden in long grass,
He is on a high mound.
For three years he can do nothing.

Weapons are symbolic of our polarity in activity; we hide this polarity which tends to create contest if it is manifest; we mount an easily defended position and so we miss a whole cycle of activity - we have to wait for this challenge to recur (symbolically three years). If we can gather our courage we should go forth and experience consequences instead of hiding from them, and this change is probably more possible than we think.

Line 4 goes yin - accepting the outer state more.

The outer world is not active in this tao so here we are accepting inactivity on the outside. This enables us to pay attention to our feeling which is what the tao calls for.

The Chinese image.

He climbs his wall and does not attack.
Good fortune.

Our "wall" is our perimeter, where we find contact with the "other", so here we find that being on this boundary between ourself and the other, where relationship happens, does not mean contest. Resonance is not battle.

Line 5 goes yin - more awareness of intuition.

We now open ourselves to our active intuition and thus become aware of our relating, our resonance with others. When this resonance is felt it takes over our attention from the dominance of those parts of ourselves which are normally taking turns in conscious expression; resonance is not owned, it just happens, so whenever resonance takes over, feelings of separation cease.

The Chinese image.

The comrades at first weep and
are sad but end by laughing.
The crowd comes together.

The crowd of our separations come together into the resonance, which is the happiness of laughter here.

Line 6 goes yin - our inner being accepts more.

Relationship has its own cycle of change; as we begin to relate it is from the position of separate identity, so the relationship is about contact and contest, out of this comes an area of shared experience, a resonance, and out of this again come acceptance of the distance or separateness of the other in which contact and contest are less important while the resonance becomes more important. This third stage is symbolized here as we accept the stillness of the emerging life force of the tao (the lack of contact between polarities).

The Chinese image.

Relationship.
Distance.
Absence of desire.
No regret.

This is not a needy or desiring relationship so there will be no regret in it.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 14

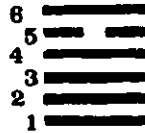


Image created from the lines ¹

The only activity here is the acceptance of feeling (line 5), not even of active feeling but of the potentiality of feeling and also the feeling of potentiality. This hexagram is called "great possessions" and we always possess things for something we expect from them, peace, security, pleasure, or power for instance, and this is their potentiality. Having a lot of potentiality is about having a lot of possibilities.

Also this acceptance (by line 5) of the inactivity of intuitive feeling of the life force (line 2) can be expressed as accepting that we "make nothing of" the life force, meaning that we let it be what it will.

Image created from the trigrams ¹

Here we observe potentiality through the hesitant attentiveness of the trigram Li. This makes it a tao of many outlets, for by accepting the feeling of potentiality without trying to bring it to manifestation we will next move into activity through the natural flow of the cycle. Because of this the moving lines of the hexagram do not lead us against the flow, as in many hexagrams, although they do lead us out of it. Potentiality becomes manifest because it is its nature to do so, not because we ourselves do anything.

In a wider view of this tao our potentiality is to express what we have kept out of our view (this is our karma) because the power of identity rests upon its ability to be ignorant of "the other"; then this tao becomes a recognition of the reality of feelings we are not having (recognition of line 2 which is yang). This is recognition of whole reality and so is great possession indeed.

The Chinese Oracle

Great possession.
Greatest success.

Comments.

Possession of what is great; it is wide awareness that creates this success (possession of a great lot of meanness does not). This is about the greatness of what is possessed, not its great quantity, and as we know that identity narrows its spectrum of reality as it grows and becomes more specifically itself, this possession of wide awareness shows a maturity of identity where the attention is again turned to the whole.

Some manifestations of this tao

The pattern

Creative power
comes from the inner reaches
to shine on the returning tide
which possesses the day.

For humans

The energy now comes
as the flow is inwards.
It is a gift of beauty,
of power mellow from experience.

In nature

The sun shines all day,
setting in glorious moments
for which it has prepared.

In forms we make

The wise ruler becomes sage
whose certainty of touch
knows the outcome
after living the pattern.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

The emerging energy moves out naturally, in this tao we do not have an activity-seeking attitude.

The Chinese image.

No involvement with evil.
No error.
Being aware of difficulties
he remains free of error.

That our own activity would create problems is evident, so evident that we are able to follow the tao and do not get involved with these difficulties.

Line 2 goes yin - intuitive feeling more active.

In this tao where our attention is open to feeling (line 5 is yin) if our feelings are active, as they become here, there is no blockage to the flow.

The Chinese image.

Large waggons for transport.
If there is a direction
it can be taken without error.

Open feeling is very versatile and will carry our lives in whatever direction is suitable. Directions are suitable when they are there in our circumstances, if we need to create them with our desires there would be error but here we can follow and the tao contains all that we need and think we need.

Line 3 goes yin - outer world changes more.

The potential feeling becomes manifest activity. We are not manipulating the energy into activity but accepting what it does, going with our circumstances; thus we are in direct communication with whole reality.

The Chinese image.

A prince in an exchange with
heaven; something a mean man
could not do.

When we are identified narrowly (the mean man) we cannot be aware of whole reality by the very nature of identification.

Line 4 goes yin - accepting the outer state more.

Our involvement in the lack of activity of the outer world (line 3) in this tao is not because we are worried by it, we can see the difference between our ego-activity and that of the life force; we see that if our activity is not that of the life force we become separate or out of phase with it, and being out of phase is full of effort.

The Chinese image.

He restrains his great
resources. No error.

This also implies that realizing that others have different needs we do not impose our way upon them.

Line 5 goes yang - less awareness of intuition.

Here we become less aware of a feeling of stillness and one of two consequences may arise: either we become still as our actions come directly from our centre of stillness, or our disinterest in stillness shows itself in an interest in activity. In this tao the first of these is indicated, but our activity-seeking identity may also be active.

The Chinese image.

He who shows inner truth and
dignity has good fortune.

Inner truth and dignity are attributes that come from the still centre of our being; acting from there we remain whole during action instead of becoming polarized and identified.

Line 6 goes yin - our inner being accepts more.

To become more involved in the emerging energy of this tao is not to be in possession of it but to be possessed within it.

The Chinese image.

He has heaven's blessing which
brings great good fortune and
success.

He is blessed by heaven because the experience comes upon us like a gift, not by effort. What occurs is the achievement of the life force - but we are a part of this and in no way left out.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 15

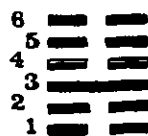


Image created from the lines ¹

It is into the outer world that we project our identity, and this tao shows, with its one yang line in the place of outer activity, that we are accepting our circumstances including an inactive outer world; so we also accept that there is no projection, no outer activity for us to own. This hexagram is called "modesty"; we are modest when we accept our circumstances and are not trying to manipulate them towards some image we have of how they should be.

Image created from the trigrams ¹

The emerging energy is still and contemplative (K'ên) so there is little or no flow outside (K'an); being in this stillness has a forceful effect upon identity (Chên) and brings acceptance to our inner being (K'un). The forceful effect upon identity comes in the realization that personal action is inappropriate.

The Chinese Oracle

Success through modesty.
The superior man carries it through.

Comments.

Modesty is about the proportion of importance we attach to the personal self and the "other". Viewed rationally the "other" is so vast and the personal self so small that modesty is the only possible attitude that accords with our circumstances; as we see the "other" as many distinguished parts, however, we are able to avoid this conclusion. According with the circumstances we find ourselves amongst is the way of experiencing reality which widens our point of view, so here the superior man (the one with the wider point of view) carries our actions through the narrow gap of our point of view into the openness of a wider reality.

Some manifestations of this tao

The pattern

Rising up to the peak
and sinking to the abyss
is the cause of all activity.

In nature

The never ending motion of the sea
is its reality.

For humans

By breathing in and out he achieves life.
By moving between exaltation and despair
he achieves feeling.
By action and rest, wellbeing.
By recognizing energy and exhaustion
he completes things.

In forms we make

Form is transitory,
acquiescing in the flow.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

In this tao we (personal self) are accepting, the top three lines are all yin so we are recognizing our circumstances; here in this moving line the activity of the life force diminishes naturally in its cycle, and to follow the inner light even when it appears to go out is great modesty. Identity is light-seeking, activity-seeking, it exists in the contrasts made by defining. This modesty of following even in the inactive part of the cycle brings a great change to our sense of reality.

The Chinese image.

The superior man builds
modesty upon modesty and
may cross the great water.
Good fortune.

Here our ordinary sense of modesty, of the self in relation to other selves, leads to modesty of a different dimension, modesty of the inner self regarding the great self or whole. This is a great change or crossing of the great water.

Line 2 goes yang - intuitive feeling less active.

In the context of modesty this lessening of feeling comes to mean "making less of" the life force, not imposing our view on it.

The Chinese image.

Modesty is manifest.
Continuance in the way
brings good fortune.

Manifesting modesty is the same as diminishing our manifestation of self and its separate desires; it has to do with realizing that the stronger our personal self becomes the more our experience holds itself away from wholeness.

Line 3 goes yin - outer world changes more.

Acting out of modesty is allowing action to take place, like unfolding something that is already there rather than thinking that our acts create. This action completes itself and leaves no karma, no part of it attached to the personal self.

The Chinese image.

The superior man of established
merit brings things to conclusion.
Good fortune.

Line 4 goes yang - accepting the outer state less.

Modesty is the non-involvement of self, not its denigration, so when we become less involved in our feelings of modesty we are claiming less of reality to be our own. This maturity of identity leads to the decay of its separateness, but this separateness is what the personal self identifies as itself and so resists its decay.

The Chinese image.

Modest with his neighbours
while forceful against the
rebels all brings success.

The feelings requiring our separateness are the rebels, rebelling against the cycle which is now about becoming more whole.

Line 5 goes yang - less awareness of intuition.

To identify less with the outer world is modest whether it is active or passive; modesty is about finding an approach to reality where we ourselves exist less, consider ourselves less rather than consider ourselves to be less; this has to be done without purpose or we exist in our purpose. True modesty is to be found at the centre of our being where we are not separate, where the life force flows through without being held.

The Chinese image.

Everything is advanced
through modesty.

Line 6 goes yang - our inner being accepts less.

Here in this moving line our inner being does not accept the modesty that is being expressed. Modesty that is expressed is trying to achieve something by the expression.

The Chinese image.

His modesty is manifest.
It is time to set armies marching
to subdue his own cities.

The expression of modesty is manipulative; the essence of modesty is not to notice itself.

Erratum: The comment under line 4 goes with line 5, and vice-versa.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 16

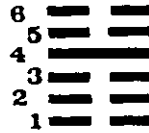


Image created from the lines ¹

As our active feelings in line 2 have the attention of identity in line 5 and our inner being in line 6 is involved in the life force, our attention is turned inwards and rejects activity in the outer world as shown by line 4 which is the only yang line. It is from the inner that new impulses arise and new cycles of activity manifest, so our attention is focused on a change of cycle and we withhold our involvement to be ready for something new.

Image created from the trigrams ¹

The only trigram that is not fully flowing is that showing our identified self as K'an, this has low energy and doubtfulness. The identified self is at the bottom of a wave of activity, between one wave and another; it is time for rest.

A common name of the hexagram is "repose"; we should not go too quickly towards activity but neither lose sight of its coming rise. It is a time when we can widen our sense of time and, while being in the moment, be aware of other moments. Being at the node of a cycle (a point about which our reality swings) the tao will seem different when it is seen from one side of the node or the other: if we look ahead it is about excitement in outer involvement whereas if we are in the present it is about inner involvement.

What we need to do in this situation is to allow ourselves to be carried by activity when it comes to us and thus neither get stuck in a stance of repose nor create premature activity.

The Chinese Oracle

Reposeful attention benefits preparation and sending forth of armies.

Comments.

Armies being sent forth are symbolic of our outer action, action that comes out of our point of view. A point of view that enables us to act effectively is developed during periods of rest such as this one we are in, so if we act too soon we are not going to be prepared innerly and the conditions will not be right for our action to be beneficial.

Some manifestations of this tao

The pattern

The wave of the life force nourishes its source.

For humans

The sabbath, the completion. each cycle has its period of rest.

In nature

The seed results from the growth and decay of the plant.

In forms we make

Without an amnesty how is the knot to be untied?

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Repose in this tao means awaiting a new cycle of activity with calm confidence, but here in this moving line the life force produces inactivity that we do not like (line 6 is accepting activity).

The Chinese image.

A cock crows about repose.
misfortune.

Because we do not like the inactivity of this moment we become busy about it. the misfortune is that we miss the experience of peace in the present and are ill-prepared for the next movement of the life force.

Line 2 goes yang - intuitive feeling less active.

Our intuitive feeling goes into repose, and this is quite in keeping with this tao but we may get stuck in this if we fix our minds on resting.

The Chinese image.

The firmness of rock.
A day not completed.
Continuance in the way
brings good fortune.

Rock is the underlying truth of our surface world which we feel here as our feelings go into repose, but we do not feel this for the whole cycle, the whole day, surface activity will again manifest. We need to stay with our present circumstances as they change.

Line 3 goes yang - outer world changes less.

In this tao it is our involvement in outer activity shown by line 4 that is in repose, not the activity itself. Here outer activity is lessened so we are involved in making it less which is still an involvement and not repose; to let it go will enable us to find a new cycle.

The Chinese image.

He gazes upwards
which brings remorse.
He acts too late
which brings remorse.

Looking upwards is to look away from the matter in hand, looking for something that is not in our circumstances brings remorse because it is not available and we miss what is available (we come to it too late).

Line 4 goes yin - accepting the outer state more.

As the tao of repose is marked by this line being the only yang line, here we are involving ourselves in a new phase which is the natural development out of the phase of repose.

The Chinese image.

Calm confidence manifests success.
being without doubt he gathers friends.

If, now that repose is ending, we carry our calm confidence on into activity we can expect the support of others.

Line 5 goes yang - less awareness of intuition.

As we become less aware of what our intuitive feelings are doing we are more likely to be unaware when there is change, when something new arises, so we are more likely to carry on with old feelings when they have lost their vitality.

The Chinese image.

There is illness but not death.

This applies to the feelings, but physical illness often accompanies our identifying with stale feelings over a long period.

Line 6 goes yang - our inner being accepts less.

When we lose interest in a transition while it is happening to us we lose touch with the flow and become confused.

The Chinese image.

Excessive repose (or over-confidence).
At completion there is change
and no error.

The transition is in us, it happens despite the confusion of identity because identity is not its cause but is what is being affected. As the transition completes itself we see more clearly again.

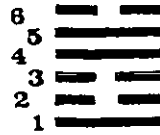


Image created from the lines ¹

Image created from the trigrams ¹

Yang lines 4 and 5 show that we are not involving our identity in outer manifestation although lines 2 and 3 show that active manifestation continues. Our inner being is changing in this tao but not our identity. The hexagram is called "following"; we follow the tao in the same way that a floating stick will follow a stream, individual yet part of the flow.

The emerging energy is forceful (Chên) but this is stilled (Kên) by our unchanging identity (Sun). In our inner being there is a budding (tui) of change. The influence that this tao has on us is an inner one, the flow from the emerging life force enters and becomes our being without our identifying what it is, we go with it, accepting the circumstances of our life as they come to us.

The Chinese Oracle

Following.
 Supreme success.
 Continuance in the way is needed.
 No error.

Comments.

Continuing to follow the life force, the tao, our circumstances, may sometimes seem to be an error of not asserting our individuality enough. Our situation is not, however, a haphazard affair, it is the choice of our inner need; to follow this rather than an identified desire brings about the supreme success of following our own particular pattern of growth and completion.

Some manifestations of this tao

The pattern

The high is fed from below.
 This is service,
 undemanding and constant,
 becoming an awakening.

For humans

Our energy from inner depths
 supports the highest place,
 the widest view.
 When established and firm
 there are new realizations.

In nature

Evolution is the devoted service
 of life to a form.
 It is form in service to life.

In forms we make

To serve, we follow.
 We move towards that form,
 becoming it.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Line 6 being yin we are following this emerging life force as it becomes more active.

The Chinese image.

The basis of circumstance is changing.
Correct continuance brings good fortune.
It is beneficial to go out of the gate to find associates. He gains merit.

Now there is energy where there was none, but this needs to be used in following (correct continuance). To follow our circumstances we need to go out to them, to follow with them (the associates).

Line 2 goes yang - intuitive feeling less active.

To follow the life force we need to feel it. Here we are feeling it less and we lack experience of it.

The Chinese image.

He lets go the man
and clings to the boy.

The boy is youth seeking identification and self-experience while the mature man does not need this. That we need it now shows that an inexperienced aspect is active in us and we should allow this experience while witnessing it with our mature aspect if we can. To follow it without witnessing becomes an indulgence.

Line 3 goes yang - outer world changes less.

When outer activity decreases in the tao of following we do not follow what is on the outside, seeking experience, but follow what is inner, accumulated experience.

The Chinese image.

He lets go the boy and follows the man.
By continuing in this he gains what he needs.

What he needs is the wisdom to follow, not to seek experience.

Line 4 goes yin - accepting the outer state more.

Here identity is following outer activity and when we do this we do it for purposes, to obtain something we have identified.

The Chinese image.

He is followed yet there is evil.
If he has sincerity that is evident what error can there be?

Having purposes in the world is to get it to follow us, which is narrowing (evil), but if we constantly follow our circumstances as we see them we learn about the narrowness, and this is no error.

Line 5 goes yin - more awareness of intuition.

Intuition follows (feels) the emerging life force which is inactive here, so we are turning our following to the inner. As the inner is quiet we find ourselves remarkably close to being in the tao - following quite naturally by being part of it - where this feeling becomes very real.

The Chinese image.

Sincerity, excellence,
and good fortune.

Line 6 goes yang - our inner being accepts less.

Our inner being does not accept following. It may be his followers he does not accept or his own following of the tao.

The Chinese image.

Sincerity firmly held. Bound fast.
The king sacrifices on the western mountain.

Holding sincerely to changing circumstances as though bound fast to them, identification (the king) sacrifices itself in the mature state (the evening is the day matured, the mountain is the wide view of maturity). whether followers or following is the subject here identification as a mode of being is given up as a mature view is taken. Identification is not following but a form of owning.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 18

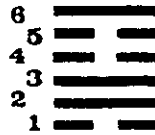


Image created from the lines ¹

The inner being does not accept an active emerging life force (lines 6 and 1); our identity accepts an inactive intuitive feeling (lines 5 and 2); our identity accepts an inactive outer world (lines 4 and 3). We reject what is active and accept what is inactive. Human activity is aimed at furthering growth and complexity (organization); here we have its opposite, decay, the breakdown of complexity or the development of simplicity. The common name of the hexagram is "decay".

Image created from the trigrams ¹

Emerging energy is already formed (Sun) and there is a hope of activity in the outer world (Tui), this activity is realized, however, in identity (Chên) while our inner being stands apart (Kên). The flow from the source is matured, firm and unchanging, and although there is the beginning of activity outside it is in our identifying that great change occurs - changing our identification; the change is here in our identity, not in our inner being.

The Chinese Oracle

Decay.
Greatest success.
It is of benefit to cross the great water.
Three days before the turning point
three days after.

Comments.

Three days symbolizes change (three) and a cycle (day); change in the cycle occurs before and after the turning point between growth and decay; the change (activity) before is different to the change after because of the turning point so there is need to cross the great water, to change the mode of our being (across the great water the culture is different).

The mature identity cannot be re-born, first it has to complete its cycle by decay because structures are never re-born, only the essence of what they are, their being, can take a new form. Here is indeed the great water for us to cross, the greatest success that identity can achieve is genuinely to follow its continually changing circumstances.

Some manifestations of this tao

The pattern

The source is firm,
formed and unflowing.
Outer form decays,
allowing new to take its place,
virile, rebuilding.

For humans

Our ways are fixed
and move no more.
Allow their death
and walk away in new country.

In nature

Maturity of autumn;
sap thickens, dries.
Decay of winter;
form dissipates.
Quickening of spring;
all is made new.

In forms we make

Perseverance in form,
momentum of habit,
pretence of life,
prevent reality living.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Without the attention of our inner being (line 6 is yang) the emerging energy becomes quiet. This, in the context of decay, means a disconnection between an activity and the one following (the sixth line is our inner structure absorbed from activity and the first line is the next emerging energy).

The Chinese image.

The child deals with the actions of the father.
A son makes the father blameless.
Peril, but good fortune eventually.

For an internal interpretation the father is our past distinguishing which "fathers" our next response. The disconnection noted above is seen as a change of mode which, if a change in distinguishing (a son rather than a daughter which would be feeling) removes the old way of distinguishing (the father's mode). Changing our way of being is going through instability (peril) but brings good fortune, a new way forward.

Line 2 goes yin - intuitive feeling more active.

Here is a new feeling of the life force; it derives from our old way of feeling (the mother).

The Chinese image.

The child deals with the actions of the mother.
Do not be too active in this.

Feeling is a flow and so a continuity, consequently the change of one cycle to the next in feeling is not achieved by throwing out the old. The natural flow of feeling is for the new to take the place of the old when that is exhausted, so we allow old feelings to die, we do not kill them.

Line 3 goes yin - outer world changes more.

The old outer activity had ceased and now here is the new in which our identity manifests; changing our outer mode is only carried out when we think the old is inferior and can be improved (the old mode is the father's). We spend our time making things "better" and this means that we are always seeing ourselves as in some way in error.

The Chinese image.

The child deals with the actions of the father.
There is some regret but no great error.

We have to regret what we are in order to want to change it but this does not necessarily mean that there is error.

Line 4 goes yang - accepting the outer state less.

The old outer activity has decayed by exhausting itself; this lessens interest in outer activity so that we do not change what has been done. In this tao it is important that a new cycle replaces the old or identity itself has no vehicle.

The Chinese image.

He tolerates actions of his father.
Continuing causes regret.

Line 5 goes yang - less awareness of intuition.

Here we are becoming less involved in the inactive feeling of line 2, less attached to it, and this is a turning point from decay to new growth. We prepare to take on a new cycle of activity, which in our usual progress is a development of what has gone before.

The Chinese image.

He deals with the actions of his father.
There is praise.

The praise belongs to the re-experience of our direction in a new way.

Line 6 goes yin - our inner being accepts more.

Here we accept the turning point from decay to re-birth as it refers to our own being. In this we can have no purposes.

The Chinese image.

He does not serve kings or princes.
A loftier spirit has his own affairs.

This is the line of the inner being and as near to experience of the whole as our manifest part can reach. Kings and princes refer to the identifying process which is irrelevant here, where the turning point is in our own being.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 19

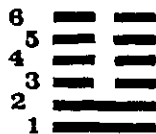


Image created from the lines ¹

Image created from the trigrams ¹

The inactivity of lines 1 and 2 makes a situation in which the activity of all the other lines is not replaced from the inner source. We will be likely to build hopes on present activities which will not be fulfilled unless we remain very flexible in our approach. "Approach" is the common name of the hexagram.

There is a hope of activity in the emerging life force (Tui) which acts profusely in the outer world (Chên) and is accepted without reservation by both identity and our inner being (both K'un). Here we have a budding and a growing and a continuance of growth which is like a plant that snoots from the earth and grows ever larger with no thought of flowering and a return to seed. Where we are concerned with approach to our circumstances things are in order but where we wish for an outcome they are in disorder.

The Chinese Oracle

Approach.
Greatest success.
Correct persistence is rewarded.
At the eighth month there will be evil.

Comments.

The eighth month (September for the Chinese calendar) is the month of harvest and the life force narrows into seed; evil is narrowness in the oracle's terms. So there is expansion in approach which naturally will contract again and if we ourselves are narrow we will not see this and will press on with expansion, then evil takes on our usual derogatory meaning. Correct persistence is following the tao, or our changing circumstances.

Some manifestations of this tao

The pattern

A time of happening approaches.
Lightness is in the air
flowing through every activity
as doors open - into space.

For humans

Flow into activity is unimpeded,
so free it knows no end,
so young it knows no maturing.

In nature

Intimations of spring are everywhere.
Growth so rich it may not flower.

In forms we make

Without regulation
form grows rampant.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

As the life force emerges it is met with the acceptance of our inner being (line 6) so there is a harmonious approach.

The Chinese image.

Approaching together.
Continuance in the way
brings good fortune.

Continuance in the tao requires that it is accepted, that our always changing circumstances are accepted.

Line 2 goes yin - intuitive feeling more active.

When our feelings follow the life force and when identity accepts the feelings (line 5 is yin here) we have an open response to our circumstances which is entirely flexible.

The Chinese image.

Approach together.
wholly beneficial.

Our attitudes to our circumstances are built upon the intuitive feelings of this line, so when the feeling is one with the circumstances all approach together.

Line 3 goes yang - outer world changes less.

As this outer activity comes to its end we may be carried forward by the momentum of our investment in it and look around for more activity, but to approach something new we need continually to empty ourselves of the old.

The Chinese image.

He is willing to approach
but there is no advantage.
Being uneasy about this
brings good fortune.

If we always seek advantage we do not know how to deal with the aftermath of activity. We then need to question our attitude.

Line 4 goes yang - accepting the outer state less.

Being involved in existing outer activity would be the danger in this tao because this would perpetuate our existing directions of growth beyond their peak. Here in this line however we move our attention away from outer activity.

The Chinese image.

Perfect approach without error.

Perfect in the sense of complete, without doubt, and perfectly flexible.

Line 5 goes yang - less awareness of intuition.

We identify less with feelings of quietness and so prepare for something new.

The Chinese image.

Wise approach like that
of the great ruler.

The great ruler of identity is the way we continually distinguish our circumstances and so follow the tao without becoming captured by any particular stance or mode of being.

Line 6 goes yang - our inner being accepts less.

The difficulties of this tao concern our tendency to identify with a fixed mode of being. Here in this line we no longer have this difficulty and can fully approach the next, changed, experience.

The Chinese image.

Open-hearted approach.
Good fortune and no error.

An approach that fully gives up the old cycle of an experience is generous and flows readily. Reality only stops flowing when we get involved in its structure.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 20

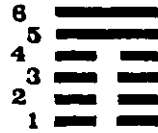


Image created from the lines ¹

Image created from the trigrams ¹

In the outer world we are involved in activity (lines 3 and 4) but we are not involved in our feeling of emerging events; with the fifth and sixth lines yang our identity and inner world are isolated from the outer and this calls for something to be done.

There is a free flow of energy from the inner into outer manifestation, the two bottom trigrams are K'un, then identity stills this motion (K'ên) and a firm structure without flow (Sun) is formed in our inner being; this structure that identity makes is our view of what is real to us. The common name of the hexagram is "contemplation" or "view"; we look at our state to see how a harmonious flow can be established.

The Chinese Oracle

Contemplation.
The ablution has been made
but not the sacrifice.
Genuineness wins respect.

Comments.

The washing of hands before a sacrifice is a symbol of freeing ourselves from remnants of old practices in preparation for giving them up altogether (the sacrifice). When we have separated ourselves from something in order to view it, as the structure of the hexagram suggests, we have not yet done anything about it; the actual sacrifice has to be done throughout or genuinely.

Some manifestations of this tao

The pattern

The wide view
from a height
contemplates activity
on and in the earth.

In nature

The mountain peak stands serene
sloping down to valleys
where life is teeming.

For humans

Time for seeing the whole,
of relating outer and inner life,
quiet amongst activity
but beyond it.

In forms we make

See what is there.
Take stock of it
as a whole.

1. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Amongst the forces acting upon the emerging life force is our selection of what we will recognize. In this tao we, as identity, are not recognizing emerging activity and this makes it inactive for us in this moving line. This selection of the particular from the whole is the natural course of growing identity but as it matures experience is gathered into its inner being and, if it remains open, the outer and inner resonate as one.

The Chinese image.

A childish view is blameless
in a lower rank, but unfortunate
in the superior man.

The superior man is one who experiences more widely, which is also less selectively.

Line 2 goes yang - intuitive feeling less active.

Having a less active feeling about the emerging life force narrows what we can see of it; in this tao it is the best that feeling can do.

The Chinese image.

Looking through a crack of
the door is of advantage to
the woman.

The door crack is the narrowing of our viewpoint by the lessening of feeling, symbolically female and hence the woman. Open feeling is at a disadvantage when identity is withdrawn from it (line 5) and especially in this tao of stillness and review.

Line 3 goes yang - outer world changes less.

Less outer activity tends to balance our outer-inner position and so is in keeping with the tao. By acting out less we see more of what is going on around us.

The Chinese image.

By contemplating our life
we decide upon advance or retreat.

This is an outer line and we vary our action according to changes in outer circumstances rather than allowing ourselves to be carried by the momentum of our involvements.

Line 4 goes yang - accepting the outer state less.

We, identity, are less involved in our active outer world and by acting out in a less entangled way we have a wider view.

The Chinese image.

Contemplating the glory
of the kingdom, his advantage
is to be a guest of the king.

The king is the identifying process which rules our conscious world, here we contemplate being in this identified world in a new way, not as one identified, who would be a subject of the king; but as a guest, a visitor. The advantage is that we remain centred, not becoming entangled in identifications.

Line 5 goes yin - more awareness of intuition.

Feeling is of the life force and of its movements which are the tao, so the movement of this line corrects the imbalance that the hexagram pictures and brings our separated parts together.

The Chinese image.

The superior man,
contemplating the course of his life,
does not fall into error.

Becoming aware of our intuitive feelings gives awareness of the flow of the life energy which is the "course of his life". It is the superior man who does this because it is a widening view.

Line 6 goes yin - our inner being accepts more.

Realizing what we have been doing always changes our direction. Becoming more involved in the tao of overlooking life gives insight into ourselves and brings about a change in the balance between the viewer and the viewed, when there is full involvement the experiencer and the experience become one.

The Chinese image.

The superior man,
contemplates his way of being
and has no error.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 21

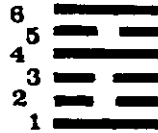


Image created from the lines ¹

Image created from the trigrams ¹

Here we, identity, are involved in only one direction, which is in feeling. There is a need to feel something from the life force yet there is no emerging energy to be felt (line 1) and we do not accept the outer activity of line 3 (line 4 is yang). The top line shows that we are not accepting the inner silence so we continue to feel for something inner that we cannot quite arrive at. The common name of the hexagram is "gnawing" or "biting through".

A great energy flow from the inner (Chên) is stilled in the outer world (Kên) which halts our identifying (K'an) and creates hesitancy (Li) in our inner being.

This is not an easy flow to experience, it is too blocked to be pleasant. We need to get at the root of some matter but we do not have the right energy flow to do so. Our struggle with it will eventually and indirectly give us the endowment we need.

The Chinese Oracle

Biting through.
Success.
It is time for keeping
within the law.

Comments.

That it is time for following the law comes from our inability to see the essence of our problem so that we have to follow the rules laid down by experience rather than act spontaneously. Following the law is restraining; biting through might seem to indicate disregarding the convention, but we are now following it instead because we have lost our touch and it is to this that we are biting through, innerly not outwardly.

Some manifestations of this tao

The pattern

Grumbling discomfort.
The low is opposed on all sides.

For humans

Inner discomfort erupts,
requiring feeling.
The weak, having no escape
from the powerful,
must feel.
Feeling brings release.

In nature

The earth quakes.
Rock and fire bombard the abyss.

In forms we make

Law is formed to protect the weak,
may be used to satisfy the strong.
The wise judge knows
that wrong has no beginning,
and is fearless in administering mercy.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

It might seem that if the life force became active in biting through our troubles would disappear, but the tao is the experience of being restrained by circumstances and there being no alternative. It is natural for identity to try to avoid this, so restraint is imposed by our greater being.

The Chinese image.

His feet are shackled.
His toes are hidden.
No error.

The toes lead our step so if they are hidden we see no way forward. We step with our feet so if they are shackled we cannot go forward. This is no error but intentional restraint.

Line 2 goes yang - intuitive feeling less active.

If we cannot bear an experience we lessen our feeling of it ; we should not try to take more stress than we can stand, yet we should not in these circumstances avoid experience or we lose our way in the tao. Here we are tending to avoid.

The Chinese image.

He bites through tender meat
until his nose is not seen.
No error.

The tender meat is the "best" part, the most comforting, and by indulging in it we lose our directing sense, the nose. This is an instinctive reaction and so no error of identity.

Line 3 goes yang - outer world changes less.

In these circumstances where we are held fast by our ignoring of the life force no new experience comes to us and we use what we already have.

The Chinese image.

He bites dried meat
and comes upon unpleasantness.
Some discomfort but no error.

Old experience that we have in our identity memory is like old dried meat; it contains things we did not wish to experience and repressed, and so we come upon these, which is uncomfortable but helpful to our biting through.

Line 4 goes yin - accepting the outer state more.

We identify ourselves more in outer world activity as a way of biting through, we try to take the bull by the horns.

The Chinese image.

Bites gristly meat on the bone.
Finds metal arrow.
Realize the difficulty,
then good fortune.

Trying to bite through outer circumstance is tough and not too rewarding but searches for the core of the matter, the bone. We have taken a firm direction (the metal arrow) but the difficulty is not out there, it is inner, and realizing this brings us to the tao.

Line 5 goes yang - less awareness of intuition.

We are less involved in feelings of the tao; there is less interference from identity and also less compliance.

The Chinese image.

Bites dried meat.
Finds yellow gold.
Continue firmly in the way.
Some danger, no error.

Nourishing ourselves on old experience (dried meat) we find the value (gold) of the middle way (yellow), in this case between interfering and complying with the tao; the danger is from being precariously balanced.

Line 6 goes yin - our inner being accepts more.

This top line represents our inner involvement in the flow of the life force, the tao. The tao shows our inability to understand what we are feeling and this line shows that we are accepting this as a way of being.

The Chinese image.

He wears a wooden cangue.
His ears disappear.
Misfortune.

A cangue is a wooden board worn round the neck, used as a punishment in China at one time, so we bring upon ourselves a burden which stops us from hearing what the tao, our circumstance, is saying to us.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 22

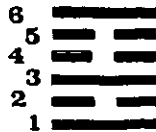


Image created from the lines ¹

Image created from the trigrams ¹

With line 2 we feel the quietness of the life force and with line 4 we accept the quietness of the outer world; this is a very gentle tao. While we are identified with feeling this (line 5 is yin) we are not taking the activity into our inner being (line 6), not becoming it, and this makes it a light, superficial experience, but not in any derogatory sense. The common name of the hexagram is "adornment" or "elegance".

There is a great flow of energy in our outer identity (Chên) which does not reach our inner being (Kên); as intuitive feeling is also active but the life force is hesitant (Li) the activity is centred in our personality or outer showing. The world is quiet (K'an) and so not likely to attract our attention.

The Chinese Oracle

Grace (adornment or elegance). Success.
Advantage is lost if it takes the lead.

Comments.

Adornment is the love of little external things, and these are part of the great reality, but when we attach our personality to such things they become important and lead our actions, producing vanity and the superficial in our usual derogatory sense. In this tao the love of the little things can be experienced without this attachment or ownership of them and this is its success.

Some manifestations of this tao

The pattern

When a wider view prevails,
releasing tension between opposites,
there is a giving away gracefully.

For humans

To give way, to allow passage,
is to know your strength,
not squandering it in small matters.

In nature

The sea moves
under the moon
under the sun
and gains its strength.

In forms we make

Projection of a living self
into form
confuses the flowing field
with the poles.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Our inner being (line 6) does not accept the stillness of the life force and we strike out on our own. This individual activity is superficial to the great tao but it is by such action that separate identity exists and learns about its reality.

The Chinese image.

Elegance about the feet.
He leaves the carriage and walks.

Here we direct our caring to finding our own way.

Line 2 goes yang - intuitive feeling less active.

Here our feelings about the already silent life force themselves fall silent and this accentuates the outer surface of our reality.

The Chinese image.

He adorns his beard.

The beard is itself nature's adornment, so here we make more of our outer showing.

Line 3 goes yin - outer world changes more.

This tao is full of care for the outside world so increasing our outer activity can be rewarding if it is done with sincerity and respect for this reality.

The Chinese image.

His adornment is moist and glistening.
Great perseverance brings good fortune.

Soft, undemanding, attending to every little detail and adorning it like dew. Perseverance in this assists everything that is there and keeps our acquisitive aspect out of the activity.

Line 4 goes yang - accepting the outer state less.

We take our identification away from the outer when we find it unsatisfactory. Here the outer world is inactive and this deprives us of identifications.

The Chinese image.

A white horse with wings.
Not a robber, a suitor.

The silence of the outer world in this tao is not a robber of our identifications as we had thought but an invitation to the recognition of the wholeness of the outer and inner together. White light is the mix of all coloured light and wings are used together; being carried (the horse) by taking both. Only when our identifications are in abeyance can we notice this.

Line 5 goes yang - less awareness of intuition.

The feeling of the tao, the love of small outer reality, is now being ignored.

The Chinese image.

Elegance in gardens and hills.
His roll of silk is small and thin.
Humiliation, but good fortune eventually.

The caring for the gardens and hills is there (in our intuitive feeling) but what we make of it (our roll of silk) is meagre; this limits our participation but the feeling is active (line 2) so there will be joyful participation nevertheless.

Line 6 goes yin - our inner being accepts more.

Knowing that the outer and inner are one we can become involved in the adornment of the outer without narrowing our reality. Then there is no choice to make and this makes our reality simple (It is only choice that complicates it). The inner is constantly flowing into the outer and the outer into the inner and this is the manifestation of the whole in identities; being an identity, when we flow with the tao of the moment we are simply being ourselves.

The Chinese image.

White adornment.
No error.

White is the sum of all coloured light and so is symbolic of the unchosen whole.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 23

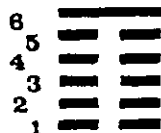


Image created from the lines ¹

Image created from the trigrams ¹

The only yang line is in the place of our inner being where we are not accepting all the free flow of the other lines. Our inner being is standing apart, separated from outer experience. Outer identification is not accepted.

All is freely flowing, K'un, until we reach our inner being where Kên shows silence and meditation on events, not participation.

The Chinese Oracle

Splitting.
No objective is favourable.

Comments.

It is not favourable to have objectives when identity is divided from the inner self because all the directions that can attract us involve us more in the separate outer reality which is not being accepted by the whole personal self; any identification we make causes us to split further. There are however important chances of change and discoveries to be made in this tao about the way we are identifying.

Some manifestations of this tao

The pattern

When inner reality
forsakes all outer activity
We contemplate in solitude.

For humans

When there are no bonds
things do not remain together.

In nature

To spin a cocoon
heralds inner change
and chrysalis.

In forms we make

Each into himself,
each unto himself,
leaves nothing to share.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Because our outer identifications are not being accepted by our inner self the source, the emerging life force, withers away.

The Chinese image.

The leg of the bed breaks.
Not continuing in the way
brings misfortune.

The bed is where we enter the great unknown and sleep. Here the leg of the bed breaks, which is its connection with the rest of reality. Our identifications, our conscious interests, are somehow at variance with the way or out of tune with our circumstances, too narrowly based.

Line 2 goes yang - intuitive feeling less active.

Here we become separate from the flow by ceasing to feel it. Feeling is our meeting with the flow so if we lose feeling in this tao we do not identify in the whole but only in the outer part.

The Chinese image.

The bed frame or edge is broken.
No continuance in the way.
Misfortune.

Here it is the bed frame, its structure, that comes apart. Our feeling of the life force is the base construction of our world reality; without a feeling of manifesting whole reality our personal reality becomes isolated fragments. This feeling of whole reality we are lacking is the continuance in the way of the great tao.

Line 3 goes yang - outer world changes less.

By decreasing outer activity we become more in tune with our inner being which has rejected our identifications out in the world.

The Chinese image.

He separates from all.
No error.

All our identifications are out there in the world, and here we discard them. In this way we separate ourselves from the factors that divided us.

Line 4 goes yang - accepting the outer state less.

The most obvious danger in this tao about how we identify is our becoming too externalized and here we seem to realize this and cut off our involvement outside. As our being is at present concentrated in identifying, however, this now slips into identifying the boundary of the inner and outer self.

The Chinese image.

The bed and skin is split.
Misfortune.

The surface of the bed is the layer or skin between the outer reality, where we (identity) lie, and the inner; if consciousness penetrates this boundary it damages the function of identity in manifestation.

Line 5 goes yang - less awareness of intuition.

In this tao our identifying leads us astray and our intuitive feeling which is the basis of our identifying is rejected by our inner being. Here our identity gives up following the feeling, seeing it as being in error.

The Chinese image.

A string of fishes.
Favour alike to being at court.
All is advantageous.

Fish are often used to symbolize our identifications (which nourish identity) in the uncharted waters of the whole reality. Here is a string of fishes, on a common thread and the fish are caught, so our identifications threaded together are captured. A court is where the ruler is ruling, and the ruler of identity is the identifying process, so here this act of catching identifications brings favour and advantage in every way.

Line 6 goes yin - our inner being accepts more.

Here is a change in the separation depicted by the tao. The inner self witnesses and we have a possibility of realizing the tao, the experience of our self as separate from any identification.

The Chinese image.

A ripe fruit is not eaten.
The superior man has a carriage.
The inferior man loses his habitation.

To see whole we have to leave what we were doing, our identifications, however incomplete they seem to be; this ripe fruit could be eaten but we leave it. Wide-seeing superior man is carried in this, and allowing ourselves to be carried in our circumstances we find that there is more order in our lives, not less; if we do not grasp at life our inner needs take care of themselves. The inferior or narrow reality of chosen identifications has no place to be after this realization, he is not needed.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 24

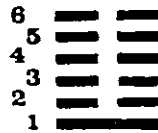


Image created from the lines ¹

Our whole personal self is accepting and active in this tao where the outer is fully active but its source, line 1, is inactive. We are fully acting out and experiencing a phase of the life force which has now ceased to provide new impetus - we are carrying through something we have already begun. This heralds the end of a cycle of activity because all of our activity comes from the inner and is expressed outwardly. The hexagram is called "return" or "turning point".

Image created from the trigrams ¹

The impetus from the inner life force is great (Chên). It flows freely in our outer world, in our identity, and in our inner being, (all K'un). The flow is fully outwards and fully accepted, a clearing out operation in which energy returns to its source, the inner, which makes it also a turning point in the cycle, an emptying out which makes room for the new to appear.

The Chinese Oracle

Return. Success.
Going and coming without distress.
Friends come without error
and he returns in seven days.
All directions are advantageous.

Comments.

Here the cycle is pictured as a coming and going, its free flow being the success and harmony. He relates for the full cycle of identifying (7 symbolizes the cycle as seen in consecutive steps like the days of our week) and then returns to his centre, the inner, the non-identified state. When we go through the outer experience and allow it to finish when it has no more energy all directions are favourable because none are selected or grasped.

Some manifestations of this tao

The pattern

That which arises
returns to its source.

For humans

To the place where we have been
we return.
To the mood we have lived
we return.
But returning is arising anew.

In nature

The nature of nature in the earth
at the moment of interchange.

In forms we make

Returning to a form we reform it
and make it new.
By this the form of society evolves.

1. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

As the top line of the hexagram is accepting this line it is not we who see the life force as becoming active, it is itself returning to an active phase already and we do not have difficulty in making things anew.

The Chinese image.

A return from a short journey
No regret.
Great good fortune.

Life force activity returns from a short journey, a short time away; there was not a great trough of inactivity to cause us regret and our normal urge to activity is in keeping with the tao, which brings harmony to our actions and is the great good fortune.

Line 2 goes yang - intuitive feeling less active.

When we do not interpret the life force in feeling we are not separated from it by our selection; this is in keeping with the free flow we are in.

The Chinese image.

A quiet, blessed return.
good fortune.

We react to the tao without fuss or stress. Whenever we can be one with the tao we are blessed with good fortune.

Line 3 goes yang - outer world changes less.

In this situation of finishing off a cycle of activity it is necessary to completely finish or there are remainders, karma is made which will still need expression; these retained forms are habit.

The Chinese image.

Many returns. Danger.
No error.

The cycles come and go and if we are slaves to our habits we repeat ourselves; this is the danger. No blame because in habit we cannot see ourselves.

Line 4 goes yang - accepting the outer state less.

Here we project ourselves less into outer activity in a tao which is the end part of a cycle of the life force; this has the effect of centring us, making us more one in ourselves.

The Chinese image.

He moves in the midst of them
and returns alone.

By choosing the middle way, not identifying in the outer nor the inner, the multitude we are becomes a whole, returning alone is returning as one.

Line 5 goes yang - less awareness of intuition.

At the turning point where old activity of the life force is spent and new is about to arrive we remove our involvement from the old, now silent and gone. This is in preparation for a new cycle.

The Chinese image.

A noble return. No regret.

The nobleness of this return is symbolic of the withdrawal of self interest, of priority to the way we are feeling, allowing it to die away with a readiness to take on something new. As this opens out into new activity in the coming cycle there is no regret.

Line 6 goes yang - our inner being accepts less.

If we become less involved in the emerging tao when it is in an inactive phase we are likely to miss the next emergence of activity and be out of phase with it.

The Chinese image.

Confusion about return.
Misfortune.
Armies marching bring defeat.
Disaster for the ruler.
Ten years without return to order.

It is self-evident that if we do not recognize that we are at a turning point of the cycle and press on we shall miss the changes that are taking place and all our responses will be inappropriate. We will be ruled by desire patterns of our already formed identity, so disaster is stated for the ruler (the identifying process is the ruler of identity). If the turning point of the cycle is completely ignored nothing can be done about it until the next turning point, a complete cycle away and symbolized by ten, the whole, and year, the cycle.

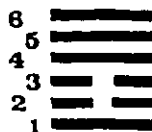


Image created from the lines ¹

The top half of the hexagram, which deals with the responses of identity, is not involved, not connected with the manifesting half, all the lines are yang. This lack of being in touch with what is going on gives us a lack of guile or calculated wisdom and we act simply with what is there - an active outer world, line 3, and an active intuitive feel for our situation, line 2. Without premeditation we meet the unexpected, and an established identity has some qualms about that.

Image created from the trigrams ¹

The tao is experienced as a very gentle flow, shown by Sun in the place of identity and then Ch'ien for our inner being indicating an inner non-involvement. The state of innocence is both vulnerable and protected, vulnerable to being influenced by the active life force (Chên) but as it does not entangle itself with the influence it is rarely damaged; it flows by disaster with breathtaking ease. The problems we have in this tao come from identity being unable to let go and enter the flow; this is indicated by the unflowing nature of Sun which stills the outer flow, Kên.

The Chinese Oracle

Innocent integrity.
Great success.
Continuing (in the tao) brings reward.
Action without the best (innocent) motives brings misfortune.
Having goals is not favourable.

Comments.

Innocence is about not knowing, not having attitudes but relying on a trust in life. Integrity is being one in this trust, not doubting that the natural flow of happenings will carry us. Continuing in this trust brings its reward of harmonious activity, for in this tao we in identity are unaware of the forces acting around us; then thought-out or non-innocent activity becomes cunning and guile which is always against something and so is misfortunate. This activity is having goals, Missing fortune.

Some manifestations of this tao

The pattern

Confusion does not disturb those without involvement.

For humans

Purified of motive has no need with which to fear. Innocence holds the hand of anger smiling, steps lightly through confusion.

In nature

When the storm roars the animal sleeps in its dry cave.

In forms we make

The need of form makes ways to map. Mapped confusion - guile.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

As the life force manifests actively here it is easy to follow it innocently. There is no complication because innocence does not try to manipulate or identify itself anywhere but simply experiences; identity finds it easiest to do this with a new activity.

The Chinese image.

Truly innocent activity.
Progress.
Good fortune.

The life force becomes active in its natural cycle so that a clear flow will appear within it which is easy to follow.

Line 2 goes yang - intuitive feeling less active.

When our feeling does not interpret the life force we act innocently, there is no basis for planning what to do with our situation.

The Chinese image.

He reaps not having sown
with a thought for harvest.
He collects the third year's
harvest but did not cultivate
to this end.
Advantage in every direction.

Truly innocent activity cannot be planned; the changes (third year symbolizes changing in cycles) come of their own accord although we also reap what we sow. Being like this our direction is not confined, there is advantage in any direction that happens.

Line 3 goes yang - outer world changes less.

It is the nature of identity to identify the life flow and give it form. Here the outer flow is fixed and so is lost.

The Chinese image.

Unexpected calamity.
Rope, and an ox taken away.
Gain to the traveller,
loss to the resident.

The unexpected comes to us when we are not in the flow (when in the flow the unexpected is normality). By roping the ox we lose it; when we travel in the flow the unexpected is a gain, a step forward, but when we settle down we turn it into a loss because we do not want change except that which we plan for.

Line 4 goes yin - accepting the outer state more.

It is in this line that identity monitors our outer activity, so we may also manipulate it for our own ends.

The Chinese image.

Continuing correctly (in the tao)
is blameless.

It is necessary to follow the tao, it is fine to be involved in outer activity if we do this innocently; if we see a gain for ourselves we will lose our innocence.

Line 5 goes yin - more awareness of intuition.

Here we absorb ourselves in the feeling of stillness from the emerging life force and hope to gain something, but the life force will move again when it will, and all we will gain by our interest in its inactivity is an entanglement in feeling stillness which creates a blockage of activity.

The Chinese image.

Unexpected illness should not
be treated but will cure itself.

Illness is at base always an interruption in the flow of something, a blockage of function. Being involved in the stillness of the life force causes us to manifest it, but it will pass as the life energy flows again.

Line 6 goes yin - our inner being accepts more.

Innocence brings on the unexpected, but to intentionally travel out to meet the unexpected is not innocence, it is a sort of cunning to defeat its unexpectedness. In the whole of this tao the harmonious is uncomplicated by desires and goals, identity is carried by the life force and has problems if it imposes its will.

The Chinese image.

Action amongst innocence
(or the unexpected) brings injury.

Any action that we take through our interest in the unexpected flow is bound to be an interference with it. As in the fifth line we are acting out of discomfort and not allowing it to pass through our experience.

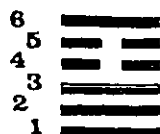


Image created from the lines ¹

In lines 4 and 5 we accept an inactive outer world and inactive feeling while line 6 shows that we do not accept the inner quietness of line 1. This pattern indicates that what we are feeling and doing is real to us but we do not see the movement of the tao, the way our circumstances are moving, and so we are ruled by our situation. The common name of the hexagram is "power or nourishment of the great", and this "great" is the greater reality that surrounds our known reality, so it is inner (not distinguished) and produces little show outside.

Image created from the trigrams ¹

The flow is in ourselves (Chên); we are changed by the great silence of the bottom trigram Ch'ien although we can hear nothing coming from it. It is an effect we call fate, not essentially separate from us but made to seem so by the focus of identity which creates the illusion of separateness. In this tao the illusion is tested, our acceptance of the greater reality is tested.

The Chinese Oracle

Nourishment by the great is furthered
by persistence.
Not eating at home and crossing the
great water are favoured.

Comments.

The outer is nourished by the inner, this is the power that the great has. There are barriers of our ignorance, however, which have to be overcome before we can accept what the great offers, so persistence is necessary in whatever contact we have with our inner sources; this involves being aware of how unaware we are. This is both not eating at home and crossing the great water, it is trying nourishment not already in our identity (home) and experiencing in a different manner (across great waters culture is different).

Some manifestations of this tao

The pattern

Great actions achieve their purpose.
Outer obeys inner,
becoming quiet and still.

For humans

He is inspired;
works all day outside,
discovering the form of things
he thinks he has made.
In the evening
he sits on the mountain.

In nature

Life force unfolds
in evolution of form.
The peak of form is order.

In forms we make

A pipe through which water flows.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

The tao is about allowing the inner forces to flow as they will, and here the greater activity of the life force may cause us to think we can move (there is some pressure for personal activity).

The Chinese image.

Danger is about
We should halt our activities.

The danger comes from our not being aware of the wider nature of our circumstances (lines 2 and 6 being yang).

Line 2 goes yin - intuitive feeling more active.

When intuitive feeling reacts to the life force it is interpreting it and so stands between the whole reality and identity; in identity's terms it is a link but as reality is whole it is also a barrier.

The Chinese image.

A carriage with its under-connection removed.

Identity is our carriage which is part of whole reality except for its self-identification, when feeling does not interpret, the inner and outer are undivided, here feeling becomes active and so divides the outer from the inner. The image is a statement, not a judgement.

Line 3 goes yin - outer world changes more.

Outer activity is part of the flow in the whole provided we allow it to flow as it will.

The Chinese image.

Urging fine horses.
Awareness of danger,
practice of martial arts,
and persistence (in the tao)
give advantage in any direction.

There is some danger in urging the life force onwards, it is the beginning of manipulating, so we need to be mindful of the tao. Martial arts are practised to enhance alertness and alertness to the circumstances we are in allows freedom of movement.

Line 4 goes yang - accepting the outer state less.

Here we are becoming less involved in, less worried by, the outer inactivity and this has a quietening effect on us.

The Chinese image.

The headboard of a young bull.

A headboard over the horns was used to restrain and quieten the bull's too-high spirits. The image sees this as an advantage to the whole.

Line 5 goes yang - less awareness of intuition.

The less we interpret the life force the freer is the flow of the whole, for interpretation restricts possibilities; the less we interpret the more we accept.

The Chinese image.

The tusk of a gelded boar.
Good fortune.

The tusk is not changed when the boar is castrated but the drive that makes it dangerous is removed; this neatly pictures our personalization of activity, the way we own it.

Line 6 goes yin - our inner being accepts more.

This line is our contact with the greater reality that surrounds us, our personal part in it, so this present involvement of our inner being with the greater undistinguished reality is a culmination of the tao.

The Chinese image.

He arrives at the way of heaven.

This is an acceptance of the great tao, it does not invest identity with some power or other but we open to the inner silence (of the lower half of the hexagram, Ch'ien). In experience this may involve a deep discovery which brings us into deep peace with ourselves, or it may be that we simply feel more in tune.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 27

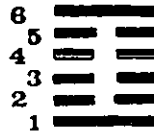


Image created from the lines ¹

Image created from the trigrams ¹

Our intuitive feelings are active and are accepted (lines 2 and 5) and the outer world also (lines 3 and 4). The inner is not active in providing new energy so we are acting out energy already in our outer identity. This hexagram is commonly called "nourishment"; our inner being is nourished by the experience of identity in relationship. The outer is food for the inner and the inner is food for the outer in continuous cycles of experience.

The emerging energy is very active (Chên) and flows freely in the outer world and our outer being, identity, (both K'un). This is only seen distantly by our inner being (K'ên).

Here is a flow of energy that is freely out into action and the experience is viewed widely by the stillness of our inner being. This expresses outer experience nourishing the inner.

The Chinese Oracle

Nourishment.
Persistence in being correct
brings good fortune.
Watch how people nourish others and themselves.

Comments.

Nourishing requires the supply of what is lacking; to nourish others we often provide what we have in surplus regardless of what the other needs. It is necessary to persist in seeing widely and witnessing ourselves (being correct) to see what is needed.

Some manifestations of this tao

The pattern

All action has results in form.
All growth towards the archetypes.

For humans

From what has passed through
we are made.
From what we choose
we are nourished according to our need.

In nature

Storm and torrents flow.
In every crevice watered something grows.
Every crack eroded shows
what has passed,
each hollow filled, another shape.

In forms we make

To provide what others need
to fill their form,
follow the pattern of their choice.
For our own we follow ours.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Where new energy is becoming available we may look for nourishment in some new experience from the life force rather than that available in our present circumstances.

The Chinese image.

You let your magic tortoise go
and look at me with drooping mouth.
Misfortune.

Tortoise shells were used for divination, and divination is the link between the outer and inner knowing; without the link we lose the thread of what experience is about - nourishing the inner self from outer experience. What is needed is in our experience now.

Line 2 goes yang - intuitive feeling less active.

Intuitive feeling is necessary for us to know our circumstances and if we cannot feel our circumstances we seek nourishment elsewhere.

The Chinese image.

Seeking nourishment from below
is not proper.
Seeking nourishment from above
brings evil.

Both below and above identity in the hexagram we come to the inner, and this hexagram is about nourishing the inner through outer experience; so to seek the emerging life force is to look to nourishment coming to identity in the future, which is not correct or proper, not existing. To look to the inner being for nourishment is to look to what is already formed so it is narrowing or evil.

Line 3 goes yang - outer world changes less.

In this tao outer activity is the source of experience and is essential to nourishment, without our taking part in outer experience the tao is useless to us.

The Chinese image.

He refuses nourishment.
Misfortune.
For ten years there is no progress.

When we avoid outer experience at the time it is offered in our circumstances it is lost and the nourishment of it cannot be had until such circumstances come to us again; this is symbolically the complete cycle of ten years.

Line 4 goes yang - accepting the outer state less.

Outer activity in the world is an essential part of this tao from which we gain nourishment; we do not, however, benefit from owning that activity and so nourishing our separate ego-being. Here in this line we diminish our owning of outer activity and so can participate more because with less desire we have a wider view.

The Chinese image.

Nourishment on the mountain top.
Good fortune.
He glares like a tiger looking down.
No error.

A hunter which has perfected the art of being alert; the tiger. Looking down he has a wide view. On the mountain we also have a wide view which comes from a vantage point of disinvolvement.

Line 5 goes yang - less awareness of intuition.

We normally accept ourselves to be as we feel ourselves to be (which is the interpretation line 5 puts upon line 2). Here we are less aware.

The Chinese image.

Leaving the usual ways.
Perseverance, keeping still,
brings good fortune.
Do not cross the great water.

Without a feeling of ourselves in our circumstances action becomes hazardous so it is inadvisable to instigate changes.

Line 6 goes yin - our inner being accepts more.

The inner being accepts nourishment and is the source of outer nourishment while doing so. The position has a fine balance and so has a danger of imbalance; either way it is the producer of a flow of nourishment.

The Chinese image.

The source of nourishment.
Peril but good results.
Crossing the great water
brings good fortune.

Crossing the great water is changing our way of being, and experiencing without choice makes this change, but if we choose we are fed from past experience not from the source of nourishment - the present.

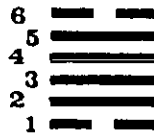


Image created from the lines ¹

In our inner being, line 6, we accept the activity of change that is available in our circumstances (line 1 is yin), but our intuitive feeling in line 2 is inactive and so is our outer world in line 3; identity is not interested in changing any of this (lines 4 and 5 are yang). This is a picture of stress where there is inner pressure for change but no response from the outer, manifesting, self. It is too still, too rigid, has no flexibility.

Image created from the trigrams ¹

The energy emerges formed and structured by the trigram Sun, is inactive throughout its manifestation as Ch'ien both for identity and the outer world, and has just a hope of change in Tui for our inner being. Here is a flow only at the very borders of our awareness, everything manifest is held rigid and cannot move, yet the activity of the inner is pushing it to move. When rigid structures are forced to change shape something gives way suddenly.

The Chinese Oracle

Excess.
The ridgepole sags.
Movement is favourable.
Success.

Comments.

We recognize excess by the stress it creates, without stress excess is felt as abundance. So here we are in a situation of stress pictured as the ridge of a roof about to give way; the ridge is where the two sides of the roof meet, and the roof is what separates us from the elements - a picture of our duality which "protects" identity from being engulfed in the great unknown reality. This "protection" is threatened, and keeping the polarities of our choices apart is threatened when they become excessive, when we or our society becomes too polarized for the flow of manifestation to happen, for the flow of manifestation is interchange between polarities.

Some manifestations of this tao

The pattern

From the inner there is no flow.
Action is all inactivity,
Making return a beginning.

For humans

When firm and inflexible,
the only way of moving is to break.
When so gentle it changes nothing,
the only way of living is to die
into a beginning.

In nature

The wood is too ripe for budding,
too rigid for change
until it returns to earth.

In forms we make

No longer supported, must fall.
Falling, finds support.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

The stress in this tao is created by the force of the life energy from the inner acting upon rigid form in our lives (in ourselves). Here the activity is lessened and the stress limited.

The Chinese image.

Spreading white rushes underneath.
No error.

This is protection by the inner being, rushes are put under something to soften the contact, they are white because there is no selection in this action (white light is all-coloured light).

Line 4 goes yin - accepting the outer state more.

What we are accepting here in this moving line is the inactivity of our outer world, so there is less stress because we are not struggling with our rigidity. This does not change the rigidity but makes it more manageable and may mask the basic problem.

The Chinese image.

The ridgepole has support.
Good fortune.
Reliance on weak support
is unfortunate.

Reliance on masking the stresses we have would be a weak support.

Line 2 goes yin - intuitive feeling more active.

Here the rigidity itself is loosening, we are starting to feel the life force again and this is the beginning of new feeling.

The Chinese image.

The wizened willow tree
puts out new shoots.
An old man has a young wife.
All is favourable.

The old finds a way to flow again, and it was the lack of flow that caused the excess of pressure.

Line 5 goes yin - more awareness of intuition.

Becoming aware of intuitive feeling that is inactive is to be more aware but not to have more feeling.

The Chinese image.

The wizened willow flowers.
The old woman takes a husband.
No praise. No blame.

This is widening awareness, opening up, flowering; then old feeling (from memory) comes to thought, to consciousness. These do not change things, the flowering does not change the tree and the old woman cannot have children, in other words there is no new growth.

Line 3 goes yin - outer world changes more.

In this tao identity has excessively structured duality; to act out from this projects the stress into our circumstances.

The Chinese image.

The ridgepole sags to breaking point.
Misfortune.

The ridgepole giving way is like our giving out the stress from within us, we give way to it and the consequences to our environment are unfortunate.

Line 6 goes yang - our inner being accepts less.

Here we give up the struggle and become unaware of the activity pushing us towards change. When we become unaware of forces they overtake us.

The Chinese image.

Fording a river, the water
rises over his head.
Misfortune. No error.

To give way to the flow is no error, only uncomfortable; it overcomes the rigidity and so changes us.

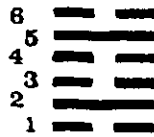


Image created from the lines ¹

Image created from the trigrams ¹

The two lines to do with intuitive feeling, lines 2 and 5, are inactive while all the other lines are active about their business; we are not feeling intuitively and we are not aware of this lack. There is difficulty in changing this structure; the inner is active (lines 1 and 6) and the outer is active (lines 3 and 4) but there is no connection between them because it is feeling that connects. This leads to a pattern of continuing through the experience of polarity as we have not the means to change.

We can see that without a feeling of the life force its energy is easily misjudged and the little flow (K'an) is quickly exhausted in outer activity (Chên) so there is little energy to create change in us (Kên seeks stillness and K'an at the top has little or no flow).

Continuing in this pattern does not itself get us out of it, but this is what we have to do until the pattern itself changes. Intellect cannot itself create feeling, it can only be alert to what feeling is there; this awareness is where our attention is most useful.

The Chinese Oracle

Abyss followed by abyss.
To maintain confidence and alertness
promotes success.

Comments.

The traditional image is a gorge with water running down it and it is as if we were the water confined by chosen polarity symbolized by the sides of the gorge. We have to keep the flow moving by keeping ourselves alert to different ways of moving, possibilities; if we lose confidence and give ourselves up for lost the image turns into a pit without the outlet

a gorge has. We are not really assailed by fate but by our ignorance of feeling the life force, our circumstances and possibilities. Alertness needs to be directed towards feeling our way rather than acting on our outer circumstances, although it is these which appear to be the problem.

Some manifestations of this tao

The pattern

Downward flow resisted.
Fitful progress
must be passed through.

In nature

Water flows into low places
and overflows
and around rocks
and on.

For humans

Away from the familiar.
Pitfalls and barriers
endanger the weary.
Continuing to flow out
and overflow them
passes danger by.

In forms we make

Not recognizing a downward path
he promises a high place, and is confused.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Without awareness of what the life force is doing we will continue to act when it becomes still and our action will not be supported.

The Chinese image.

He falls into a pit in the abyss.
Misfortune.

The pit stops our progress through the gorge; we fall into it because we cannot see when to go on and when to stop.

Line 2 goes yin - intuitive feeling more active.

When feeling awakens it awakens to the tao, feels the difficulties that we still have to pass through. Feeling the tao, the way through, will hasten the experience but feeling for escape will delay us.

The Chinese image.

The abyss is dangerous.
Only in small matters
can there be success.

Small matters are those to which we are not attaching importance; what seems to be important here is to change our circumstances, but to change our circumstances when we are unaware is dangerous.

Line 3 goes yang - outer world changes less.

To decrease activity because of difficulty disconnects us further from what is going on, yet to identify ourselves in the struggle of decisions makes us less aware of possibilities; either way there is a problem.

The Chinese image.

Backwards or forwards
there is the abyss.
Stops, falls into a pit.

The only way out of the gorge is by flowing on; activity is necessary for movement but attaching importance to our activity, always choosing, creates always further polarity, not less. The art of flowing through an abyss is not to attach ourselves to either side.

Line 4 goes yang - accepting the outer state less.

Here we become less involved in outer activity and this is a relief of stress; being less involved in activity means that we go with it and do not manipulate, thus we get relief and thus we follow the tao as well.

The Chinese image.

A jug of wine.
A basket of rice.
Vessels of clay.
Simplicity handed in
through an opening.
There will be no blame.

This offering from the greater open reality into ours enclosed by polarity is for our basic needs; when we stop trying to manipulate our reality to get what we think we need our basic needs are found to be there; if we do not manipulate there is no blame.

Line 5 goes yin - more awareness of intuition.

Here we are able to involve ourselves in the feelings of this difficult time without being overwhelmed (when we shut off feeling).

The Chinese image.

The abyss does not overflow.
It is filled to the brim.
No error.

If we feel too fulsomely we are carried away in the overflow; if we empty ourselves of feeling we are in a great empty chasm (abyss). Here there is a balance.

Line 6 goes yang - our inner being accepts less.

Not accepting our circumstances, our confinement by polarity, we will not recognize changes that occur in it, not accept it as the natural state of affairs.

The Chinese image.

Bound by ropes of two or of three
strands and surrounded by thorns.
For three years he fails to find
a way. Misfortune.

The two strands are polarity choices and the three are how to change, amongst the discomfort of choosing, amongst the uncomfortable. Three years stands for a long cycle of change; there comes a time in manifestation where it has become externalized and has to be settled, experienced, out there where it is felt to be real, and until the cycle is complete we cannot consider not choosing.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 30

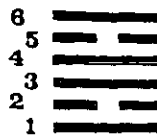


Image created from the lines ¹

Only lines 2 and 5, which refer to feeling, are active; neither the inner nor the outer reality concerns us, only feeling. It is the nature of feeling to flow continually, but here it cannot flow inwards or outwards and this creates such difficulties as we have with this tao. Feeling is, however, very near to the life force, being our recognition of it, so it is full of vitality also. Vitality and stillness, or feeling the stillness, perhaps expresses the mood of this tao.

Image created from the trigrams ¹

This flow is difficult to express to consciousness. It is the flow of stillness, if that can be thought; it is feeling, which is flow, being still (hence the hesitation shown in the two feeling trigrams, Li). Some difficulty arises because in outer consciousness realness is change and that which does not change attracts no attention. This tao is about feeling our inner awareness, so the outer flow is mature and gentle (Sun) and the life force only becomes active again as it enters our inner being in the top trigram Li, through a budding of identity in the third trigram, Tui.

The flow is difficult to experience as well as difficult to express, and for the same reason, it is an unaccustomed experience; this leads to a number of blunders which show in the moving lines.

The Chinese Oracle

Brilliance. Beauty.
Continuance in the way brings rewards.
Success.
Caring for cows. Good fortune.

Comments.

The reward of continuing in the way (tao) is in this case feeling the essence of the reality that we know usually only by its effects. This is where the brilliance and the beauty are. The symbol of caring for cows involves us in the cycle of re-birth and feeding what is new; the cow brings fresh nourishment each day and being in life like that brings out the good fortune of the tao.

Some manifestations of this tao

The pattern

Brightness is part of the transition of the firm and ripened into the new, which has a new brightness.

Brightness depends upon fuel,
transition upon brightness,
bright new form upon transition.

For humans

Clinging to the real, fitfully,
he shines through the shadows of his form.
Consuming his reality reveals an essence
brighter than his spark of faith.

In nature

From a spark the forest flames.
From the ashes all grows new.

In forms we make

Form transmutes,
welcomes death.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Here, in the tao where feeling alone is active and accepted, the life force emerges. It will emerge into active feeling which will either feel towards activity or towards stillness. The first of these is outwards and against the flow of the tao while the second is inwards to its heart - to feel the stillness as alive, not an absence.

The Chinese image.

Reverence and respect amongst confused directions is no error.

Reverence and respect are attitudes we adopt towards those things we do not fully understand, recognize as something great but somehow beyond us. Our directions are confused because the tao is asking us to change direction; the confusion is no error, the unknowing respect is no error, they are simply factors in our situation.

Line 2 goes yang - intuitive feeling less active.

A cycle of feeling is lessening.

The Chinese image.

Yellow light.
Great good fortune.

The yellow light of late afternoon comes as the sun begins to set and the day (outer activity) is fulfilled in its completion. This gentle image is a beautiful symbol for the activity of stillness, the late afternoon sunlight has just that effect on us. Between high noon and night; at the peak of our eye's sensitivity; yellow stands for activity of the middle way.

Line 3 goes yin - outer world changes more.

Here we only know outer activity and confuse this with the inner brilliance when it is time for this outer experience to give way to the realization of inner light.

The Chinese image.

In the light of the setting sun
the young beat their cooking pots
and sing; the old sigh.
Misfortune.

The nourishment of the young and growing is in their experience (their cooking pot) but it has lost its original use, its sense of being real, and has become the rhythm of their song. the habit of it. The old sigh because the future has gone out of life, not being able to see life in stillness. We have a direction which does not continue; the beauty and the brilliance are not there if we see the outer activity as the only real.

Line 4 goes yin - accepting the outer state more.

In this tao the outer is inactive and our attention is drawn to the inner which is difficult for identity to grasp; turning back to the outer in this line it is as though we turn our attention to something that is just disappearing.

The Chinese image.

Sudden its coming.
Suddenly it dies away.

Being unable to feel what inner activity is like, because it seems to the outer sense to be a void, we are out of phase with the life force. In this line which deals with outer activity this tao is naturally difficult.

Line 5 goes yang - less awareness of intuition.

Giving up our identification with intuitive feeling is to lessen the mind-reality side of feeling, the defining or imaging of it; when we give this up the feeling is left flowing for itself, the inner flows outwards unhampered by images of what it is.

The Chinese image.

Floods of tears.
Piteous sighs.
Good fortune.

The flow of feeling, an outflow of tears and sighs, is dis-stress, this is seen by the mind as distress in its negative meaning of discomfort but for the feeling that is being expressed it is relief and good fortune.

Line 6 goes yin - our inner being accepts more.

Accepting the life force is accepting the tao most especially when the tao is about the inner flow of the life force. Here we overcome the separateness of identity in some way by becoming one with the flow - yet these words are not quite right, we include our separateness in the flow without rejecting it; only the separateness of our individuality is rejected. This seems odd to our minds because it is separateness that creates individuality; such paradoxes are common on the borders, where reality has two faces at once.

The Chinese image.

The king goes out to chastize
the rebels, kills the leaders,
not the followers.
No error.

Rebels are symbolic of our divisive parts, or separate identification. Thus it is the separators and not the followers that are killed, it is the separation we are doing away with and this is no error.

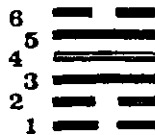


Image created from the lines ¹

Image created from the trigrams ¹

Line 6 being yin while lines 3, 4, and 5 are yang shows that we are involved only with inner activity. We are absorbing the energy of the life force and this will show itself later. To do this we are feeling the life force (line 2) without identifying ourselves with this feeling, without using it in any way, so the feeling builds up. This structure shows an accumulation of energy which will later become an external force, and its common name is "influence" or "attraction".

The life force seeks stillness (Kên) which creates outer structure, not flow, (Sun) and a quietness of identity (Ch'ien). Our inner being looks to new activity (Tui).

The influence, that which is being attractive, is a hidden inner one not at present being noticed on the surface. This is not overt influence or pressure, and it shows itself on the surface as a reluctance to participate, a shyness that is awaiting a gathering of strength.

The Chinese Oracle

Influence. Attraction.
Continuance brings success.
Marrying a young girl is good fortune.

Comments.

The young girl symbolizes new, fresh feeling, and to marry such feeling is to become one with it. Identity is in a potential phase (Ch'ien) ready to manifest something new; our inner being (Tui) is just opening to something new; we need to take this new fresh feeling into our very being, so continuing to build up this welcome to it brings success.

Some manifestations of this tao

The pattern

When the shy gain strength
to meet the unfamiliar
needs are satisfied.

For humans

Time to take a hand
that is there.
Time to fulfil lacking.

In nature

When the lake is full
it flows out, watering the land.

In forms we make

Creating with joy is
finding that things fit together.
Mating.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

When the life force is inactive we may seek the influence of outer activity, this will not be new fresh influence, this has to come from the inner.

The Chinese image.

Activity of the toe.

The toe is the leader of our steps and far from our centre. The influence symbolized is external and forceful.

Line 2 goes yang - intuitive feeling less active.

In this tao of building up energy (confidence, relationship and so forth) we have a tendency to want to move, to release the stress in us which is building up, but we should not do this too soon, so in order to lessen the tension we feel it less.

The Chinese image.

Activity of the calves of the legs.
evil.

Abiding quietly. Good fortune.

The activity of the calves raises the weight of the body onto the toes so that we fall into a step. By restraining this first movement we prevent the step developing which would set a direction and so be narrowing to our choice (evil). In the same way with feeling, once it is defined we fall into its expression; here we are less active in the feeling and so abiding quietly, which is good fortune.

Line 3 goes yin - outer world changes more.

In this tao there is no flow outwards. Here we create a flow of activity, and we do this for purposes, for desires to gain an end. This will dissipate the growing inner influence.

The Chinese image.

Activity of the thighs.
Following that which looks up.
Regret (or shame).

The thigh moves the body forward into the step, so here we are already in motion following either what we look up to or what looks up to us; either of these serves to justify our identified self, the existing and established self.

Line 4 goes yin - accepting the outer state more.

Outer action is quiet in this tao (line 3 is yang) so the influence here is for identity to be involved in quietness. This is beneficial as it allows the inner influences to have attention.

The Chinese image.

Continuance in the way
brings good fortune.
Regret disappears.
Vacillation will not be followed
except by his closest friends.

Regret disappears because we are creating no action that we could regret, but we need to maintain this quietness and watch the natural tendency to activity.

Line 5 goes yin - more awareness of intuition.

Our feelings are actively interpreting the life force, so to become involved here is to assist the influence of the inner life force outwards and so also the influence of the tao.

The Chinese image.

Activity of the muscles
on the spine above the heart.
No regret.

The spinal area is the central core of our body-being and is associated here to the heart which is traditionally the core of our feeling; it is feeling (line 2) that this line monitors.

Line 6 goes yang - our inner being accepts less.

The emerging life force (line 1) is active; here our inner being is disregarding it. In a tao about the inner influencing the outer this is also disregarding the tao, so we remain on the outer surface of our being and unable to change our way of being ourselves.

The Chinese image.

Activity of the jaws and tongue.

With our jaws and tongue we express ourselves; here we give out our definitions about our situation instead of absorbing experience which is the function of this 6th line. Energy is dissipated if we constantly say what our reality is.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 32

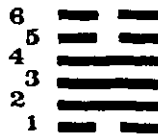


Image created from the lines ¹

While the energy manifesting from the inner, and our own inner being, are both active (lines 1 and 6) our direct feeling of the life force and our outer world approach is quiet (lines 2, 3, and 4 are yang). In line 5 we accept this inactivity by which we do not translate the life force into action.

This is a pattern of inner activity, attentiveness to quiet feeling, and an absence of outer activity. Because identity is always looking for outer activity to keep itself identified, the inner activity of the life force is not overtly felt; here we are watching for a feeling to develop, all our attention is on this and we are not interested in the world of outer activity.

Image created from the trigrams ¹

Emerging energy is mature and unchanging (Sun) and does not make outer action (Ch'ien); identity has hope of activity (Tui) and our inner being is changing forcefully (Chên).

From this flow we can see that we are watching the life force and looking ahead for activity in the future; this persistence and expectation gives the hexagram its common name of "duration".

The Chinese Oracle

Long duration.
Success.
No error.
Continuance brings advantage.
Movement is favourable.

Comments.

Movement is favourable because this tao is the continuation of movement in the life force to bring it to manifestation. We are working towards something new even if it is not at present clearly defined, and we need to keep going and not despair at what may seem tardy progress.

Some manifestations of this tao

The pattern

A new cycle comes from the old.
It does not wither but continues,
producing new growth.

For humans

More than one life in life.
Maturity does not stagnate,
middle age no signal of decline.
Youth continues into the old.

In nature

From mature wood
new strong snoots continue to appear.

In forms we make

By continual renewal
living form has duration.
By exceptional renewal, rejuvenation.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

When inner energy does not flow we turn to something new in our environment for comfort, stimulation, food for identity.

The Chinese image.

He concentrates on his desire for continuation. Misfortune.

His desire for continuation is for this identity-feeling to continue, it requires activity, demands experience, or it fears for its validity and existence. This makes it difficult for us to follow the tao when it is inactive.

Line 2 goes yin - intuitive feeling more active.

Feeling is the link between our inner and outer selves (one self in larger terms, but we feel it as two). Persisting in feeling the tao is, here, to have faith that the life force is providing the nourishment we need; this is the continuance in following the tao of which the oracle speaks.

The Chinese image.

All regret disappears.

Following the tao is choiceless and when we make no choices we cannot regret them.

Line 3 goes yin - outer world changes more.

Here we cannot endure the inactivity of identity so we act out. Although this gives relief of the pressure to act the outcome has no inner meaning and so is unsatisfactory.

The Chinese image.

He who is not faithful to continuance meets with disgrace.

Even where there is no one judging us dis-grace is a fact for we have lost our grace, we are clumsy here, not graceful.

Line 4 goes yin - accepting the outer state more.

Outer activity is potential in this tao, not manifest, but now we are concentrating on this outer place for our sense of activity; we are looking in the wrong place.

The Chinese image.

No game in the field.

We are searching outside for what is inside, but what we seek will come from the inner, from nowhere it will seem, it does not exist out there.

Line 5 goes yang - less awareness of intuition.

Here we are not awaiting the emergence of the life force so feeling is released from being interpreted; the distinguisher or definer, on the other hand, is less able to operate.

The Chinese image.

Continuance brings good fortune to the woman and evil to the man.

We do not simply remain open to everything, we take attention away from feeling, this narrows conscious identity in its ability to define our circumstance but allows intuitive feeling to be itself.

Line 6 goes yang - our inner being accepts less.

If we are not accepting the active emerging life force as the source of our next activity there is a tendency to prolong our present outer situation, especially in this tao of long duration.

The Chinese image.

Forced continuance has no merit.

To insist that activity must always flow tries to replace the natural cyclic reality with an imposed linear one; we distort the cycle to get something we desire. We miss the essence of continuing inner acceptance if we do this.

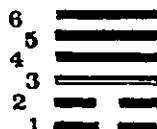


Image created from the lines ¹

Image created from the trigrams ¹

The emerging life force is active and so is our feeling of it (lines 1 and 2), the rest of the lines are yang so there is no support for going forward in outer activity and also no acceptance of our situation. Inasmuch as we cannot accept circumstances which do not allow progress the tao follows its first common name, "retreat", but if we are able to go with its movement the second name, "yielding" gives a better description.

The emerging energy seeks stillness (Kên) and this turns into unflowing structure in the outer world (Sun). Our identity is inactive and unconcerned (Ch'ien) as also is our inner being; this lack of involvement is part of the yielding aspect of the tao.

The Chinese Oracle

Yielding. Retreat.
Success.
Continuance in small matters
brings advantage.

Comments.

When it is unsuitable to go in one direction we can go in another only if we are not totally locked into the desire for the first. Small matters or large ones are classified according to our choices and desires, so the direction in which we wished to go, and are prevented from advancing towards, is a large matter for us and other directions which hold no desire are small matters.

The advantage in continuing movement in these other directions is that they too contain experience; the success in this tao is in yielding to our circumstances and so finding new worlds we had not noticed because of our singleness of purpose.

Some manifestations of this tao

The pattern

There is no movement outward.
Restraint where action might be
and a quiet withdrawal.
Outside forces are not opposed.

For humans

There is no judgement on retreat.
It is the natural flow.
To oppose now
is opposing our own pattern.
To fight is weaponless.
In withdrawing
the return is creative.

In nature

Deer grazing in a clearing.
Prowling cats.
There are more shadows in the forest.

In forms we make

When we have not the means
we cannot seek ends.
Rather use what is at hand.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

If we have no active life energy even retreat is impeded, slow, or left too late.

The Chinese image.

The tail of withdrawal.
Danger.
No goal has advantage.

If we identify ourselves with the rearguard of retreat we are clearly retreating from something we still desire; it is dangerous because this goal is not attainable.

Line 2 goes yang - intuitive feeling less active.

When we attach our identity too firmly to a direction and cannot advance there is shock which turns retreat into defeat in our minds. When in shock identity retreats into itself, shortens its boundaries to consolidate its realness.

The Chinese image.

Held fast.
Yellow oxhide.
Cannot be released.

Oxhide is tough and strong; yellow is active, being near the peak of our eye sensitivity; the desire for activity is so strong it holds us bound in our desire for certain results from our circumstances.

Line 3 goes yin - outer world changes more.

Our desired outer activity is identity-forming and here yielding is not desired by identity and is held up by our activity. Identity is too fixed in its ideas to accept retreat.

The Chinese image.

Constrained retreat.
Distress and danger.
Nourishing those who serve
is fortunate.

Our identity is served by our intuitive feel of our circumstances and our definition of these feelings; when we are focused upon a particular outer activity these servants are neglected sometimes, but it is they who distinguish our situation so that we do not act inappropriately.

Line 4 goes yin - accepting the outer state more.

Here we accept the inactivity shown by line 3, so we are recognizing our circumstances.

The Chinese image.

Retreat despite desire.
Good fortune for the superior man.
The inferior man cannot achieve it.

The superior man has a wider view and inferior is narrowing; following the tao by accepting our circumstances despite desire widens our view of our situation, but if our view were narrow we could not feel the sense of this.

Line 5 goes yin - more awareness of intuition.

We have come to recognize the feeling of the life force and being open to this enables us to yield willingly, seeing it as right and not only necessary.

The Chinese image.

Admirable retreat.
Continuance brings good fortune.

Line 6 goes yin - our inner being accepts more.

When we identify ourselves with the life force we become one with our circumstances and so yield perfectly where appropriate without opposition anywhere.

The Chinese image.

A noble withdrawal.
Everything is favourable.

The noble is well-bred; the well-bred is perfectly balanced.

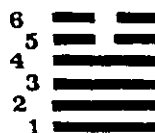


Image created from the lines ¹

Image created from the trigrams ¹

Innerly, in lines 1 and 6, we accept a passive phase of the life energy and our interpretation of feeling is accepting this as well (lines 5 and 2). As, however, we do not accept the quietness of outer activity there is a tendency to desire action (lines 4 and 3).

The emerging flow is stilled (Ch'ien) and does not move in the outer space (Ch'ien); this gives a hope of activity to identity (Tui) which may at first look outwards for expression but then accepts it innerly (Chên).

The balance of this structure is towards accepting the experience of inactivity which makes this the positive drive of the tao for we then see our desire for action as an avoidance of the experience our circumstances can give us.

The flow shows that the rejection by identity (line 4) of being in a passive state is overcome by the potential energy itself, and this gives the hexagram its common name "power of the great"; the inner is always greater than the outer in the sense that it contains more possibilities of being real. Here its effect is powerful.

The Chinese Oracle

The power of the great.
Continuance in the tao brings reward.

Comments.

The tao, or existant pattern of the way, of this hexagram is our growing acceptance of the potential, inner, reality. This is both source and setting for our outer conscious reality, but if we name it we will mistake its nature which is that it is undefined, unmanifest; manifest it and this is not the tao.

The reward of continuing in allowing and accepting this is a great leap in our ability to experience, a great expansion of our sense of the real. This is the power of the great.

Some manifestations of this tao

The pattern	In nature
He watches, comes late into action with the power of great potential.	The seed, with great stores, awaits in tranquillity, then bursts upon the world.
For humans	In forms we make
Slowly absorbing experience. Quietly relating inner and outer. Great power for action when we are ready.	Powerful government knows the flexibility of new ideas woven between the mature.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Identity is looking for activity but our circumstances, the tao, provide none. The lack is so obvious that despite our natural urge to do something we have the possibility of restraining ourselves.

The Chinese image.

Power in the toes.
Advance brings misfortune.
Inner truth remains.

The toes lead our steps, but at present we should not be stepping, this activity is not sensing the inner truth but turning it into outer action. The truth of inactivity still remains to be discovered, but a leap in understanding such as this is not easily made.

Line 2 goes yin - intuitive feeling more active.

Our feeling is of the life force and the life force is in its non-manifesting phase so we are feeling the great unknown. If we continue to open our feelings to the unknowable we shall find a sense of it that is not a definition, not even a defined feeling.

The Chinese image.

Continuance in the tao is good fortune.

If we define what our feeling is doing, however, we will manifest it and lose the direction of the tao.

Line 3 goes yin - outer world changes more.

Where there are possibilities that are not yet manifest it is not the time to push ahead with action, it will not be supported by the life force so we will get stuck in a situation from which our own forcefulness will not allow us to escape. Action always lessens our awareness of possibilities for action and at present these are many and developing. This is a time for realizing the inactive as equally positive with the active and sometimes more appropriate.

The Chinese image.

The inferior man uses activity.
The superior man uses inactivity.
A goat butts against a hedge
and gets its horns entangled.

When we use activity we centre ourselves on this; the oracle image for this is inferior (narrowing). The wide way to experience is in not choosing so that more possibilities remain open to us.

Line 4 goes yin - accepting the outer state more.

Here we recognize the stillness of the outer and can separate our identity from activity. In this way we are available to the possibilities that are arising.

The Chinese image.

Continuance in the way
brings good fortune.
Regret disappears.
The hedge separates
and entanglement ceases.
Power, the axle (or wheel-spokes)
of a large waggon.

The large waggon will carry many things at once. Our attention is not just at the rim of the wheel where action takes place but in the connections to the whole and so the entanglement with activity ceases.

Line 5 goes yang - less awareness of intuition.

Our intuitive feeling is inactive; if we were concerned about this we would be involved, but here we let it be what it will.

The Chinese image.

He easily sacrifices the goat.
No regret.

The goat in this tao is the one who gets entangled (moving line 3) here we are free.

Line 6 goes yang - our inner being accepts less.

In a tao of great possibilities yet to be realized we need to be aware of the emerging life force.

The Chinese image.

The goat carelessly butts the
hedge and cannot go backwards
or forwards.
No advantage.
Realizing the difficulties
brings advantage.

If we are not aware of possibilities arising we cannot move with them as they arise, so we get stuck, unchanged; awareness of this brings our awareness of possibilities back again.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 35

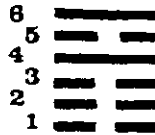


Image created from the lines ¹

Image created from the trigrams ¹

The manifesting, lower, half of the pattern is active throughout and the upper, receptive, half is manifested by feeling (line 5); so the tao is about activity of manifestation which we join in feeling but we do not attach ourselves either outwardly or inwardly (lines 4 and 6 are yang). This is developing our outer-inner relationship; we stand between them and feel.

We hesitate to identify our inner being in this tao (Li) and our identified self cannot take advantage of our circumstances (K'an). This slows our response and stills our outer flow of activity (K'ên). The common name of the hexagram is "progress"; when we have doubt and hesitation in our being the question of progress arises.

The Chinese Oracle

Progress.

The prince who achieves tranquillity
is given many horses.

He is granted audience three times in one day.

Comments.

This image tells us what the progress is about. Our reality is ruled by what we distinguish or identify, so this process is the king and ruler and his progeny the prince is our identified self. Having audience with the king is being privy to the process of identifying, so our reality here is not in what we identify but in our being part of the cyclic process

that rules our reality. The cycle is symbolized by "one day" and its changes by the number three; Here is the progress, and without tranquillity we cannot be part of this; the many horses symbolize that many directions become available at one time when we do not identify in the process of the cycle.

Some manifestations of this tao

The pattern

Formation.
Primal forces
in the making of things.

In nature

The earth heaves restlessly,
reshaped by its own power
of the depths.

For humans

He makes himself anew,
his karma moving
into a new relationship
accomplishes his growth.

In forms we make

Control of change
occurring of itself
is the hinge of power.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

This tao is about being in the flow and not manipulating it. Here the life force ebbs and this is not our doing, so if we just continue to be, the flow will come back.

The Chinese image.

Progress is held back.
Continuance in the way
brings good fortune.
Calm confidence in the face of
disbelief is no error.

By remaining alert amongst small activity we will not only see its first signs of re-growth but also experience awareness with no objective. This change in experience is itself progress although we cannot conceive it until it happens.

Line 2 goes yang - intuitive feeling less active.

Our intuitive feeling of the life force diminishes while we are attached to progress outside in the world. In this tao outer activity is stilled (in trigram Kên) so looking for activity here is disappointing.

The Chinese image.

Progress with sorrow.
Continuance in the way
brings good fortune.
Blessing is received
from the grandmother.

The grandmother symbolizes an old generation of feeling, past feeling, and past feeling coming into the present is emotion; so as we feel less of our present circumstances past feelings find their release; they needed release so this is a blessing.

Line 3 goes yang - outer world changes less.

We normally make activity in order to control our circumstances; here we do not do this but trust in the tao of progress itself.

The Chinese image.

All are trusting.
Regret disappears.

To live without manipulating requires giving up our hoping; we can only regret if we have been hoping for something.

Line 4 goes yin - accepting the outer state more.

The progress of being in the flow is towards balancing the inner and the outer; if we keep returning to our outer reality for a sense of realness we repeat habit tracks.

The Chinese image.

Progress like the movements
of a rodent.
Continuance brings danger.

The rodents have typically quick, darting movements, running for cover, and here it is as though we were using the outer reality as safe cover. We feel unsafe when we cannot distinguish and identify our circumstances but the greater danger lies in our being trapped in distinguished reality as the only way of being that we can recognize.

Line 5 goes yang - less awareness of intuition.

In this tao progress is towards the balance of inner and outer (the non-defined and the defined), so in this moving line we are following the tao as we become less involved in identifying our feelings - we still feel but our mind does not take over the feeling.

The Chinese image.

Regret disappears.
Need not gain or loss,
it is movement that brings
good fortune.
Everything is furthered.

The choice between gain and loss is something we experience by going out from our centre into definition; without this there is no regret, no hope to be dashed. When we act in the movement of the moment everything is furthered, not just that which would lead to a particular outcome.

Line 6 goes yin - our inner being accepts more.

In this tao the inner being holds back from identifying itself, but here it does accept responsibility for its circumstances, which has dangers in a tao of not having particular identification.

The Chinese image.

Progress with the horns
to overcome the rebels.
Correct. Dangerous.
There is regret.

To move out of the centre to any identified state involves regret, but to deal with identified parts of our being a stance is necessary - it is necessary and so correct and it is also dangerous in case we lose the centre again.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 36

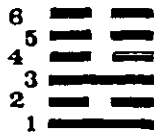


Image created from the lines ¹

Image created from the trigrams ¹

We feel and accept the quietness of the life force (lines 2 and 6) and of our outer world (line 4). Feeling will be dominant as there is no other activity for us to identify, lines 1 and 3 being yang. So this is about feeling a lack or failure of identification and as this distinguishing we do is the "light" of our intelligence the common name of the hexagram is "darkening of the light".

With a hesitant emerging energy (Li) which falls to a low in the outside world (K'an) there is not much to please our identifying function (identity), but this dearth of material causes changes in us, perhaps even traumatic ones (Chên) which create a free flow of activity in our inner being (K'un).

The inner and outer views of this tao are very different, it is developing a great movement in our inner being which will be nourishing, but the outer identified experience is a frustration of activity. If we identify ourselves with what we can do, therefore, this will be a hard tao, but if we can go with this inner movement it is very beautiful and approaches a major transition.

The Chinese Oracle

Darkening of the light.
Continuance in the way despite difficulty.
Advantageous realizations.

Comments.

The light of identity comes from something to identify, which at present is not available. As in hexagram 29 we must not give ourselves up for lost just because we have lost our freedom; there we lost it in identification with polarity, here we lose it because we are no longer supported by that polarity which was our guiding light for distinguishing the real. Our motivation fails here, our sense of the real, and by con-

tinuing, not seeking a new motivation but in "the way" which is being within our present circumstances, we find a beauty we had not expected; it was obscured by the brightness of our personal light. The opportunity here is to find that we can see in the darkness - reality is real even if we do not shine our light upon it (defining it in our own terms).

Some manifestations of this tao

The pattern

Outward movement of the life force is opposed but not quenched. Its work in the opposition itself is creating life to the benefit of the world.

For humans

He cannot achieve his purpose, turns his frustration to lasting benefit for others.

In nature

Earth-fire under water does not shine. The seas boil, new islands appear.

In forms we make

Efforts are absorbed by fluidity of form. Continuing the effort enables unexpected forms to appear.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

The inner activity shown here draws our motivation inwards and the outer energy is depleted.

The Chinese image.

He flies with drooping wings.
The superior man, in his cycle,
goes without food for three days.
The people speak of it.

Motivated parts of our identity, the people, do not like the situation, but the wide view is that one must go with the cycle and experience all its aspects.

Line 2 goes yang - intuitive feeling less active.

Here we feel the life force less and have some confusion, so we ride life, we ride on the acceptance in this tao which enables us to act without owning the action.

The Chinese image.

Injured in the left thigh.
Strength of a horse gives relief.
Success.

The left side of the body is controlled by the right side of the brain where immediate, whole action dominates; the thigh gives power to the knee joint as we run and leap. These together with injury show that our ability to move instinctively in our circumstances is impaired. We are helped by allowing ourselves to be carried.

Line 3 goes yin - outer world changes more.

In this tao the light, the identification, becomes inner so the Chinese image speaks of the increasing outer activity of this line as a rebel.

The Chinese image.

The light is darkened
during a hunt to the south.
The rebel leader is captured.
Excess should be avoided.

The hunt is for identification and the south stands for the high noon of activity, so we have this rebel identification in the outer place; what leads this is the desire to be in control of circumstances and the tao does not support this. If, however, we take outer activity itself as the evil this is excessive.

Line 4 goes yang - accepting the outer state less.

Our outer world is inactive. We withhold our identification even from this inactivity and experience something that is most inner.

The Chinese image.

He enters the left side of the belly;
reaches mind in darkness.
Leaves the gate and courtyard.

Entering the centre of the instinctive there is no sense at all (no light of reason). Reason in the mind is the contained reality that we leave here; it is not that we become unreasonable but we enter a reality undefined, unfenced, outside the gate and courtyard.

Line 5 goes yang - less awareness of intuition.

Here we become less involved because the feeling is too painful. This tao has a transitory nature because outer expression cannot be held for a long time without stress developing from the essential need to manifest, and if this is blocked we must feel less or break through the blockage. This moving line indicates that we cannot easily experience the silence any longer but we have this way of withstanding it by withdrawing attention.

The Chinese image.

Darkening of the light
like that of prince Chi.
Persistence although wounded.

Prince Chi lived at a time of outer despotism and he hid his convictions in order to preserve them. Here we do likewise. When wounded we are unable to give battle.

Line 6 goes yang - our inner being accepts less.

This tao of inner experience is supported largely by this line 6 accepting the quietness of the emerging life force in line 1. Here this acceptance goes and inner reality is inaccessible to us, the beauty is not seen and the tao takes on its aspect of a blockage to progress.

The Chinese image.

No light, only darkness.
First he rose to heaven
then fell into the earth.

When our inner being fails to accept the implications of wholeness, which include the sacrifice of identifying, we go back to the identified state to start a new cycle of growth, like a seed falling from a flower into the earth. We still need that experience.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 37

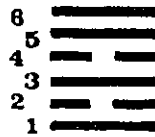


Image created from the lines ¹

Image created from the trigrams ¹

The activity here is in our intuitive feeling (line 2) and acceptance of an inactive outer world (line 4), so spontaneous feeling will be evident and it will be somewhat enclosed or protected. The common name of the hexagram is "the family" and it may refer to an enclosed unit of the external family or to our internal unit of different identifying parts in our personal self.

In the trigrams forming "the family" it is not surprising to find Li and K'an alternating and maturing at the top in Sun. (Li is elemental female surrounded by elemental male and K'an is the converse). The energy flow is hesitant and with doubt as different elements try to merge together while keeping their separate identities, eventually maturing into a structure as a family does and also as our personal identity does.

The Chinese Oracle

The family.
The importance of the woman develops.

Comments.

The central value of the female element is both growing and causing development in the whole, the family. It is the female attributes that become important, the feeling mode that creates the family as a unit, although of course the wife is central in the family also.

Some manifestations of this tao

The pattern

Opposites alternate in harmony,
gently maturing.

For humans

The taming of fire made home.
The fire of opposites dancing together
becomes life rhythm.
The young and hesitant grow mature.
The fluid pattern of family life
grows firm, even rigid.

In nature

Sun and rain.
nature grows and ripens.

In forms we make

The ordering of things
so each plays its part
establishes order in the whole.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Activity from within is the essence and harmony in relationship, it comes from the shared reality and so is not in contest. Here it is activity that is shared and so helps to develop relationship.

The Chinese image.

The family is enclosed (regulated).
Regret disappears.

Enclosure separates the unit from the "other", it creates the unit. The search for "the other" is satisfied so regret disappears in the relationship of complementary parts.

Line 2 goes yang - intuitive feeling less active.

We are not looking for new feeling from the life force, not making feeling out of it but attending to daily matters.

The Chinese image.

She does not attend to separate matters but to the preparation of food.
Continuance in this brings good fortune.

If intuitive feeling is active it is interpreting the life force to guide the growth of identity but here identity has all it requires within it (within the family) and attending to this brings the good fortune.

Line 3 goes yin - outer world changes more.

Forming the whole, whether in family or personal self, requires activity to be within an enclosed structure. Here the activity tends to go outside.

The Chinese image.

When family members are at variance the confrontation may bring regret and danger but then good fortune.
If the woman and children do not take this seriously there is regret.

Confrontation comes when partners in relationship strengthen their separate role and relate outside. Only the separate can relate yet relating brings separate parts together, so confrontation is a basic need in relating; if, however, feeling does not take this fact seriously the structure of relationship is no longer enclosed and for the "family" this causes regret.

Line 4 goes yang - accepting the outer state less.

Here we are becoming less concerned with a lack of outer activity, We are not looking for nourishment there because it already exists inside. This is to be centred.

The Chinese image.

Enriching the family.
Great good fortune.

The enrichment is from turning inwards so it is not about external wealth but the flow of internal relationships in feeling.

Line 5 goes yin - more awareness of intuition.

Our intuitive feeling attracts our attention. There is a looking around for new identification which is threatening to the family.

The Chinese image.

The king's influence comes to his family.
Do not be troubled.
Good fortune.

The king rules and holds the kingdom together, so here the worry of independent parts breaking up the unit of interrelationship is unfounded.

Line 6 goes yin - our inner being accepts more.

The life force emerging into relationship (line 1) is yang, which is to say undefined energy, and here we are trusting in this, basing our being upon it. We trust the bonds which make the parts whole without questioning how or why, which lays the foundation for sound sharing of outer experience and makes it possible to snare within ourself. It is necessary for sharing parts to recognize their common root - their part in it.

The Chinese image.

Sincerity.
Arrayed like a king.
Good fortune in the end.

Sincerity being within the family it grows an identity, we identify within it, and this is like a king because it rules the way we are; when the parts identify in the whole (in this case the family) they no longer need to be stating their separateness and this is the good fortune at the end of the formation of the family.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 38

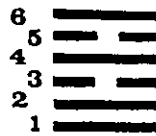


Image created from the lines ¹

Image created from the trigrams ¹

There is outer activity (line 3) but we are not accepting this (line 4); There is no activity of intuitive feeling (line 2) but we are looking for it (line 5). The other lines are all yang so such activity as there is here is in opposition to our circumstances, and "opposition" is the common name of the hexagram.

The very light emerging energy (Tui) is hesitant in the world (Li), stopped by doubt (K'an) in identity and our inner being is also hesitant to accept it (Li). Hesitation and doubt alternate and oppose the life force flow as we are divided as to whether we should be still or moving, observing or involved.

The Chinese Oracle

Opposition.
Success in small matters.

Comments.

When there is opposition we cannot go far in any direction without being opposed, we can move about a little but this tao is restrictive and set against itself, we are set against our self.

Some manifestations of this tao

The pattern

Forces of opposition cannot coexist without losing character, so they take turns.

In nature

The cosmos moves in cycles of the active and tranquil.

For humans

To move with the easy and rest simply in harmony with others allows his actions to be his own. When the young realize taking turns they can express fully without frustration.

In forms we make

To realize form is to allow its innate character. Wise government is not imposed.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Here the source is changing towards active manifestation; if we wait peacefully it will reach the outside in time. It is the source that carries our activities.

The Chinese image.

Regret disappears.
Do not chase after the lost horse,
it will return.
Although there is evil company
he does not mix with it.

Regret disappears because activity (the horse which carries identity) returns of its own accord. The evil company is the narrow frame of mind which demands that it gets what it wants, and now, but we do not tangle with that, we let the tao unfold.

Line 2 goes yin - intuitive feeling more active.

When we feel the life force in this tao we feel opposition, the narrowness of a single-minded point of view. To become aware of such a situation within ourselves is not a mistake, but it is uncomfortable.

The Chinese image.

He meets his lord in a narrow street.
No mistake.

We come to realize something quite suddenly and cannot escape from it, there is nowhere to go (our lord is the one we must follow). We meet him coming the other way but it is good to see truth when, or particularly when, it is going the opposite way to the one we are facing.

Line 3 goes yang - outer world changes less.

Our present outer activity comes to the end of its energy and our attempts to proceed appear to be opposed.

The Chinese image.

They drag at the axle
and strike the oxen.
His head is shaved
and his nose cut off.
No good beginning
but a good end.

The good end comes because we give up futile effort and allow the tao. The trouble comes because we were insufficiently aware.

Line 4 goes yin - accepting the outer state more.

Here we accept the outer world as our way of being. Participation is symbiotic relationship instead of opposition and this is no error; it does carry the danger of forgetting the tao and entering a narrow reality.

The Chinese image.

He stands alone amongst opposition.
He finds a companion with whom
he co-operates.
Danger but no error.

Line 5 goes yang - less awareness of intuition.

Here is a very inner act but it is occurring in our conscious identity. Our interest in the silence of intuitive feeling has been to enliven it, not to accept it, because no other activity was available. Now we cease this and so trust the life force even though it is not doing what identity wanted - it is a change in mind, a change of mind.

The Chinese image.

Regret disappears.
He and the one with whom he relates
bite through the barrier layer.
What error can there be then?

The one with whom he relates innerly is the "companion" (see section 1, page 2) but in outer life this may work through others. When the outer identity and the inner companion are not separated there is certainty and no question of error.

Line 6 goes yin - our inner being accepts more.

In this tao the emerging life force is unchanging (line 1 is yang) and we have felt opposed to this. We now see things differently.

The Chinese image.

Lonely and opposed.
He saw a pig covered with mud,
a waggon-load of phantoms.
He drew his bow but then put it aside
seeing that this was not an
assailant but a close relative.
As he goes gentle rain falls
and good fortune comes.

The pig is nourishment but obscured by mud (confusion); the waggon-load of phantoms are frightening appearances. By ceasing to oppose we become unopposed, for the opposition in this tao is a misunderstanding of our situation which causes us to fear it.

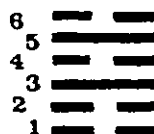


Image created from the lines ¹

Image created from the trigrams ¹

Our identity accepts an inactive outer world (lines 4 and 3) while it does not accept our active intuitive feeling (lines 5 and 2); this does not favour our taking new directions, but acceptance by our inner being (line 6) creates change there, so although the tao restrains outer activity we are furthered by experiencing it.

The life force seeks to be still (K'ên) and there is little flow in our outer world (K'an), so we are unable to act effectively; we hesitate (Li). The K'an, Li, K'an sequence on top of the stillness of K'ên contradicts itself, giving the hexagram its common name of "obstruction" as no direction can be usefully taken.

The Chinese Oracle

Obstruction.
 South and west are favourable.
 North and east are unfavourable.
 There is advantage in seeing the great man.
 Continuance in the way brings good fortune.

Comments.

The sun traverses the south and west from midday to night; the north and east is traversed through darkness to morning; so the south and west is activity becoming tranquil and the north and east is tranquility becoming active, so it is better to complete works rather than start new ones. It is an advantage to experience widely (the great man) when obstructed and work through the situation so that our inner experience is enriched.

Some manifestations of this tao

The pattern

The life force halts
 when each tries to take
 the other's place.

For humans

They fight around him.
 He does not take part,
 Knowing other ways.

In nature

In upheaval.
 The water is upon the land.
 The mountain in the water.
 Fire springs from chasms.
 The life force waits its time.

In forms we make

When the outside forces
 are attacking one another
 form is overthrown.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

When the life force is inactive less activity is possible, especially when we are in the tao of obstruction.

The Chinese image.

Going meets obstruction.
Remaining brings praise.

Remaining involves being still, being alert, being aware; more being, less doing.

Line 2 goes yang - intuitive feeling less active.

The natural reaction of feeling to troubled times is to become less sensitive; it is an instinctive move to balance sensitivity with aggravating circumstance.

The Chinese image.

The king's minister meets
obstruction upon obstruction.
He is disadvantaged but
he is not at fault.

The minister supplies the king with advice and information, as feeling does for identifying. Feeling is suffering under the stress of our circumstances but this is not a fault in the way we feel.

Line 3 goes yin - outer world changes more.

Here we act out to overcome our frustration although there is no path there; our objectives cannot be reached so we will then give up the attempt.

The Chinese image.

Goes and meets trouble.
Turns back.

Line 4 goes yang - accepting the outer state less.

The unflowing state of outer action appears to us to be an obstruction. By becoming less involved in this we can be more aware of what is actually going on around us.

The Chinese image.

Going leads to obstruction.
Remaining connects together.

Connecting things together is a state of awareness, not of outer activity; here we try to understand our situation instead of battling against it.

Line 5 goes yin - more awareness of intuition.

The obstruction is so great that we turn to our intuitive feeling, which we have been ignoring.

The Chinese image.

When obstruction is at its height,
friends come.

Feeling our circumstances helps as a friend would, by relating innerly. Our ignorance of this feeling was part of the obstruction so this improves matters.

Line 6 goes yang - our inner being accepts less.

The obstruction in this tao is about our not being able to be still nor to act. Here our inner being becomes still, which is helpful.

The Chinese image.

Going outward meets obstruction.
Remaining is good fortune.
To see the great man brings advantage.
Good fortune.

Remaining is also keeping still and to see the great man is to see widely, not narrowing our view by choice; this is the good fortune.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 40

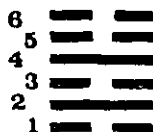


Image created from the lines ¹

Image created from the trigrams ¹

Here is an absence of direct knowledge of the life force and an absence of interest in the outer world, lines 2 and 4 are yang while all the other lines are yin. Identity is aware of the quiet state of feeling (line 5) so we are not stressed either from inner feeling or outer activities.

The manifesting flow oscillates between K'an and Li and so does not have a direction; however the trigram about the inner being is Chên which has a decisive energy and great flow, this releases us from the indecision we have been in. The common name of the hexagram is "deliverance" or "release"; release comes from separating our being from the seeking and doing that was fuelling the see-saw.

The Chinese Oracle

Release.

The south and west are favourable.

If there is no activity to be accomplished there is good fortune in returning.

If there is activity unfinished a speedy end is favoured.

Comments.

The south and west is where the sun traverses the sky as it goes from full activity to rest, so completing activity is favoured here if there is still something uncompleted.

Some manifestations of this tao

The pattern

In nature

A new way leads out of insecurity and vacillation. Release from indecision.

Torrential rain - mud.
Baking sun - rock.
Torrents again - mud.
Stress
between earth and heaven
flashes lightning and is no more.
Delicate tendrils, messengers,
can feel their way again.

For humans

In forms we make

Taking both.
Allowing tension through him,
not dodging it,
he comes to decision
and is released.

Uncertainty of direction
is oscillation faster than complete action.
Taking both damps vibrations.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

When beset with polarity we are in stress, choosing yet unable to make a choice and changing our choice even before putting it into effect. Here in this line the life force becomes quiet and this gives choice a rest.

The Chinese image.

No error.

It is the life flow emerging more quietly and lessening the stress, it is not our doing and cannot possibly be an error, but when beset by choice we are always overconscious of error.

Line 2 goes yin - intuitive feeling more active.

Greater activity of our intuitive feeling enables us to find direction in the life force.

The Chinese image.

He kills three foxes.
One yellow arrow.
Continuance in the way
brings good fortune.

Yellow is an active colour (almost in the middle of our visible spectrum), applied to an arrow which indicates a chosen direction we have chosen an active direction; this direction is between extremes, being given as "one" which is the whole or middle way of unchoosing. This direction ends the vacillation of choice which deprived us of identifying, in the same way a fox deprives man of his nourishment (three foxes because continual change of choice was the problem).

Line 3 goes yang - outer world changes less.

To obtain freedom of flow identity needs to act out without identifying itself in the movement. Here in this line we seem to be confused about this and expect the life force to carry us out of stress without our taking part at all.

The Chinese image.

Riding in a carriage and carrying property he invites robbers.
Continuance brings misfortune.

We want to be carried yet we do not want to let go; not allowing activity is still controlling it.

Line 4 goes yin - accepting the outer state more.

To become involved in outer activity is to make it our own; this gives entanglement, not deliverance. Only when we take ourselves out of the equation do we see that it balances.

The Chinese image.

Free yourself from your toes,
then the friend will come with trust.

The toes lead our steps and our steps are our personal way. The friend with trust is the life flow itself; willful activity causes the flow of circumstances to appear untrustworthy.

Line 5 goes yang - less awareness of intuition.

We are no longer trying to discern the life force and so in a tao of release we allow it to be what it will.

The Chinese image.

The superior man alone
can free himself.
Good fortune.
Smaller men can only follow.

We cannot be released by following something, for we are attached to what we follow. It is necessary to be alone and open to be free; separating from attachment enables us to be free.

Line 6 goes yang - our inner being accepts less.

Here identity chooses not to choose, which is release as the stress was in the choice.

The Chinese image.

The prince shoots an arrow,
kills a hawk on a high wall.
All is favourable.

The hawk sits on a high wall choosing what he will catch. High up is symbolically the head and a wall is a boundary and barrier, so we have been choosing from our position of defining which confines the choice; here the prince (identity) takes a direction (shoots an arrow) which kills the chooser.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 41

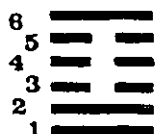


Image created from the lines ¹

There is activity outside (line 3) and acceptance of this (line 4); the emerging life force is quiet (line 1) and so is our feeling for this (line 2); so energy is flowing outside and not being replaced from within. In line 5 identity accepts the quietness of feeling, so the tao is about emptying ourselves of activity, not seeking the new.

Image created from the trigrams ¹

We become one with the flow of activity outwards, shown by trigrams Chên and K'un, while our inner being (Kên) is observing and not creating new impulses out of this. It is as though we were breathing out without thought for our next breath to come, it will come but for now we need to be in the emptying out so that the new breath comes entirely of itself. It is important not to be goal-seeking here for this retains the old as a plan for the future, when we do this the tao becomes a failure of expectations.

The Chinese Oracle

Decrease with genuine involvement.
Greatest good fortune and no error.
A direction is of advantage.
Two small bowls for the sacrifice.

Comments.

Really genuine involvement in emptying out is necessary to make the decrease complete so that it will fill of its own accord, and this self-filling of the life force is the great good fortune. Having a direction we do not need to seek for one, so we need to complete directions we have already started upon. When we sacrifice with two small bowls, one in each hand, we no longer choose, we sacrifice both, and only then is it possible to be empty.

Some manifestations of this tao

The pattern

Starts with great promise,
grows with vigour,
has no offspring.
Makes way for the new.

For humans

No outcome.
After growth, no activity
of fertility.
No coming together of diversity.
Where has he gone?
Into the stillness.
How did he reach it?
Giving up both.

In nature

The crop fails.
Look what is growing.

In forms we make

Not to expect the unexpected
is the natural failure of those who plan.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

As this tao is about finishing off activity, now the emerging life force becomes active again we are talking about the beginnings of a new activity.

The Chinese image.

Going quickly when the work is finished is without error, but consider the effects of this.

The work is done, the outgoing breath is finished so there is a new breath coming. In practical life there are many breaths taking place together and out of phase so that they interact. Our breathing out in one respect is the breathing in of somebody or something else and if we leave suddenly this is a shock to the shared experience.

Line 2 goes yin - intuitive feeling more active.

To feel for finishing off activity is following the tao, but if we feel for making a new course of action it would be out of place.

The Chinese image.

Continuance in the way brings good fortune but to attempt to advance brings misfortune.
Not decrease but increase.

Translators do not agree on the last line, making different sense of this basic idea that they have in common. Our intuitive feeling is normally looking for how to act in our circumstances, so a simple warning that we may be facing the wrong direction seems in keeping.

Line 3 goes yang - outer world changes less.

The single aim of completing activity will make the way clear for a new flow.

The Chinese image.

Three going in company will lose one.
One alone finds company.

Three symbolizes transition, change. Change is what the journey is about and during it we may become polarized in choice and so become two and lose our wholeness, one. So if we are trying to be empty, and so whole and symbolically one, as well as choosing, which is symbolically two, we are three and we lose our wholeness, one. If, on the other hand, we are alone in our wholeness and do not choose we have the company of all things.

Line 4 goes yang - accepting the outer state less.

The outer state shown by line 3 is active, so here we are accepting this activity less, identifying in it less.

The Chinese image.

Reducing the number of his mistakes, others come to him in happiness.
no error.

When we are not always choosing our aims, our future, all the other futures we would not choose are available to us; these others arising spontaneously are happiness.

Line 5 goes yang - less awareness of intuition.

Here we are no longer watching the feelings we have of the life force, we are trusting it and allowing it to be what it will.

The Chinese image.

There is one who gives him very many tortoise shells and who would not be refused.
Greatest good fortune.

Tortoise shells were used in China for oracle reading. When we are unconcerned whether we are feeling correctly we feel naturally and flow in the tao; this is the same as having the oracle in abundance.

Line 6 goes yin - our inner being accepts more.

Accepting the life force is genuine decrease of separate self; we do not choose and it is choice that separates the one who chooses.

The Chinese image.

Increase that does not diminish others.
No error.
Continuance in the way brings good fortune.
Having a direction is beneficial.
He has followers but no home.

When we choose we increase what we choose and diminish others, but this increase in acceptance does not do this. If we have a direction we have no need to choose one so it is easier for us. Our home is where we identify and here we do not identify and so have no home, but if we are just part of the life force this is where people identify and we will appear to have followers.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 42

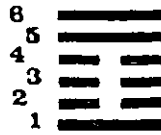


Image created from the lines ¹

In lines 3 and 4 there is an active outer structure in which we are involved, it is supported by feeling but this feeling is not what we consider to be important (lines 2 and 5) it is what we do that has importance. Our inner being is quiet (lines 1 and 6), so here is a pattern of natural outer activity.

Image created from the trigrams ¹

The emerging life energy is very forceful (Chên) and this flows freely in the outer world (K'un); identity contemplates this activity (Kên) without becoming over-involved, and Sun, in the place of our inner being, shows a maturing there.

This flow shows an advantageous time for outer activity because we are not too involved and we do not manipulate and make mistakes. Our inner being is supportive of the outer action and is maturing through the experience. This is an excellent situation for accomplishing what has been planned; its common name is "increase" or "gain".

The Chinese Oracle

Increase.
Undertakings bring good fortune.
It is favourable to cross the great water.

Comments.

Here the inner is increased by outer action. Changes are always involved in these increases so it is favourable to cross the great water - to change our approach to things, allow ourselves to see from new points of view. Widening experience and identity is increase.

Some manifestations of this tao

The pattern

The flow of life seeks the high,
becoming firm yet gentle,
resisting indulgence.
In seeking the highest
the low is fulfilled.

For humans

Knowing he has power,
he accomplishes great tasks.
Not for himself
but he is strengthened.

In nature

On the mountain
the tree grows strong sinews
while nourishing the slopes.

In forms we make

Seeking the easy
weakens into difficulty.
Working in the difficult
grows an easy strength.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

It is fortunate for our outer state when the life force is manifesting activity, it creates a balance of inner and outer activity so that the outer seems to move of its own accord, at other times we seem to have to push very hard to make the smallest movement. In this line our activity will feel right.

The Chinese image.

It is time for great works.
Greatest good fortune and no error.

Line 2 goes yang - intuitive feeling less active.

Intuitive feeling is our first activity of distinguishing, we then define an attitude according to the feeling and so distinguish the feeling in terms of mind. It is advantageous in this tao that we should be free of mind attitudes and simply be in the flow, this gives freedom to the magic of the moment.

The Chinese image.

There is one who gives him very many tortoise shells and who would not be refused.
Long continuance in the way brings good fortune.
The king gives sacrifice to heaven.
Good fortune.

Tortoise shells are artefacts of magic, and what the tao offers in this line is the magic of the life force providing our feeling with just what it needs. For this to be accepted we need to drop our way of identifying what is happening and then choosing (this is the mode that normally rules us, is our king); if this is not sacrificed the gift is not seen or felt at all. Learning to drop our personal activity takes this long perseverance and is the inner good fortune of the tao.

Line 3 goes yang - outer world changes less.

It is more in tune with this tao to reduce our controlling of activity rather than to reduce the activity itself; our outer experience is food to the inner self. Here we make a move intending to do something about an over-active "I am" but "I am" doing it.

The Chinese image.

Unfortunate increase,
sincere and without blame.
Take the middle way and report
to the prince with your seal.

Our seal is that which identifies us and the prince is our identity (the outcome of our ruler which is the identifying process), so here we need to see how we are identifying ourselves, how we are choosing; the middle way is not to choose but to allow.

Line 4 goes yang - accepting the outer state less.

Here we choose less amongst the strong flow of outer activity which is this tao; it is in keeping with this flow to go with the outer activity but not to manipulate it.

The Chinese image.

He walks in the middle and reports
to the prince.
It is favourable to be an agent
in the removal of the capital.

The capital is the seat of government, the chooser, which is sacrificed in this tao to allow the magic of the life force. For symbols of the seal, the prince, and walking in the middle, see line 3.

Line 5 goes yin - more awareness of intuition.

By accepting direct feeling of the life force we are becoming one with our intuitive feeling of this tao about increase.

The Chinese image.

If you come from the heart
and do not question,
greatest good fortune.
Genuine involvement
is the virtue recognized.

Questioning comes from the mind, flow from the feeling. The essence of the flow is to be genuinely in it, we cannot question a flow without stopping it.

Line 6 goes yin - our inner being accepts more.

This is no time to get involved in inner stillness (line 1 is yang) when we are in a tao of nourishing outer activity.

The Chinese image.

He increases no one.
Someone strikes him.
He is inconsistent.
Misfortune.

Here we fail to sacrifice the importance of identifying - we identify in the inner stillness - and we miss the middle path, the non-identified state. By trying first the outer and then the inner as our focus we are not being consistent and nothing is furthered; only a shock will change this cycle of choosing, for it fuels itself, so it is as if someone strikes him.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 43

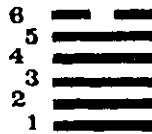


Image created from the lines ¹

Image created from the trigrams ¹

The life force emerges and manifests without activity (lines 1, 2, and 3) and although we accept this stillness in our inner being (line 6) we are not accepting inactivity in our feelings nor in our outer world (lines 5 and 4). So there is a certain amount of stress here towards action, as though we wish to break out of a confined situation; we are watching the emerging life force for signs of movement. The common name of the hexagram is "resolution" or "breakthrough".

All the trigrams are Ch'ien except the top one and nothing is manifestly active except that the inner is preparing activity (Tui). This flow is beautiful if we are at peace with it, but has dangers and is stressful if we are not; there is energy building up and our outer identity has no role in this, so the danger is from aspects of our identity trying to force the issue in order to gain expression.

The Chinese Oracle

Resolution in proclaiming the truth
at the king's court. Danger.
Announce it to your own city.
Do not carry arms.
To have direction is favourable.

Comments.

The king's court is peopled by aspects of our identity because we, as identified beings, are ruled by the identifying process, our king. It is necessary that they all know what the situation is so that they do not "carry arms" or try to force their way. If we have direction then we are not looking for one and then the danger does not arise.

Some manifestations of this tao

The pattern

The power of the creative
withholds action,
building up such a store
it brims over.

For humans

The time of accumulation
reaches its peak.
The time for movement approaches.
Do not squander it
there is power enough.

In nature

The lake has risen,
it must flow out
and water the land.

In forms we make

When the rich and powerful
do not notice
the poor and weak,
catastrophe threatens.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

The first sign of inner movement is not the time to make outer action. We should not be too eager or we shall not have the support of the life force and whatever we do will be superficial and unsatisfactory.

The Chinese image.

To set out with a show of strength
and then fail is a mistake.

Line 2 goes yin - intuitive feeling more active.

Activity is identity's chosen role; here we feel the inactivity of the life force and fear for our ability to act.

The Chinese image.

Warning cries at night.
Armed, no fear.

In the darkness (activity is the "light" of consciousness) there are calls for light, for activity to avert extinction of our ability to identify, but we are armed with the light of the tao - the movement will come when it comes, we need not fear to miss but we will stay alert, that is how we are armed.

Line 3 goes yin - outer world changes more.

Here we are not peaceful enough to withstand the anticipation of the tao and we create outer activity which will divert the life flow.

The Chinese image.

Powerful cheekbones.
Misfortune.
The superior man is resolute
and walks alone splashed with mud.
They speak against him
but he is blameless.

The cheekbones enable us to read determination in another's face; here there is this power of self-will which is misfortunate in this context because no amount of it can be effective and it produces stress with no flow for its relief. The wide-seeing superior man is just going about his business, not trying to push things, and this is correct in our present circumstances.

Line 4 goes yin - accepting the outer state more.

Here we are involving our identity in outer inactivity, which is to say we are worried about it and consider it a problem to be solved; this is an impatience for activity and is not supported by the life force.

The Chinese image.

His thighs are without skin
and walking is difficult.
If he would be led like a sheep
all would be well, but what
is said is not heard.

The muscles of the thigh carry us forward, and here there is no support from the life force if we go forward. If we were following the life force we would not have this problem.

Line 5 goes yin - more awareness of intuition.

Our intuitive state is inactive (line 2) so here we become aware of this lack of feeling. This has dangers in this tao because unless we can persevere with quiet feeling our interest will arouse desire for active feeling; if we create activity with desire we will miss the next movement of circumstances.

The Chinese image.

Ground-clinging plants.
The middle way is free of blame.

The middle way is neither identified outside nor inside, it is non-identified, clinging to the real or wholeness or earth. Staying with what exists, not searching, is the advice contained here.

Line 6 goes yang - our inner being accepts less.

This whole tao is a watching for potential to be manifest and this sixth line is the watcher of the emerging life force; if we cease to be alert it will catch us by surprise and we will be out of step with it.

The Chinese image.

No warning. Misfortune.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 44

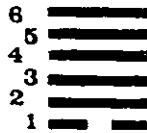


Image created from the lines ¹

Here the life force is manifesting actively (line 1) and we are not feeling it, not involved in it, not recognizing what it is (lines 2,3,4,5, and 6 are all yang). This unawareness is likely to lead us into misreading our situation.

Image created from the trigrams ¹

The only trigram with any activity is that for the emerging life force, Sun, and we do not respond to this circumstance which comes to us in a rather rigid and formed shape. We cannot influence it because it has no changeability and we may not recognize its strength because of its gentleness. We need to remain alert and witness our desires rather than trying to fulfill them.

The Chinese Oracle

Sudden meeting.
The woman is powerful.
Do not marry.

Comments.

The meeting is sudden because we are very unaware in this tao, like someone who is very short-sighted and suddenly recognizes something at close range. Feeling (the woman) is powerful and this feeling is emotional feeling that we have stored and now seeks activity, so it is not born out of our present circumstances but is triggered by them. It is useful to allow such feeling but useless to wed ourselves to it.

Some manifestations of this tao

The pattern

The powerfully mature
has its activity.
Without being influenced
has influence.

For humans

He does not try to change
what is so formed,
but meeting it
he is so drawn
he must himself change.

In nature

The flow of oceans
does not yield to our swimming.
The place of planets
does not shift for our desire.

In forms we make

All forms have archetypes
they tend towards,
yet the archetype has no form.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Here the silence of identity (lines 4,5, and 6 are yang) ignores the activity of the life force and it ceases to have influence.

The Chinese image.

The wheel is held by a metal brake.
Continuance in the way brings good fortune.
A lean pig leaps about.

The brake is applied; there is nothing we can do about it but follow our circumstances. Any attempt to get out of our circumstances will prove unfortunate so we need simply to experience where we are. A lean pig is an underfed pig and when we are under-stimulated we "leap about" to cause activity.

Line 2 goes yin - intuitive feeling more active.

Feeling is our link between the undefined inner and manifest outer; here in this line new activity of feeling is occurring although identity is taking no notice.

The Chinese image.

There are fish in the tank.
It does not benefit the guests.
No error.

Our present identifications (the guests) are not noticing the nourishment available, but this cannot be error it is just circumstance.

Line 3 goes yin - outer world changes more.

In this tao we do not have a true picture of our circumstances and in this line we act out in circumstances of which we are ignorant.

The Chinese image.

No skin on his thighs.
He walks with difficulty.
Keeping alert he makes no error.

Line 4 goes yin - accepting the outer state more.

If our increased involvement is with a sense of outer peace all is well, but this is likely to be a search for outer activity and if it is we will search and find none.

The Chinese image.

No fish in the tank.
Misfortune.

The tank which has or has not fish in it is our personal inner being and the fish are our personal identifications in this. Here there are no fish, the process of identifying is inactive in this tao, so if we expect something we are disappointed.

Line 5 goes yin - more awareness of intuition.

Our intuition about our circumstances as shown by line 2 is inactive; by accepting this lack of interpretive feeling we allow life to happen to us.

The Chinese image.

A melon wrapped in leaves is hidden.
Something falls from heaven.

The melons, the gourd family of fruits, have a multitude of seeds in the fruit casing, many possibilities. These possibilities are hidden within the fruit, the fruit is hidden in the leaves, it appears that nothing is there; then suddenly from this nothing (from heaven) there is a happening. This describes how life is when we do not anticipate it.

Line 6 goes yin - our inner being accepts more.

By accepting the energy of this tao which flows through emotional channels there is a forcing of their recognition.

The Chinese image.

He approaches with his horns.
Regret but no error.

The way emotion forces its way into recognition is often uncomfortable and causes regret, but it is necessary for it to be expressed so this is not an error.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 45

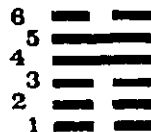


Image created from the lines ¹

The two lines which relate to our identity responses, lines 4 and 5, are yang, so we are not involved with either our intuitive feeling (line 2) or our outer world (line 3) both of which are active. Our inner being (line 6) is, however, aware and active with the energy of the emerging life force (line 1). So in this structure our being is involved with the emerging life force and not with our feelings nor our outer activity.

As life energy manifests in time from the inner to the outer the above means that we are involved with inner activity which will present itself in the world later on. The common name of the hexagram is "gathering together", as clouds will gather before there is rain.

Image created from the trigrams ¹

There is free activity of the life force (K'un) which is stilled in the outer world (Kên) by the structured nature of identity (Sun); however it produces a new activity in our inner being (Tui). This shows a mature identity in preparation for new changes.

The trigram Sun in the place of identity also shows a maturing of our conscious self which is another aspect of gathering together.

The Chinese Oracle

Gathering together.
Success.
The king approaches the temple.
To see the great man is an advantage,
ensuring success.
Continuance in the way is rewarded.
Great sacrifice. Good fortune.
Movement is helpful.

Comments.

The success of gathering together is the whole that is made. A temple is for sacrificing the part to whole reality and the king (our identifying mode of being) is approaching this as our differing aspects gather together. To see the great man is to see the whole man, or to see that man is whole if he does not identify himself as separate parts.

The great sacrifice here is separateness, the ownership of a part of reality as "me", or on a smaller scale the ownership of reality by a facet of me, some desire syndrome in me. Good fortune comes from movement from our present position, which is sacrificing what we are.

Some manifestations of this tao

The pattern

Gestation.
New life being formed in seclusion.
Gathering together,
preparing for a birth.

For humans

Idea gathers in mind's womb
impregnated with experience.
Human form in the female
aroused by the male.
In secret its soul enters,
The essence of its total.

In nature

In an egg, when a bird.
In a womb, when a mammal.
In the sky, when a storm gathering.

In forms we make

Forming form is delicate,
takes its own time hidden.
To intrude endangers it.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

If the life force appears to falter here it is a temporary swing; gathering together is the prevailing movement and it will certainly manifest itself. If we feel insecure due to lack of present support we can gain confidence by looking overall, where gathering together has strength and confidence.

The Chinese image.

When confidence does not last
there is sometimes gathering
and sometimes scattering.
One cry, one clasp of a hand, and he
laughs again.
Do not regret, the movement is
without blame.

Gathering together has its ups and downs and if we have our being too acutely in the present this appears as gathering and scattering.

Line 2 goes yang - intuitive feeling less active.

The change occurring in us is an inner gathering together and feeling turns inwards and becomes quiet. This moves with the tao, we await the change, we nurture it, but do not try to distinguish it even with feeling - we are allowing it to be itself.

The Chinese image.

Allowing oneself to be gathered in
is an advantage.
No error.
A sacrifice furthers it.

Allowing involves the sacrifice of separate will, without this sacrifice feeling remains a feeling "about" experience and not a feeling from within it.

Line 3 goes yang - outer world changes less.

Although gathering together is internal, identity still needs a flow and action itself is not against the tao; a rhythm of activity, little things, keeps structure in place and feelings secure. Here we need to act but not to focus our being in the act.

The Chinese image.

Gathering with sad feelings.
Aim is unfortunate yet moving
is no error.
There is some regret.

The regret comes from the focusing, for the activity is a necessary part of our situation but will not carry our life flow.

Line 4 goes yin - accepting the outer state more.

Our outer reality (line 3) is in an active state and by identifying in this while the inner strength is gathering together we interfere less with the process; also we are then in the right place when the new energy is manifest.

The Chinese image.

Great good fortune.
No error.

Line 5 goes yin - more awareness of intuition.

Here we are identifying with active feeling which centres identity and gathers its elements together.

The Chinese image.

The position of gathering together
is no error.
If there are some not yet in this
position they need great continuance
in the way, then regret disappears.

The regret we have is that some parts are unworthy, untrustworthy, wrong. Without acceptance of these parts we cannot be gathered together.

Line 6 goes yang - our inner being accepts less.

Our being is now less involved in the process of gathering together. We are not yet ready to accept the consequences of sacrificing our separateness (or what we think are the consequences).

The Chinese image.

Sighs and tears, but no error.

It is not an error to continue in identity, it only means that we are not experienced enough yet to leave it; despite its problematic nature, its sighs and tears, we choose it.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 46

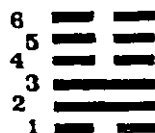


Image created from the lines ¹

Image created from the trigrams ¹

The only yang lines, 2 and 3, are our first interpretation and the outer action of the life force. All the top three lines are yin so we accept whatever the tao brings; it brings an activity (line 1) that we do not interpret by feeling and do not act out. The common name of the hexagram is "pushing upwards" or "ascending"; it is activity coming to fruition that is not yet recognized.

This structured emerging life force (Sun) is hardly visible outside (Tui) but causes a great change (Chên) in our identity which is accepted by our inner being (K'un).

So this is about something happening in ourselves, though it will naturally be reflected in our outer actions later; it is a growth in our reality state because when accepting the energy into our inner being we become one with it rather than separating ourselves and trying to get what we want from it.

The Chinese Oracle

Ascending.
Greatest success.
It is necessary to see the great man
to get rid of anxiety.
Movement towards the south
brings good fortune.

Comments.

In this tao it is the forces within us that are ascending, not we ourselves as identity. It is these forces that create success, not we ourselves in identity. It is necessary to see this widely (the great man) if we are not to become anxious about how well we will do, for

when we own the life force we feel responsible for what is done, for what happens. Movement towards the south is towards the sun's zenith or the full activity of the day and this brings good fortune, for the activity will be carried by the forces now ascending within us.

Some manifestations of this tao

The pattern

After accumulation
there is much power
for activity later on.

For humans

He has gathered
and assimilated experience.
He can now
turn this into many forms.
He is mature yet young.

In nature

When roots are strong in the earth
they push up great growth.
New shoots from old stock.

In forms we make

Wealth has been made.
How to use it wisely?
Nature makes growth
in new directions.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

When we are fully accepting our situation this acceptance remains even when there is no activity; identity is naturally activity-seeking so accepting inactivity involves a faith that activity will return.

The Chinese image.

Confidence in the ascent.
Great good fortune.

Line 2 goes yin - intuitive feeling more active.

We feel the movement of inner energies by direct experience of intuitive feeling, so for this feeling to become more active is a natural outcome of the energies ascending within us.

The Chinese image.

Genuine involvement in the sacrifice.
No error.

To be in our feelings is to be genuinely involved, and the sacrifice in which we are involved is of the ownership of the ascent; we recognize that it is the life force which ascends and this is no error.

Line 3 goes yin - outer world changes more.

When ascending energy reaches outer action there is no longer any doubt even in a doubting mind, for there it is for all to see.

The Chinese image.

He ascends into a more spacious city.

The life force moves outwards into the world and spreads out there. When this happens we in identity have a feeling of release, of enlargement we sometimes call our success; even if we do think of it in this narrow way we move with the life force.

Line 4 goes yang - accepting the outer state less.

When we concern ourselves less with an outer experience which is inactive (line 3 is yang) we are taking it as the manifestation of the life force and not our own creation. In this way we offer something to the whole by sacrificing our attachment.

The Chinese image.

The king sacrifices on mount Chi.
Great good fortune and no error.

Mount Chi was in the homeland of King Wên, who is reputed to have put the Chinese oracle images in their present form. If King Wên sacrificed up mount Chi it was on the height of his homeland; innerly the height of our homeland is our mind reality, our separated position or point of view, and giving up our separateness is our ultimate sacrifice and good fortune.

Line 5 goes yang - less awareness of intuition.

Here we no longer accept the absence of interpretation of the life force (the yang line 2), but the energy cannot ascend unchanged if we interpret it so the ascent is checked.

The Chinese image.

Continuance in the way
brings good fortune.
The ascent is by steps.

It is in steps if we do not continue in the way without stopping, as in the case of this line.

Line 6 goes yang - our inner being accepts less.

When we try to fix our reality, narrow it to something that we can grasp, we feel more secure in our identity but we become more unaware of our actual situation (the movement of the life force).

The Chinese image.

A dark ascent.
Great continuance in the way
is needed.

The energy of the life force ascends in us but we are not aware of it now so it is "dark".

OUR SITUATION AS DESCRIBED BY HEXAGRAM 47

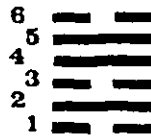


Image created from the lines ¹

Image created from the trigrams ¹

Our outer responses (lines 4 and 5) are quiet and so is our intuitive feeling (line 2), so although there is activity to be experienced shown in lines 1 and 3 we are not responding to it. This pictures the common name of the hexagram, which is "exhaustion". Our inner being is accepting the activity of the emerging tao so activity will return, but for now we have exhausted our responses to our circumstances.

Energy emerges into manifestation in the image of K'an; low energy, low flow. In the outer world it is tentative (Li) and enters a structured identity (Sun); all this is a weak energy flow, although in the inner being there is an expectation of activity (Tui) for future outer action.

The direction in which we have been going has lost its impetus, has become exhausted. Identity itself only feels exhausted when it is identified with an exhausted activity such as this and is not able to let it rest.

The Chinese Oracle

Exhaustion restricts,
leads to success
through continuance by the great man.
No error, but words spoken are not believed.

Comments.

Continuing to see reality more widely and less restricted by the choices of desire is the way of the great man which opens to new ways where energy is flowing. We have identified ourselves in something where the life force is exhausted but words will not be believed because identification, by its very nature, restricts our sight in reality so that where we identify that alone is real. Our conscious mind can understand but does not have much say in where we identify.

Some manifestations of this tao

The pattern

Basic forces of opposition
change into the firm
through exhaustion
of their activity.

For humans

He misunderstands exhaustion,
"building walls" is exhausted
not the builder.
If he continues higher
he is pretending.

In nature

When the seas boil
in fissures of fire
this is too extreme
for the delicate tissues of life;
but when this force is spent,
life begins.

In forms we make

The completion of a form
is always the condition
for the start of another.
Exhaustion is its signal.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Here we have not changed our role, we see activity diminishing and our tiredness will not leave us until we can change. Resting is not for the purpose of allowing new efforts of the same sort we have been making, it is to empty ourselves of that effort so as to become new again - re-newed.

The Chinese image.

Entangled.
Naked branches in a dark valley.
For three years nothing happens.

The leafless tree is a winter tree and a dark valley is a night-time valley; the activity has gone out of the life force and until this changes nothing can happen (the symbol three is of change and the year is a complete cycle).

Line 2 goes yin - intuitive feeling more active.

When we are very tired we seek not only rest but also relief from tension and this leads us to relax restrictions that we normally impose upon ourselves - we indulge. When we open our feeling in this tao this is probably what we do.

The Chinese image.

Exhaustion and too much meat and drink.
The man with the scarlet sash is just coming.
Sacrifice furthers.
Activity brings misfortune
but there is no error.

Compensating ourselves for our circumstances is indulgence. If we are to benefit from the next turn of events (the man with the scarlet sash, an important one) this activity should be sacrificed or we miss, which is misfortune, but if we have not eyes to see it, it cannot be an error.

Line 3 goes yang - outer world changes less.

Here we withdraw from outer activity, but as our outer activity is our contact with the "other" we isolate ourselves; when we do this our circumstances appear to oppose us.

The Chinese image.

Exhausted by rock.
Leans upon thorns.
Enters his house and
does not see his wife.
Misfortune.

Exhaustion by rock; rock underlies the surface soil as truth underlies appearances, and truth represents "what is"; here we are exhausted by battling against what is, not accepting our circumstances, and so pain ourselves unnecessarily. In our personal self, our house, we are not aware of our intuitive feeling (the wife) and so do not see our circumstance as the truth would see it.

Line 4 goes yin - accepting the outer state more.

We turn our attention to outer activity to find something new, recognizing that what we were doing is exhausted.

The Chinese image.

A slow arrival, exhausted in
a golden carriage.
Some humiliation but he arrives.

Gold is an outer value and here we are carried by outer values, always looking for the new within these same values and so always exhausted; but continually looking for the new will eventually lead us to new values, a change in us. This is why the arrival is slow.

Line 5 goes yin - more awareness of intuition.

Here we come to experience our exhaustion of feeling; if we can witness this without trying to act upon it we may see that it is our chosen tao that is exhausted, not our being which belongs to the great tao and is never exhausted.

The Chinese image.

His nose and feet are cut off.
Opposition to the man with the
scarlet sash.
Joy come slowly.
Sacrifice is needed.

The nose leads the direction we face and the feet lead the direction we take; both are frustrated, cut off. We are in opposition to a greater truth, our truth is too small and when we cease our attachment to it joy, flow, will return.

Line 6 goes yang - our inner being accepts less.

If we had let go earlier we would not be exhausted; here we are too exhausted to accept the energy of the life force.

The Chinese image.

Exhausted by entanglement with
creepers.
Moves unsurely and says he regrets it.
If the regret is genuinely felt his
movements bring good fortune.

The creeping plants hold us only because we entangle ourselves with them (we say of habits that they grow on us). Not knowing how our desires creep into actions we cannot act with decision to dissociate ourselves from them. Feeling the regret genuinely is to feel the actual situation, not just regretting the discomfort we are in.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 48

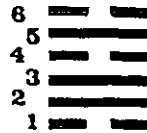


Image created from the lines ¹

The structure is centred on the inner life energy, line 1, which is active. Our interest is in this activity, what will it bring? What is there for us to manifest? This interest and our acceptance of outer stillness in line 4 give the flavour of this tao, it is an inner need to experience the life energy itself, not an outer manifestation of it. The common name of the hexagram is "the well", the water is often deep down in the well and we are trying to reach it.

Image created from the trigrams ¹

The life force emerging in the image of Sun means that it cannot flow of itself, however the "outer world" trigram Tui shows a hope of this flow of activity. Identity in the form of the trigram Li approaches this inner task hesitantly and our inner being, our ongoing personal self, receives no energy for change. Yet we note that as the sixth line is yin there is change in our inner being due to this tao.

From the view we have as identity this is a situation where the outcome is still in doubt; there is activity, line 1, or water in the well, and it is recognized in line 6, but can it be reached?

The Chinese Oracle

The well.
A town may be moved but not a well.
A well keeps its level constant.
People come and go drawing water.
If the rope is too short,
or the pitcher is broken,
misfortune.

Comments.

The basis of personality (the place of the town) can be changed but the life force is always the same, it is always there but when we cannot reach it we think it has deserted us and cry misfortune. The image of people coming and going to draw water from the well is quite exact, for it is our coming and going in ourselves (the cycles of our manifestation) that draws the life force - manifests it.

Some manifestations of this tao

The pattern

At the source it is constant,
ready to give forth;
but it clings to its source.
Too gentle to overcome opposition
without help it cannot flow.

For humans

He is shy
yet has much to give.
When persuaded to flow
he nourishes all around him.

In nature

Not all the animals at the water-hole
have means to reach the water,
but nature grows ways
to achieve necessities.

In forms we make

Obtaining water from a well
takes some effort,
some equipment,
some skill.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

The ability to tap the life force depends upon where we make our reality, where we sink our well; here it dries up, we have exhausted the possibilities of something yet we still expect life-giving energy from it, so it is time to sink a new well, to seek other sources of nourishment for our life.

The Chinese image.

The bottom of the well is mud.
Animals do not go to an old well.

Instead of water there is mud. The well is exhausted and no animals, no manifestation, is refreshed by it. The animals know by instinct, but our own intuitive feeling is inactive and ignored in this tao.

Line 2 goes yin - intuitive feeling more active.

Feeling is a flow, and by feeling the life force more in this tao where it is difficult to manifest it we are defining by feeling, creating by feeling. This will create more of our own images and we will not reach the experience of the source which is the quite innocent and inconsequent experience the tao is offering.

The Chinese image.

Fish and hunting at the well-hole.
The pitcher is cracked and leaks.

Fish, our manifestations in the life force or water, are first defined by feeling; we are hunting them with our feeling, trying to find them. The water level has been raised to the surface by our feeling but it becomes filled with our images and our hunting for manifest reality. Our method is not sound so the pitcher is cracked and leaks.

Line 3 goes yin - outer world changes more.

Here the life force flows in outer activity, but according to trigram Li of the tao our responses are hesitant and cannot take advantage, cannot see the possibilities so that the inhibitions in the situation are not overcome, but there is the possibility.

The Chinese image.

The well has been cleaned.
No one uses it
which makes my heart sad.
If the king is wise
the people share good fortune.

Access to the water is no longer blocked but we are not tasting it. If the king, our identifying syndrome, were wise it would be shared by the many parts of our identity. The need in this tao is to taste the emerging life force, not to project it outwards.

Line 4 goes yang - accepting the outer state less.

We have been concerned with the inactivity of our outer reality (line 3) but now we become unconcerned which gives more energy to the other yin line in our receiving experience, line 6; this is attentive to the life force emerging in line 1, so this movement is turning our attention inward to our reception of the life force.

The Chinese image.

The well is being tiled.
No error.

Line 5 goes yin - more awareness of intuition.

Here we are concerned with our quietness of feeling (the yang line 2); we experience it. To experience the existing inner quietness is to experience the inner being as it is.

The Chinese image.

The well water tastes cool
and pure.

This is its natural condition and we taste it, experience it. It is pure because we have not put identifications into it. Here we experience without identifying, and this is what the tao offers.

Line 6 goes yang - our inner being accepts less.

Our concern in line 6 of this tao has been to experience the emerging life force because of a lack of flow or a lack of "depth" in our experience. The tao is about not being able to reach this inner depth and here in this moving line the tao is ending so we are no longer concerned because we have "found a way".

The Chinese image.

The raising of the water
is open to all.
Greatest good fortune.

What has made it difficult to experience the water was a lack of reach and an inability to hold it; our ability to reach the life force depends upon our not turning it into something else that we want; our ability to hold it is our ability to hold our own identifying, our own self, empty.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 49

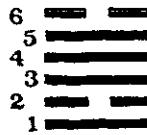


Image created from the lines ¹

Intuitive feeling (line 2) does not flow into outer action, line 3 is yang, but identity is not accepting this situation (line 4) nor recognizing the feeling (line 5). This inactive tao is accepted by our inner being (line 6). Here is a blockage of expression which is not yet fully realized so the feeling builds up towards a sudden realization or change; the common name of the hexagram is "revolution" but this clearly refers to the preparation rather than the explosion of change itself.

Image created from the trigrams ¹

The life force emerges hesitantly (Li), meets a rigid outer world structure (Sun) and our inactive identity (Ch'ien); here there is no activity showing, but in our ongoing inner self there is Tui, an expectation of change.

The hexagram has also been called "skin" and "moulting", referring to the way a snake will change its outer form when the inner can no longer be contained.

The Chinese Oracle

Revolution.
Not before it is seen
will it be believed.
Great success.
Continuance in the way is fruitful.
regret disappears..

Comments.

In this tao of preparation for change the outcome cannot quite be believed, cannot be known for certain. We have been in a compressed state for so long that the release seems incredible; yet the conditions for it are here, success will come if we continue to follow the tao and so regret will disappear.

Some manifestations of this tao

The pattern

The bright,
belonging to the new,
needs something mature to change
before reaching fulfillment.

For humans

When he has invested himself
in his life,
he must divest himself
to start anew.

In nature

The snake
renews his skin
when the old
is no longer flexible enough
for him to grow.

In forms we make

When the old form
will not change enough
the lower revolts and destroys
to form the new.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Here is the very beginning of change towards activity, not yet defined into any form and still hidden by existing structure that it will eventually replace. If we recognize it there is relief that here at last is change coming, but it is just the first sign and not yet time for action.

The Chinese image.

Yellow oxhide.

All contained in two words. Yellow is the great activity we feel for, long for, and wish to bring about; oxhide is the container of great strength (the ox). This is our situation in a nutshell, we must contain this great urge to act prematurely.

Line 2 goes yang - intuitive feeling less active.

This is a rejection of the structure that holds us and a rejection of being confined by inactivity. We extract our feelings from the lassitude of having no energy of flow, undoing our links with present structure and so making it into past structure. As with all our manifestation, revolution starts with feeling.

The Chinese image.

When completed,
to advance brings good fortune.
No error.

The feeling must be made our own, it must be allowed to complete itself before the next stage of manifesting externally. When we proceed like this in tune with the way the life force manifests we have "success" for we are one with the life energy.

Line 3 goes yin - outer world changes more.

If when in a state of transition we open up outer activity too soon we bring out the old way of doing things and put off the change. Outer activity should develop from change within which leads it, then it is in perfect order.

The Chinese image.

Movement brings misfortune.
Continuing brings danger.
After discussion three times
confidence is made into action.

Movement before we have thoroughly changed our old mode of being and thinking (this change is the three discussions) is unfortunate because we would be drawing on the same forces we have used before and are so tired of; only when a new way is firmly in our consciousness is it time to act outside in the world.

Line 4 goes yin - accepting the outer state more.

The outer reality that we are accepting here in this line is inactive. Revolution is not basically an external phenomenon, what happens outside is a symptom of what has happened inside; realizing this we are in the right position for revolution, it comes because it already exists, not because we make it.

The Chinese image.

Regret disappears.
Belief is established.
Changing the government
brings good fortune.

Regret disappears because we now realize that revolution has its own force, comes inevitably from within, and this leads to the change in governing our actions, which used to be for the sake of the outside, the symptom, but now is given up to the tao. In the innermost interpretation this change is the revolution we are talking about.

Line 5 goes yin - more awareness of intuition.

Accepting the feeling of the tao that the old is spent enables the new to emerge, it comes out naturally and we act instinctively, which is of the whole nature.

The Chinese image.

The great man acts as a tiger would.
He acts like the oracle itself.

Changing like a tiger is to change with the natural power of this great cat; he does not doubt or falter but springs instinctively.

Line 6 goes yang - our inner being accepts less.

Revolution completes itself, so to go on revolting is to overturn what we have just created. We no longer need aggressive attitudes which have served their purpose.

The division of reality into rules to live by created the structure; seeing through the structure healed the divisions; if we remain divisive we shall find ourselves imprisoned by rules once more.

The Chinese image.

The superior man changes like
a leopard.
The inferior man changes his face.
Movement brings misfortune.
Continuance in the way
brings good fortune.

We have a phrase "can the leopard change its spots?" This shows an unchanging character attributed to this cat. The wide seeing (superior) man does not change his mode of being but accepts the new, but the narrow mode that chooses and identifies has now to change attitude (its face).

OUR SITUATION AS DESCRIBED BY HEXAGRAM 50

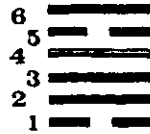


Image created from the lines ¹

With lines 3 and 4 both yang the outer world is not our concern just now and the active life force emerges unseen by line 2 and does not change our inner being - line 6 is yang also. Line 5 is actively accepting the quietness of our intuitive feeling so this is the activity that we experience, turning inwards to our feeling and separate from the world.

Image created from the trigrams ¹

The life force emerges as structure, as the trigram Sun, and the flow that takes place here is between our identity and our inner being; our identity is expectant of change in the image of Tui and our inner being hesitant in accepting it, having the image of Li. Transition and hesitation lead to an inner ferment or, more gently, an inner dialogue, about changing the firm structure of Sun. These are fundamental issues for us.

The Chinese Oracle

The cauldron.
Greatest good fortune.
Success.

Comments.

The Chinese used a great rotund cauldron for cooking the sacrifice, called a Ting. We have a phrase "into the melting pot", meaning to put our previous ideas into complete reconsideration, and this is the symbolism of the Ting, the sacrificial vessel; greatest good fortune because we are made anew; success because change is brought about when existing structure is sacrificed.

Some manifestations of this tao

The pattern

Steady unwavering preparation
makes enlightenment possible.

For humans

He persists constantly
in melding together
his life's ingredients.
This alchemy
transforms his awareness.

In nature

The bird carefully chooses
when building its nest
in which to nurture its young.

In forms we make

Continuous interaction
of individuals in society
nourishes an awareness
of the whole.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

The emerging life force ceases to provide new activity for us to identify. Interaction goes on within us (the Ting) acting upon itself; our attitudes change.

The Chinese image.

The Ting is turned upside down
to remove decaying matter.
A concubine for the sake of sons.

To have sons, a re-birth of our line, we must mate. To clear out old ways we have we must invert the sacrificial vessel. In both these we change our judgement of rules as to what is important - that the sacred vessel should be venerated no matter what it contains, or that to take a concubine is an indulgence. This is the root of changing ourselves, we no longer assume what we have previously taken as our law.

Line 2 goes yin - intuitive feeling more active.

When feeling is active there is activity within the Ting, for it is we who are the sacrificial cooking pot in this tao. It is within, not dependent upon the other, an internal fermentation which will produce a new compound of ourselves. In this we resolve problems that have seemed insoluble.

The Chinese image.

The Ting is full.
The others are in trouble
and cannot harm me.
Good fortune.

For "the others" some translators have used "the enemy" and others "the comrades"; the important idea is that this is an inner state undisturbed by what goes on outside.

Line 3 goes yin - outer world changes more.

Our particular inner activity in this tao is not related to outer activity, hence the image of it going on within a pot, so the increase of outer activity in this line is a distraction from the tao, a misunderstanding of it.

The Chinese image.

The handles of the Ting are changed.
Progress is stopped.
The fat of the pheasant is not eaten.
Regret ends with the coming of rain.
In the end good fortune.

When we embark on outer action our movements are governed by outer factors (we change the outside of the Ting) and the inner changes (the fat of the pheasant) are not experienced. Rain produces new growths, so progress, the lack of which we regret, returns when conditions become suitable again.

Line 4 goes yin - accepting the outer state more.

In this tao we have an inactive outer reality; if identity becomes involved there we remove our support of the changes going on within.

The Chinese image.

The legs of the Ting break.
The prince's meal is spilled
and his person soiled.
Misfortune.

The Ting has three short legs upon which it stands, supporting it off the ground, the world, and these symbolize our connection with the outer. In this line we reject our separation from the outer reality and so start projecting our reality upon it which has the image of spilling ourselves.

Line 5 goes yang - less awareness of intuition.

Here we become less involved in the inactivity of intuitive feeling (line 2); as we cease to judge it and so tie it down we can move with the tao (our circumstances) once more.

The Chinese image.

The Ting has yellow handles
with gold rings.
Continuance in the way
brings good fortune.

This change enables the movement of the Ting to be active (yellow handles), we are centred in our inner self and outer value (gold) is one with eternal value (the rings). Continuing with this brings good fortune, which is remaining centred so that, in the image, we carry our Ting always without spilling it - without identifying ourselves outside.

Line 6 goes yin - our inner being accepts more.

To be involved in the emerging life force here is to actually be the change that the tao represents; we do not accomplish change, we are changed, we become change itself as our mode of being.

The Chinese image.

The Ting has rings of jade.
Great good fortune.
Everything is favourable.

Jade has the illusive quality of perfection, of just-so-ness, a quality that cannot quite be captured in words and if so captured does not sing. This quality is similarly undefinable here where we are so centred that we are the centre.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 51

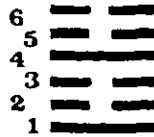


Image created from the lines ¹

Line 6 is yin while line 1 is yang, so we change innerly in this tao but not from the activity of the emerging life force. The outer world (line 3) is active, while line 4 shows us to be ignorant about this outer activity. When our outer world is the centre of activity and we ignore this we are likely to meet the unexpected and to be unprepared. Shock is the common name of the hexagram.

Image created from the trigrams ¹

The strong surge of energy in Chên is met by the immovable Kên. This flow is a severe jolt to the being, which, in its established peace is quite unprepared for such force; it resists and then succumbs (K'an), only to recover again as we recognize and co-ordinate a new reality.

Shock occurs when new experience appears too fast for our co-ordination to deal with it. Feeling cannot come up with a feeling and there may be rejection and disorganization (panic) or withdrawal of feeling (numbness). All this may be fleeting, as when we meet someone suddenly in a doorway, or profound. All this feeling cannot move outwards, cannot be identified, so it moves in our inner being (Chên at the top).

The Chinese Oracle

Shock (thunder), success.
Shock then laughter.
Frightening tumult for 100 miles around.
He does not spill the sacrificial vessel.

Comments.

Shock by its nature is sudden and short, followed by relief and laughter. 100 miles around is symbolic of it going the whole distance - it is total in us. The sacrificial vessel is ourself (as in the Ting, hexagram 50), we do not go outwards in shock, we centre very severely, so the self or sacrificial vessel is not externalized, spilt. The movement of the energy in our inner being can make changes there and this is the success the tao offers.

Some manifestations of this tao

The pattern

The world is shaken
to its foundation.
Unparalleled relief
must follow.

For humans

Shock follows shock
until his reality
itself is shaken.
Then he will laugh from his belly
at his alarm, at his escape,
at his relief;
and examine his weaknesses.

In nature

Lightning tears the air
and all beasts cower.
Strikes at the earth
and they tremble.
Its thunder rolls away,
uncovering the sun
and beautiful normality.

In forms we make

Authority stamps,
shaking its power;
and withdraws,
creating order.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Here we react to shock immediately by stirring our inner peace into activity. We are alert and not taken much off our guard, or the shock is such that it is quickly recognized; either way it is quickly followed by relief.

The Chinese image.

Shock roars
then speaks smilingly.
Good fortune.

Line 2 goes yang - intuitive feeling less active.

This is the numbness reaction to shock. Feeling cannot co-ordinate and so does not function, creating a strange separateness but this will pass.

The Chinese image.

Shock signals danger.
He loses his valuables
and climbs nine hills.
He should not go after them,
in seven days he will have
them again.

The danger of overload is a danger to our ability to distinguish what is happening to us, a danger to identity itself. When we cannot distinguish because of shock we lose all of value because confusion has no values.

Over nine hills is nine times up and down again, a vacillation about the number nine, which is 3 x 3 or symbolically change which is changing - all is confusion as we try to follow the change but cannot. But it all comes back again at the end of the process, the seven days. This symbolism just describes the shock syndrome.

Line 3 goes yang - outer world changes less.

With shock, action becomes confused; but it is action that leads out of shock so instinctive action is an effective outlet; it also involves acting without caution.

The Chinese image.

Thunder (shock) is impetuous;
reacting likewise is not harmful.

It is necessary to move to get out of shock and our lightning-like reflexes operate, knowing in their own way what is needed; but here we control this and do not move.

Line 4 goes yin - accepting the outer state more.

Here we are taking possession of the action of shock, using it for our purposes, conscious or unconscious. This is a misunderstanding; shock is by its nature spontaneous and although we may serve our purposes by this means we narrow our reality.

The Chinese image.

Shock in mud.

In mud we get stuck and here we get stuck in shock, using it, entangled with it. Allow shock and it flows out, try to define or use it and it stays.

Line 5 goes yang - less awareness of intuition.

This fifth line is our recognition of intuitive feeling. Here the shock to feeling causes withdrawal from it - yet we cannot withdraw successfully from something so evident.

The Chinese image.

Shock comes and goes repeatedly.
Danger.
Nothing is lost and things need doing.

The danger is that we are distracted from outer action needed in response to the shock, "things need doing". We are wildly seeking but nothing is lost so we need not seek.

Line 6 goes yang - our inner being accepts less.

This line of our inner being does not accept the shock, it is a matter for our outer co-ordination to deal with it.

The Chinese image.

Shock creates disorder and terrified
eye movements.
Advance brings misfortune.
His neighbours are shocked
but not he himself, no error.
The neighbours criticize him.

The outer boundary of self, the identified self which has many facets, are the "neighbours" who are disorientated, not the inner self, they look around with frightened eyes for some help but get none and feel let down.

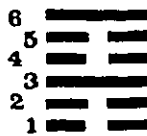


Image created from the lines ¹

In this structure neither the inner (lines 1 and 6) nor the outer (lines 3 and 4) have activity with acceptance; feeling (lines 2 and 5) becomes the dominant mode, it is the function linking the inner and outer and the primary distinguisher of the life force. We find ourselves feeling without acting inside or outside. The common name of the hexagram is "keeping still" or "contemplation".

Image created from the trigrams ¹

As the life force emerges it tends to become still (Kên) so there is little outer activity (K'an). This stillness causes activity of the identified self (Chên) which itself seeks stillness (Kên). So the flow of the tao is one that causes great change in our personal self, an activity directed at achieving stillness. This is a reversal of the role identity has in its growth phase which has been about action outside in which we identified ourselves and so built our point of view in reality. Here we internalize the identity we have grown, we seek that inner space which is neither identified outside nor inside, where we can be ourselves without noticing it.

The Chinese Oracle

Stillness.
 Keeping the back so still
 there is no feeling of body.
 Walking in the courtyard
 he does not see the people.
 No error.

Comments.

Stillness relates to the idea of an unmoving central core like the centre of a rotating wheel which does not move but is the essential reference point of movement. It is an element in activity which we cannot distinguish and tend to see as unreal. Our backbone is such a reference point for our body, if no message goes out from it no movement arises. The court-

yard surrounds the house; instructions from the house cause activity in the courtyard; here we walk in the courtyard, our being is in the place of activity, but we see no people which is to say that we have no concern about what goes on there. It is no error to be with activity while being innerly still; it is the act of dynamic relaxation and perfect poise.

Some manifestations of this tao

The pattern

Seeking to return
 to a peak once known.
 The completion
 that contains the beginning.
 The start that is the end.

For humans

Resisting movement
 he avoids beginnings.
 Knowing that in the beginning
 there was no end
 he seeks no end.
 Thereby he arrives
 at a wider beginning.

In nature

The low reaches upward.
 The confines seeks to spread.
 The fruit of the seed
 seeks to become seed.

In forms we make

Cycles begin and end.
 Their beginning and ending
 has no ending
 and no beginning.
 This has the form
 of encompassing a wider view.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

The emerging life force is the source of outer activity, so here we are stilling the beginning of movement. If we continue this throughout the flow, inner and outer, we will remain with our centre.

The Chinese image.

Keeping the toes still.
No error.
Continuance in the way
brings good fortune.

The toes lead the body when we walk, so this stilling of the toes is the beginning of keeping still, we stop the first part to move. This is the way to create stillness, right at the beginning before movement actually starts, so continuing in the way brings good fortune and there is no error.

Line 2 goes yang - intuitive feeling less active.

When experience comes to us we taste it with our feeling and then we follow this with decisions about how to behave in our circumstances. Here the stilling effect of the tao is in our feeling so that our usual flow or zest for life lessens; this is only a problem if we resist being still.

The Chinese image.

Keeping the calves still.
He is said;
cannot assist the one he follows.

The calf muscles lift the body so that we fall into the next step; keeping them still we take no step. If we, identified self, follow something we cannot be still, we cannot assist the stillness by doing something.

Line 3 goes yin - outer world changes more.

Here we act out in the tao of keeping still, we are using outside means, outside ideas, to create stillness. When we do this it is like damming a stream; the flow is from inner to outer so outside action cannot create stillness except by restricting some flow.

The Chinese image.

Keeping the loins still.
Stiffening the sacrum.
The heart suffocates.

In our animal world the prime life priority is of the species, a great identity of which all its members are a part. Here we keep the loins still and sacrum stiff and this is the cradle of our reproduction; we stop the flow the "heart" creates. So our way of trying to create stillness from the outside prevents manifestation, the flow of life, and misunderstands stillness; stillness has no wish to move.

Line 4 goes yang - accepting the outer state less.

Here we are no longer concerned about outer stillness, we just allow it to be still.

The Chinese image.

Keeping the body still.
No error.

It is the whole body, not a part, that we keep still. If we concentrate on keeping this or that part still the other parts will move unnoticed by us. It is the whole that is still when stillness is achieved.

Line 5 goes yang - less awareness of intuition.

Our intuitive feeling is active in this tao. Here we, as identity, are less involved in these feelings so we do not project them on to our circumstances. We project when we express what we feel about things.

The Chinese image.

Keeping the jaws still.
words are in order.
Regret disappears.

The words are not said, yet they are in order. Our words are the outflow of our meaning and if our meaning is in perfect order it cannot be said - we only speak out of incompleteness, then there is something to be said. Here there is no care or regret because there is nothing left over, nothing to be said.

Line 6 goes yin - our inner being accepts more.

When we accept stillness into our inner being the next expression of that being is perfectly still although in activity.

The Chinese image.

The most genuine stillness.
Good fortune.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 53

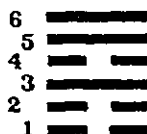


Image created from the lines ¹

The active emerging life force (line 1) leaves our inner being unchanged (line 6); our active intuitive feeling is ignored by our identity (lines 2 and 5), while we accept an inactive outer world (lines 4 and 3). This is not a structure to carry much flow or achievement but rather a stubborn, almost perverse, obstruction to outer change. An attitude of patience and continuation of effort is required to produce results; with this is a desire to find a place to rest from the continuing effort, shown by line 4.

Image created from the trigrams ¹

As the life force emerges it is stilled in the image of Kên and has little flow outside (K'an). We are hesitant to act (Li) and our structured inner being is difficult to change (Sun). This unflowing tao is most usefully experienced in a docile manner; it is strong and we do best to comply with it, moving where and how it will allow. We can learn from it the strength of necessity and also that our own necessities have the strength to make progress without our forcing them. Its common name is "gradual progress".

The Chinese Oracle

Gradual progress.
Like a maiden's marriage,
bringing good fortune.
Continuance in the way
brings advantage.

Comments.

Circumstances are too stubborn for much movement to take place, but feeling is active and is a movement we can benefit from if we can become one with it, hence the symbol of a maiden's marriage; this will serve us better than continually reassessing our situation. Continuance is of course necessary to harvest the fruits of gradual progress.

The image common to all the lines which move is the progress of a wild goose. The goose migrates over great distances and the various images show the vicissitudes of his arrival - our own arrival in wholeness where flow is neither resisted nor pressured and so is harmonious.

Some manifestations of this tao

The pattern

Clinging to the firm
avoids being swept away;
allows progress
where there is opposition.

In nature

The tree on the mountain
grows tenaciously,
refusing to be uprooted.

For humans

Endurance gives time
for achieving ends.
A presence continued
acquires influence.
Amongst uncertainty
he remains calm and firm.

In forms we make

That which continues
while changing
to meet circumstances
has the art of endurance.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Here the life force comes to a state of rest, so activities that we are just beginning may run into difficulties as their energy peters out. If we do not push forward we may seem weak to those who do not recognize the situation but we do best to go at the pace that circumstances allow.

The Chinese image.

The wild goose
gradually approaches the shore.
The son has difficulties.
There is criticism but no error.

The wild goose approaches land and so a place to rest; renewal, however, (the son) has difficulties, young or new efforts are not supported by the life force. The lack of progress towards any completion leads to criticism but it is not our fault, it is time for gradually finishing a journey, not starting a new one.

Line 2 goes yang - intuitive feeling less active.

Here our feelings become stilled by the tao and we can relax efforts towards activity. There is no need and no profit to be gained from pushing forward towards what we desire, there is enough nourishment here in our present situation to rest and renew us.

The Chinese image.

The wild goose gradually approaches
rock.
Contented eating and drinking.
Good fortune.

Rock is what underlies the surface and so is symbolic of underlying truth. The truth of our situation is that we can relax and enjoy what nourishment our circumstances provide - there is no need to continue the journey at present.

Line 3 goes yin - outer world changes more.

In a tao that has so little flow it is not an advantage to set out on new activity because it is not supported by the life energy and will not reach completion. Identity's need for activity tempts us to move, activity is its food, but here it will lead us astray.

The Chinese image.

The wild goose approaches a dry land.
The man goes out and does not return.
The woman is with child but does not
give forth.
Misfortune.
It is time to ward off evil.

The goose has gone too far, its natural habitat is near water and here it approaches dry land; we identify too far into a defined world where values are fixed, dry so unflowing, so the defining element in us (the man) is projected into our circumstances and is lost there. The flowing and feeling element in us could give birth to new experience but cannot bring it forth because we identify our outer self as the source of action and ignore the womb where growth occurs "of itself". The evil is this narrow attitude.

Line 4 goes yang - accepting the outer state less.

In this line we are less interested in holding off activity, we allow it to be what comes, so we may find that there is a way, in which case we can take advantage of it, or we may find that there is not and we must be prepared to carry on. Persisting in this mode of being we ride life, allowing it to take us on its way, and we learn lessons about our desire for security.

The Chinese image.

The wild goose approaches a tree.
It may find a branch to land on.
No error.

Geese do not live in trees; identity may visit identified places but they are not its home either. This visiting is not an error but neither is it a home-coming.

Line 5 goes yin - more awareness of intuition.

As our intuitive state is active (line 2) this recognition of it restores the flow of feeling to our conscious self.

The Chinese image.

The wild goose approaches the
crest of a hill.
Three years the woman has no child,
then success comes.
Good fortune.

For a goose the crest of a hill does not mean home, it is something to rise over. This images an effort and then success and the three years the woman waits for her child is a period of change, change to new feeling which allows the natural processes to complete themselves.

Line 6 goes yin - our inner being accepts more.

By accepting the tao in our inner being we give up trying to force the pace and so we become part of this phase of gradual progress. In our bodies if a part calls attention to itself it is taken as a sign that something is wrong, it is no longer part of the organic whole but has become separate. Similarly identity is part of our whole being and the being is healthy when identity is not demonstrating its separateness.

The Chinese image.

The wild goose gradually
approaches the heights.
Its feathers are used in ritual.
Good fortune.

Heaven and spirituality are imaged as "above" so the heights are towards heaven or the inner whole reality, the state of wholeness. The goose (our identifying) disappears into this unmanifest reality leaving just an outer appearance, the feathers, as indicators of where it has gone.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 54

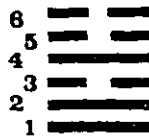


Image created from the lines ¹

There is contradiction in this structure. We accept what is inactive innerly (lines 6 and 5) and reject what is active outside (line 4), so all movement is held up and nothing can be done. Such restraints on change cannot last for long because without change there is atrophy and the structure gives way to another; commonly the danger signals of being contained cause identity to break out of the restraint in some way.

It is an awkward structure because anything we do will be to relieve our feelings of being trapped without really changing our situation. While held thus by circumstances we will benefit by witnessing our reactions to it; it is always identity that traps itself - outer identity (line 4) cannot recognize activity as valid, it may, indeed, have been afraid for a long time, and then activity becomes awkward and undisciplined.

Image created from the trigrams ¹

The flow is self-restricting, starting with hope (Tui) and then tentative in the world (Li) and sluggish in identity (K'an), but then with great force in our inner being (Chên). We hope for release of pent-up energies, but realizing their difficulties we are hesitant to let them out, so our activity is full of plans but very little outer action is possible. When energy cannot flow outwards it moves in our inner being and then awaits another chance of expression; when this chance comes the feeling that comes with it is "emotional" - charged with a purposeful need for expression.

The Chinese Oracle

The maiden seeks marriage.
Active undertakings bring misfortune.
No direction is favoured now.

Comments.

The maiden (feeling) seeks the "other", seeks definition and sense of purpose; a goal or direction is other to feeling, it is the male element to the female element. This goal or direction is to express the feeling in outer activity but this need is now out of phase with the tao - against the circumstances we are now in - and we usually get into such a situation by having experienced frustration of action at some earlier time and that action still needs expression. At present the circumstances of that challenge do not exist so if we act we are out of context.

Some manifestations of this tao

The pattern

Young and joyful
but shy to venture.
Jumps with both feet;
becomes an active force.

In nature

The lake flows out.
A young river, reluctant to flow,
comes to an abyss
and turns into a torrent.

For humans

His natural flow,
too long held back,
accepts any course for action.
Desire long unfulfilled
breaks forth.
How else could it become?

In forms we make

When great force
overcomes unmoving friction
it is suddenly unopposed.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

A change to greater activity of the life force cannot be fully used in this tao where we are without a feeling of it and not identifying in outer action.

The Chinese image.

The maiden marries as a concubine.
A lame man can walk.
Active directions bring good fortune.

She marries but not fully, he can walk but not fully; it is better to have this partial movement than none, it is better to participate in what is on offer than to live in our images of what ought to be on offer.

Line 2 goes yin - intuitive feeling more active.

As the emerging life force is tending to become active in this tao (the trigram Tui) and everything is slow in our outer world, it is natural for our feelings towards activity to turn to this line which feels the life force. Feeling seeks the "other", something to feel, but in these circumstances there is nothing available so we can only feel our own responses.

The Chinese image.

The one-eyed man can see.
Continuance of the solitary man brings advantage.

Feeling "looks" both inwards and outwards, but here vision is only on offer inwards so continuing in this is the way to proceed.

Line 3 goes yang - outer world changes less.

We do not properly take part in the outer activity of this tao; we long to share but we cannot (sometimes dare not) give ourselves up to it. When the activity decreases we are able to take some part in it, an entrance into a world we wish to snare.

The Chinese image.

From being a servant
she becomes a concubine.

A servant does not participate, a concubine does; a servant has separate quarters, a concubine co-inhabits. Here we become a participator, we enter the world of others and our energies have some outlet.

Line 4 goes yin - accepting the outer state more.

In this moving line we are involved, we are interested or even dedicated to becoming involved; but this tao is a result of a long time of denial of outer flow and of acceptance of inner inactivity, so becoming interested in feelings of flow does not cause a torrent of activity, it prepares for movement.

The Chinese image.

The maiden does not marry
at the usual age, she delays
and makes a late marriage.

Line 5 goes yang - less awareness of intuition.

In this tao we have been accepting that feeling is inactive; here we no longer accept this and so create a mind-feeling, a feeling stimulated by mind rather than the life force.

The Chinese image.

The emperor's daughter was married
in a gown less impressive than that
of the serving maid.
The moon is nearly full, good fortune.

Our feeling is, in this symbol, the serving maid of our identifying, supplying the experience that is then identified, and this moving line 5 is about what identity does with feeling, how it dresses it up. The emperor is the ruler and our ruler in identity is the identifying process; this dresses up the experience in a way that is less beautiful than its original natural self. But the moon is nearly full, the growth of the feeling influence is waxing and about to reach its full radiance, so this opening to feeling will allow natural feeling to show itself again and this is good fortune.

Line 6 goes yang - our inner being accepts less.

Here we cease to accept the life force as it emerges into manifestation and act as though we could create activity; but the life force is not active so our actions become gestures only.

The Chinese image.

The woman's basket is empty.
When the man stabs a sheep
no blood flows.
No direction is now favourable.

In both these images the action of the person is empty, nothing in the basket and no blood in the sheep. Whether we feel (the woman) or try to make identifying nourishment for identity (the man) there is nothing there and no direction we take, no action we make, will produce the result we desire at present. It is something to learn that we are not the creators.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 55

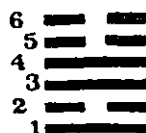


Image created from the lines ¹

AS our inner being (line 6) links with an inactive emerging life force (line 1) and the outer part of the hexagram (lines 3 and 4) is yang, the activity we are concerned with is feeling (lines 2 and 5); the inactivity we are concerned about is that of the emerging life force. The feeling line 2 is between two yang lines so it is contained by not being able to feel activity; the tao is full of feeling, great in feeling, and its common name is "abundance" or "fullness".

Image created from the trigrams ¹

The flow starts hesitantly (Li), becomes firm in the outer world (Sun) so does not cause movement there, then there is a budding of hope in our identified self (about activity) shown by Tui which turns into a torrent of change in our inner being (Chên). This is a fullsome flow that is occurring within ourselves, the abundance is there in the way we experience but it is not at present an abundance of outer activity.

This is a time when we can feel gladly, the outside is secure and we could think this to be an inevitably good experience; unfortunately our identity may be looking to outer achievement and this is a misunderstanding of where the abundance is; we are it, we have no need to seek, if we remain within, outer action follows in its natural course.

The Chinese Oracle

Abundance is followed by success.
The king has abundance,
do not feel anxious
but shine like the sun at midday.

Comments.

What we usually call success is the happy conclusion of outer activity; the abundance is not there but the success follows out of the abundance which is inner. The inner identifying process which rules our identity is the king who has abundance, there is an abundance of material to identify amongst because it is feeling that is identified and the tao is full of feeling. It is all here and now, so we should be feeling complete like the sun at its zenith, but if our habit is to live for the future, planning always the next move and desire, we will be anxious.

Some manifestations of this tao

The pattern

The life force finds a form
which enables it to act plentifully.

For humans

His energies flow naturally
into activity.
What he needs comes to hand.
Acting after maturing
has abundant success.

In nature

When the fire has fuel
there is a great blaze.

In forms we make

The idea
worked out in privacy
comes out with an easy force.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

When the life force is actively changing we can take part in this. We find it easier to take part in activity, which we see as progress, than in the inactive phase where we tend to create activity by planning.

The Chinese image.

He meets a prince of equal rank.
Ten days they are together
without error.
Going forward is favourable.

Our prince of equal rank is the unexpressed half of ourself. When the life force is active there is no barrier to conscious expression of the inner self so it is favourable to go forward with this for its full cycle (the ten days).

Line 2 goes yang - intuitive feeling less active.

To feel less in this tao is to misunderstand, and to act on such misunderstanding courts disaster. When we do not feel the present we look to the future to seek a direction; we avoid feeling, but feeling is the essence of our present situation. We have arrived, we are here now and need no direction.

The Chinese image.

His vision is obscured.
At midday he sees only a star.
Going forward; mistrust and aversion.

A star is the guiding light of navigators, so here we are trying to navigate, mistaking the sun, the abundance, for a direction. Going forward, which is following the mood of looking forward, is a mistrust of the life force, an aversion to feeling the present.

Line 3 goes yin - outer world changes more.

If we are engrossed in outer activity we are avoiding the abundance of feeling; abundance may seem to risk being overwhelmed by feeling, but go with it, it is the tao and outer action is not fruitful at present.

The Chinese image.

Abundant obscuration.
A small star at midday.
He breaks his right arm.
No error.

The abundance of feeling is obscured so as to seem tiny and far away, a guide to direction and not a warmth to bask in. We cannot act out in this tao and this symbolically breaks our right arm, our arm of action.

Line 4 goes yin - accepting the outer state more.

The outer state which we are now taking to be a centre of interest is distracting us from feeling; we are asking where the abundance is when it is there inside. This line deals with our outer identity so here we are projecting the feeling of the tao to our outer reality; it will find a response, a reflection of the tao.

The Chinese image.

Obscuration.
The midday sun a small star.
He meets his ruler,
who reflects him.
Good fortune.

We are still not seeing the tao for what it is and we still look for a direction, mistaking the sun that warms for a guiding star to some future event. Here we face the outer world as our reality and it becomes our ruler; its appearances are a reflection of our point of view, we see them through the filters of our choice. Our good fortune is being able to move (change) by accepting the tranquil, (line 3, outer, as a substitute for line 1, inner).

Line 5 goes yang - less awareness of intuition.

Here the fullness of feeling is ending with the end of the resonance between the second and fifth lines. The abundance goes on to its next phase, the outer manifestation which we call success.

The Chinese image.

Afterwards there are
wonderful variations passing.
Blessings and fame approach.
Good fortune.

The variations which fill us with wonder are the changes that come to our outer lives as though undeserved, like blessings, they are not caused out there but come from the inner abundance.

Line 6 goes yang - our inner being accepts less.

Our inner being does not accept the abundance of feeling so it is inhibited from flowing in the next cycle of our being.

The Chinese image.

Abundance within his house
and within the wall.
Peering through the gate
he sees no one.
For three years he sees no one.

The abundance stays inside so he cannot share it outside his person. Until we change (the three years is a cycle of change) we can find no one to share with. We need to learn to allow the abundance within to flow outwards; this follows its inner acceptance.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 56

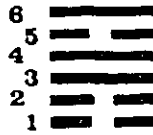


Image created from the lines ¹

Image created from the trigrams ¹

In this structure we make our reality in feeling (lines 2 and 5 are yin) and we are not involved in the inner reality of our circumstances (line 6 is yang); the outer world does not provide a reality we can "get into" (lines 3 and 4 are both yang) so we feel but we do not feel nourished. This feeling leads to a rejection of our present circumstances and the search for new situations; the common name of the hexagram is "the wanderer", our feelings become like feelers searching for something that would be more real for us.

The life force emerges into stillness (K'ên), makes outer structure (Sun), gives hope for a movement (Tui), and is taken hesitantly (Li) by our inner being; we seek to transform our outer reality and find circumstances that feel right for us, so we wander into different situations to find this sense of rightness. This tao comes about when we do not accept the circumstances we are in.

The Chinese Oracle

The wanderer.
Success of what is small.
Continuance brings good fortune.

Comments.

The wanderer has given up his fixed nome, his established reality, and searches for new experience. He is searching in what is small - in the narrow choosing reality - so his success will be there. He has a need to experience this so that he knows its truths and its limitations, so it is good fortune to persevere in it. There is no ultimate goal there, it is small, it is a passing through, a wandering.

Some manifestations of this tao

The pattern

Stillness and maturity
searching for the new
leads to continual change.

For humans

He goes from place to place
making changes in each:
searching his death
that will enable him to live,
searching a change in himself.

In nature

When it is very dry
fire ranges across the forest
looking always for new fuel.

In forms we make

The state
engulfs other states
when its own opposition is dead.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

When there is no activity from the inner (whole) reality and we are wandering because we are, for now, ignoring the nature of the whole, our wanderings become random, our interest is in the illusion of movement and we do not find here the sense of realness we seek.

The Chinese image.

Entangling in trifling matters
brings misfortune.

We can experience the illusion without being entangled, without believing it to be totally real. Nothing is totally real except the whole, and by its nature identity cannot experience this as part of the smallness. The misfortune is losing touch with the whole.

Line 2 goes yang - intuitive feeling less active.

A feeling of unreality gives rise to the idea that circumstances are unsatisfactory and this drives the wanderer on. In this moving line this feeling becomes less active so we can rest a while in ordinary circumstances, these appear to be real again and support identity.

The Chinese image.

The wanderer is safe at an inn
and still has his valuables.
He has a loyal young servant.

An inn is a place for a temporary stay while wandering, and any wanderer's valuables are his beliefs and principles; so we have settled into our reality and are not searching at the moment. We are helped in this by loyal feeling, a sense of realness that does not desert us; feeling is the servant of identity, providing what it needs to identify amongst; here it is tranquil (yang).

Line 3 goes yin - outer world changes more.

With an increase in outer activity the feeling of unreality in it all returns, as it must because the wanderer is not wandering purposelessly but to find a different sense of the real. When we lose our sense of purpose in outer activity it can no longer support our own sense of being real or justified.

The Chinese image.

The inn which housed the wanderer
burns down.
He loses his young servant.
There is danger.

The inn and the young servant are explained in line 2, which makes their context easy to see here. The feeling of danger is of insecurity, danger to feeling worthwhile.

Line 4 goes yin - accepting the outer state more.

Now we are interested in the idea of being inactive, doubting that all this wandering is a good idea, so we settle down where we are. Although we are accepting our outer reality as it is, unstimulating, this is not going to change anything, but to treat it as a rest is more real, for our wandering is not completed yet.

The Chinese image.

The wanderer finds shelter and rest.
He has his valuables and axe
but his heart has no joy.

Innerly our valuables are the identifications we have chosen and the axe symbolizes our defence of these; so according to the image we do not change ourselves, and as joy comes only with the flow of change we feel no joy, but we have rest.

Line 5 goes yang - less awareness of intuition.

We are less in our feelings of wandering; wandering is not the important thing it was. Innerly wandering is searching for something outside ourselves that feels more satisfying, more nourishing; here we find that this is not the way, and this is itself a new direction for us.

The Chinese image.

He shoots a pheasant,
loses an arrow.
The end brings praise and office.

He gains nourishment (the pheasant) and loses direction (the arrow). His direction was wandering, and exchanging this for nourishment in his present situation is the end of wandering and creates an established presence (office) and recognition (praise).

Line 6 goes yin - our inner being accepts more.

When our outer reality becomes unsatisfactory we wander. Here in this line we are accepting wandering as a way of being and this will not be fulfilling for very long because it is not just that we are in a bad place, all outer identification feels lacking.

The Chinese image.

The bird burns up its own nest.
First the wanderer laughs
but then weeps and cries out.
He carelessly loses his cow.
Misfortune.

The bird is a symbol of spirit or whole reality and its nest is where it raises its young; our being cannot raise more young (new experience) if we stay in outer identification, the new comes from the inner. At first being out in defined reality seems clear and to be a solution, but nothing new comes and it becomes a repetition. When the inner is included in our sense of the real new experience comes fresh each day, like the service of a cow, this we carelessly lose.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 57

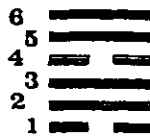


Image created from the lines ¹

Image created from the trigrams ¹

In line 4 we accept the outer quietness of line 3; in lines 5 and 2 we ignore the lack of activity our intuitive feeling has; in line 6 we also ignore the emerging life force. There is very little activity in this structure; the outside, where our interest is centred, has no activity so we will be feeling a lack of progress.

The emerging flow of the life force (Sun) is reflected by our inner acceptance (also Sun), both being maturing and structuring. With the outer world hardly active (Tui) and our response here hesitant (Li) it is the inner maturing that is the main influence. When we make inner structure in reflection of the tao it widens the focus of our identity.

The Chinese Oracle

Gentle penetration.
The small succeeds.
It is an advantage to have a direction
and see the great man.

Comments.

The gentleness of the emerging tao penetrates our being and there is very small show outside. To have a direction, and so not to be searching for one, allows this to proceed smoothly; to see the situation widely (the great man) prevents us getting entangled in our doing, our direction. This is an inner tao where inner influences penetrate identity and it needs a quiet environment.

Some manifestations of this tao

The pattern

The mature,
more knit together,
starts to fragment,
then returns to wholeness.

For humans

He sees his flame.
His independence kindles him.
Separation knows a lesser reality
and clings
to its part in the whole.

In nature

Creation has separateness.
It hungers for wholeness.
Taking part is this food.

In forms we make

The part serves the whole
when it knows it is itself
yet inseparable.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Without change from the emerging life force our own inner changes are smaller, more gradual; when the life force is in an active phase we are moved more quickly, more actively.

The Chinese image.

Advancing and retreating.
Continuance like a warrior
is advantageous.

The warrior does not give up when there is a need for retreat, he is firm, alert, and not indulgent; then he is ready for advance when conditions permit.

Line 2 goes yin - intuitive feeling more active.

Submerged parts of the personal self need experience through feeling when they have been unable to manifest in consciousness; this is so even though that consciousness may have a bad opinion of them. No part can be left out when we seek wholeness; how could it be otherwise?

The Chinese image.

Under the bed.
Many priests and magicians.
Good fortune. No error.

The bed is where we lie to sleep, so under this is under the sleep consciousness; identity cannot reach this directly, its distinguishing mode is not suitable, but priests and magicians work at the borders of awareness; bringing these forces out is good fortune and no error.

Line 3 goes yin - outer world changes more.

Outer experience is not the cause of identity but its projection, if it is increasing then identity is increasing its separation from the whole and entering the outer world more.

The Chinese image.

Penetration is repeated.
Regret.

Here is habit. There is bound to be regret sooner or later when we repeat continually. In this tao about the penetration of identity by the inner we are distracting ourselves and missing what is on offer.

Line 4 goes yang - accepting the outer state less.

Here we are able to let go our involvement in outer matters; we find that inner change brings nourishment and a widening of horizons.

The Chinese image.

Regret disappears.
Three kinds of game are caught.

Three stands for change and the change is in the kind of game or mode of being that we can catch. This is a real inner change, not an outer show, so the regret disappears.

Line 5 goes yin - more awareness of intuition.

Intuitive awareness of the life force feeds identity with feeling to identify amongst; in this tao it is inactive (line 2 is yang) so here identity becomes aware of feeling that is in its quiet phase and pays attention to it.

The Chinese image.

Continuance in the way brings good fortune.
Regret disappears, everything brings advantage.
Not a beginning but an end.
Three days before and three days after.
Good fortune.

To recognize the tranquil as worthy of notice is the beginning of the end of the separateness of identity, so continuing brings good fortune, regret disappears together with separate ambition. Everything brings advantage as nothing is rejected - this is the process of change, the middle of it, three days before it and three days after.

Line 6 goes yin - our inner being accepts more.

The life energy acts of itself in our dissolution as a separate whole, so how can this be furthered by our taking a hand? It is a trick of mind reality to lend a hand here, the outcome of which can only be the perpetuation of mind in the identified form.

The Chinese image.

Under the bed.
He loses his valuables and his axe.
Continuing brings misfortune.

Under the bed is the unconscious drive where identity is trying to lend a hand, in here our identifications are lost (valuables and axe) but we do not lose our separateness; instead of going through a cycle by letting it change us we seek its source, return to the womb.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 58

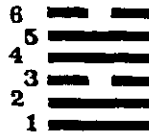


Image created from the lines ¹

Our outer world is active (line 3) and we are not concerned with this (line 4); although the emerging energy (line 1) is not active we accept and are changed by this in our inner being (line 6); meanwhile the feeling of our situation is quiet (lines 2 and 5). Because we accept the inner quietness and are not involved in outer activity the tone is unworried and feeling is relaxed. The only active lines are about outer activity and our inner being; here is the resonance of activity in the tao, it is at the edge of our awareness and not quite definable. This resonance is clarified by the common name of the hexagram, which is "joy".

Image created from the trigrams ¹

The life force emerges as a new energy (Tui) to be only lightly, hesitantly, manifest (Li). It passes structure in our identity (Sun) and gives new energy to our inner being (Tui again). Here is a flow which shows the indefinable quality of joy, our structure can nowhere grasp it, plan for it, or hold it when it occurs. It is a most spontaneous and inner experience where the bubbling of energy from the inner appears in our outer reality. It is an experience that identity can do nothing about except experience joyfully; to try to impose any structure upon it brings on such difficulties as we have with this tao.

The Chinese Oracle

Joy. Success.
Continuance along the way
is rewarding.

Comments.

The reward of allowing the tao is joyousness, and is continuing along its way. It is a totally simple tao for identity when it is less separate because the joy is the experience of resonance happening; an energy not an object.

Some manifestations of this tao

The pattern

The pre-form of activity
has joy.
The formed activity also
has joy.

For humans

He knows in his fibre
the power to create.
He knows in his body
the motions of creation.
How could he not
enjoy his creation?

In nature

A sunrise that excites the soul.
A day that satisfies it.

In forms we make

The prototype is ready.
The plan is made.
Harmonious with its outcome.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

It is easier for us as identified beings to respond to the active phases of the life force, and this is especially true in this tao where our attention is on the inner being. Joy comes naturally at this time because there is activity outside for us to identify amongst.

The Chinese image.

Joy of inner wholeness.
Good fortune.

The life force becomes active and so supports our acting outwards. The inner being (line 6) accepts the life force and so we are centred and complete innerly so we act out without doubt.

Line 2 goes yin - intuitive feeling more active.

Feeling the potential of the life force brings just that bubbling joy that knows that the outer form will be appropriate, so we are in harmony with it. This is spontaneous and unidentified feeling so it does not interfere with the flow of the tao.

The Chinese image.

Genuine joy.
Good fortune.
No regret.

Line 3 goes yang - outer world changes less.

Here we are not allowing the spontaneous flow of the tao into outer activity, because of hopes fears and so forth we are holding activity for the future and the energy of joy is converted into that of worry. This is an internal and repetitive flow instead of a flow through identity and it blocks our receptiveness to the life force, this can only enter where there is an emptiness to receive it.

The Chinese image.

Future joy.
Misfortune.

Joy cannot be in the future, it is existential or it is not at all. It cannot be planned, hunted and found, for then we have no room to receive it.

Line 4 goes yin - accepting the outer state more.

In this tao it is vital to the flow that outer activity is spontaneous, so when we try to distinguish plan and manipulate our environment the joy is lost and planning takes its place.

The Chinese image.

Calculating joys brings restlessness.
Discarding the error brings happiness.

Line 5 goes yin - more awareness of intuition.

Intuitive feeling is inactive in this tao. To become involved in this inactivity, whether it be to identify with it or to question it, stops the flow of the tao. It is always true that even to observe we stop the flow.

The Chinese image.

Trusting in something
that is disintegrating
brings trouble.

The existential moment is always fresh; the happenings in it then disintegrate, as they have to as it is a flow of change, so if we attach ourselves to these happenings we cannot have joy in the existential moment.

Line 6 goes yang - our inner being accepts less.

When the emerging life force is inactive (line 1) we tend to seek stimulation from the outer world; we miss the resonance between the inner and the outer when we do this, we own instead of taking part.

The Chinese image.

Alluring joy.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 59

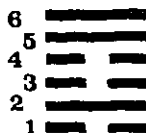


Image created from the lines ¹

Owing to the fact that we are ignoring the inactive nature of feeling (lines 2 and 5) we are not in touch with the energy that will feed our outer action; this is neither good nor bad, but has the effect that we act in the outerworld without any involvement in replacing this energy from within. We are finishing off an activity, clearing the system of commitment; the outer is active and we accept this (lines 3 and 4) while our inner being (line 6) is not involved in the emerging energy of line 1.

Image created from the trigrams ¹

There is little energy to start with (K'an) and this rushes into outer activity (Chên); this rush is stilled by our identity which is not involved in it (Kên) and this forms mature structure in our inner being (Sun). Energy is dissipated or dispersed externally and as no new flow is identified from the emerging life force our inner being becomes still.

Allowing this dissipation of what we may think of as our main assets, our activities or doing, creates an emptiness, and emptiness is itself creative in allowing new ways of being to enter.

The Chinese Oracle

Dispersing or scattering.
Success.
The king approaches his temple.
It brings advantage to cross the great water,
Continuance in the way is rewarded.

Comments.

The king is our ruler, which for identity is the process of identifying; the temple of the whole process of identifying is where it sacrifices its separateness to the whole, not a physical place but a state of mind in which identifications are given up, sacrificed. The image says that a cycle of our identifying is dispersing and this scattering of our focus is the success our situation offers. To cross the

great water is to change our way of being; to cross the mystical river is death and re-birth and across great stretches of water is always a different culture.

Sacrifice is not easy, but we do not approach our temple to ask for the continuance of what we are.

Some manifestations of this tao

The pattern

Energy
working against resistance
is dissipated.

For humans

If he makes it a task
it is beyond his powers.
If he is wise he seeks help
and changes to new ways.

In nature

Thunder roars in the lowland
but is hardly heard up the mountain.

In forms we make

When resistance overcomes activity
systems lose their cohesion;
new ones form.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

When our own life force energies need no expression and have become silent we may follow the tao concerning some need outside ourselves.

The Chinese image.

He helps with the strength
of a horse.
Good fortune

Line 2 goes yin - intuitive feeling more active.

Feeling is our first interpretation of the life force, from it we define our reactions and outer actions in the world; here in this tao we are scattering a form of identity so it is counter-productive to turn feeling into attitudes.

The Chinese image.

Dispersion is occurring.
Hurry to protection
and regret disappears.

Feeling is protected if kept within; in sacrificing the formation of an attitude we must hurry because feeling turns into an attitude so quickly we hardly see it turning, if indeed we see it at all. If we can stop in time regret will disappear because regret is only possible when we have invested in attitudes.

Line 3 goes yang - outer world changes less.

Our outer activity naturally wanes in this tao, and it is harmonious to allow it to die away so that we have no goal, no desire to achieve. We will then be empty, ready to allow the inner source to pass through and resonate in us.

The Chinese image.

He dissolves his self-centre
No regret.

Line 4 goes yang - accepting the outer state less.

Our own outer activity is normally directed towards achieving our desires in the world. Here we withdraw from this relationship, it is time to end what we have been doing to make room for something new.

The Chinese image.

He disperses his grouping.
Greatest good fortune.
Scattering leads to re-grouping;
The ordinary man does not
consider this.

The ordinary man is our normal mode of creating a world out of our attitudes, it takes an extraordinary attitude to realize that our being is indestructible and our form one of continual change.

Line 5 goes yin - more awareness of intuition.

Feeling is not creating anything and we are living in this state of non-identification more where nothing leads identity and it becomes an awareness of being.

The Chinese image.

He makes great statements.
Perspiring, the king gives his
valuables to the people.
No error.

The effort is great when the identifying process gives away the right to identify; identity gives up the ownership of what is there; it is a great statement, a great realization.

Line 6 goes yin - our inner being accepts more.

Accepting dispersal in our inner being is the scattering of our ongoing self, the realization that this is not necessary to being.

The Chinese image.

Scattering his blood.
Keeping at a distance.
No error.

Blood is the life flow, the nourishing medium of our inner life which enables the separate parts to maintain themselves. To scatter this is to dissipate the established pattern of ourself or to keep it at a distance from our ability to be. It is to flow simply with the life force rather than with our own pattern of flow.

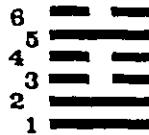


Image created from the lines ¹

Image created from the trigrams ¹

Activity is centred in the outer world (lines 3 and 4) and we are recognizing that our inner world is quiet (lines 6 and 1). So the activity of this tao is on the outside and is not supported by new energy from the depth of our being. Intuitive feeling is quiet also and we are not noticing this so there may be some tendency to overdo the outer activity.

The emerging energy in the image of Tui is more of a hope than a flow yet in the outer world there is a torrent of activity (Chên) which is contemplated, held at a distance, by our identity (Kên), so there is little flow taken up by our inner being (K'an). So from a very small emerging energy flow we have a great outer surge or release of energy; the surge exhausts itself and we contemplate this because it leaves our inner being with very little energy. The common name of the hexagram is "limitation" and it is about providing this limitation so that a small resource is not squandered.

The Chinese Oracle

Limitation (or restraint).
Success.
Do not persevere in excessive restraint.

Comments.

The intention is to spread resources, not to go into some sort of a fast, it is to learn control, not abstinence. Control requires just the right balance of inflow and outflow.

Some manifestations of this tao

The pattern

When there is little at the beginning its activities rise to a peak, its limit, and fall to a dangerous low.

For humans

He limits the flow.
Seeing scarcity he spreads resources to avoid famine.

In nature

In poor soil the seed germinates, rises up but does not mature.

In forms we make

When the little is gathered up by the few the rest are empty.
This is dangerous.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

In this tao outer activity is not fed sufficiently to keep up its flow. Here in this line inner activity increases, but it is still necessary to conserve this and not to let it flow outwards without restraint. We have to provide our own restraint in this tao where our outer reality will take all that we can give and more, draining our source.

The Chinese image.

Not to go out of the door
and courtyard is without error.

Line 2 goes yin - intuitive feeling more active.

Restraint is a form of relationship with something and all relationship needs intuitive feeling, a direct knowledge of the other. If we are restrained in our relationships they do not flow, and feeling is a flow not something we hold. So here in the line of feeling although we are in a tao of restraint to stop a flow outwards would suffocate relationship and then there is nothing to restrain; where feeling is more active as in this line it should flow out.

The Chinese image.

Not to go out of the door
and courtyard brings misfortune.

Whether it is beneficial to "go out" depends upon the subject to which the symbolism is attached; in line 1 it is no error not to go out because the subject is our inner energy that needs to be conserved, here the subject is feeling and to control the flow of feeling does not conserve it for it is a flow itself, it only makes us confused which is a misfortune.

Line 3 goes yang - outer world changes less.

Activity decreases in this tao because it is exhausted, and perhaps it is exhausted because it was unrestrained.

The Chinese image.

He acts without limitation
then regrets it.
No error.

Here is a lesson learned and this is certainly no error. Without the experience of mistakes life is all theory, so mistakes that are regretted (and so understood) are experience well used.

Line 4 goes yang - accepting the outer state less.

Our outer world is active in this tao and here we are becoming less concerned with this activity, so we are not pushing it along by being active in it. This is in keeping with the idea of limitation and produces a more harmonious flow.

The Chinese image.

Natural limitation. Success.

Line 5 goes yin - more awareness of intuition.

Our intuitive feeling is inactive; to become more involved in inactive feeling (feeling of peace) is harmonious in a tao of restraint, no effort of restraint is required when we are naturally peaceful.

The Chinese image.

Voluntary restraint.
Good fortune.

Line 6 goes yang - our inner being accepts less.

It is the inactivity of the life energy that makes limitation necessary; by ignoring this we will overreach ourselves and be limited by the trickle of support the tao can give.

The Chinese image.

Limitation by pain.
continuance brings misfortune,
but regret will disappear.

If we continually limit ourselves by the painful results of excess a balance will be set up which keeps us on the edge of pain and this is a misfortune, but if we learn from going into pain through excess our regret ceases.

OUR SITUATION AS DESCRIBED BY HEXAGRAM 61

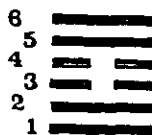


Image created from the lines ¹

Image created from the trigrams ¹

Here we have our activity totally out in the world (lines 3 and 4) and our inner reality appears as potential outer reality. This is the simple state of outward-facing growing identity, it is so confident of the inner base of its reality that it becomes unaware of it. This simple state of identity has not the sophistication to doubt itself so that it has great certainty and with this it accomplishes growth. With this confidence comes the common name of the hexagram which is "inner truth".

With the emerging energy in the image of hopeful certainty (Tui) and a great surge of outer activity (Chên) structure is made in our inner being (Sun) through the stillness of identity (Kên).

The only difference between this and the last hexagram (60, limitation) is that the top line is now yang; so the unmoving inner being pictured there (K'an) is changed to one of inner maturity or the absorption of the energy of the tao making structure (Sun).

The tao illustrates the breathing out of the life force into the world and its return to the inner without any doubt or hesitation.

The Chinese Oracle

Inward confidence.
Pigs and fishes.
To cross the great water brings advantage.
Continuance in the way is rewarding.

Comments.

Both pigs and fishes; two kinds of nourishment, one that we plan to achieve and one that we catch "if we are lucky", and when we are acting out in the world with confidence in the inner we combine these or take them both in as nourishment. So we do not rely entirely upon providence and we do not rely entirely on our plans, we take both, and

if we do not see ourselves as separate they become one.

It is this making of duality into one that is the change in ourselves which is crossing the great water and the reward of continuing in this tao. Because there is confidence in the inner this is possible.

Some manifestations of this tao

The pattern

Flowing in and out of activity is harmonious.
Contact and awareness between inner and outer has strength.

In nature

The bud unfolds,
opens into opposites,
enclosing both in seed.

For humans

He finds it easy
to know his inner truths,
to flow between his inner-outer life
and feel more whole.

In forms we make

A new dimension becomes real
when inner and outer connect
to become one feeling.

¹ For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

The natural flow of the life force starts innerly with change that we cannot distinguish consciously, then we have awareness of it as feeling before it manifests outwardly. In this line there is inner activity soon to be distinguished and this is part of the harmonious manifestation of the tao, nature's manifestation not identity's.

The Chinese image.

Remaining inside, prepared
and at the place of direction
rather than action, brings good
fortune; otherwise there is worry.

This line has very varied translations of which this appears to be the root meaning. There is worry when we think we are responsible for something that we cannot influence.

Line 2 goes yin - intuitive feeling more active.

Feeling is our first and least specific awareness of the life force; in this tao our intuitive feeling is in the emerging pattern of Tui, the lake that has not yet quite overflowed to water the land, and in one of the most evocative of the Chinese images this is seen from the inner point of view, the life force offering to share with us.

The Chinese image.

A crane calls in the shade.
Its young follow.
I have a fine goblet
to share with you.

Line 3 goes yang - outer world changes less.

The natural flow of this tao is halted if the giving out is withheld, the tao requires that we do not interfere with the life flow, we simply take part. When we do not take part there is some purpose, a desire to make something better or worse, and for these purposes we push reality this way and that.

The Chinese image.

He meets another.
He beats a drum
starting and stopping.
He weeps and sings alternately.

The "other" that we meet creates polarity and the world of pendulum swinging from one pole to the other. When we do not remain centred but project our self into attitudes this image symbolizes the experience we have.

Line 4 goes yang - accepting the outer state less.

Here our interest in outer activity diminishes as our outward-looking phase comes to an end.

The Chinese image.

Nearly full moon.
A horse whose fellow disappears.
No error.

This tao is carried by the two yin lines 3 and 4, one of which now goes yang, it was a team of activity and acceptance. Now inner energies are nearing their most effective phase (the full moon) and the identity is drawn away from outer participation; it is a natural effect and so no error.

Line 5 goes yin - more awareness of intuition.

Intuitive feeling is quiet in this tao as we quietly trust the life force, not separately feeling it. In this moving line we are involved in allowing the life force to carry us without distinguishing what we feel about it and so we become less separate (because line 2 is yang).

The Chinese image.

Genuine truth.
Drawn together.
No error.

Line 6 goes yin - our inner being accepts more.

In this moving line the inner being accepts the experience of the tao into itself. This tao, however, is the experience of the way the whole flows of itself, which cannot be owned by any part of it.

The Chinese image.

A cock crows heavenwards.
Contumace brings misfortune.

The misfortune is that we take the whole to ourselves (which can only be a point of view of it) instead of giving ourselves up to it. We cannot reach whole by declaring ourselves, only by forgetting ourselves.

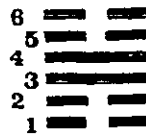


Image created from the lines ¹

The two yin lines associated with feeling (2 and 5) are the dominant conscious ones, the outer (lines 3 and 4) being yang and the inner (1 and 6) being outside our awareness. So the activity of which we will be most conscious is feeling. There is a compliance with the life force shown in lines 5 and 6 so we do not take off on initiatives of our own and this is strengthened by the inactivity of our outer world and our disinterest in it.

Image created from the trigrams ¹

This is a time for inner activity as shown by the Chên image for our inner being. The emerging energy is not seeking manifestation of activity but of stillness (Kên) and this gives maturity to our outer action (Sun) and a new way to be aware of ourselves (Tui).

The flow which comes from the bottom of the hexagram comes to a halt in the middle (outer reality) and then starts a new flow at the top; this is a movement which ends one mode of experiencing and prepares another. Our troubles with such a flow come from an identity which cannot accept its outer stillness.

The Chinese Oracle

Success of what is small.
 Continuance in the way is rewarding.
 Small things not great ones
 should be entered into,
 like bird song on the wing.
 Remaining lowly brings good fortune.

Comments.

The central part of the hexagram which symbolizes the outer is occupied by Sun and Tui, the gentle and the hopeful, the established and the new, and these are not the energy required for large outer activity.

The inner work being accomplished in this tao is done by the life force and does not show much in outer manifestation, so the little things that can be done become important and keep us away from blocking and diverting the inner flows.

Some manifestations of this tao

The pattern

Action has given birth to stillness, consolidation.
 From this only small new movement can arise.
 A new start is preparing.

For humans

His ideas are formed.
 Through these changes push their way so he changes but a little as yet.

In nature

The wood of a tree is solid and firm.
 New growth from this is a small part of the whole.
 New growth comes from the root.

In forms we make

The establishment is not the origin of social change.

1. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Widening our awareness requires the activity of the life force. Here, unfortunately in our experience, the life force goes into a tranquil phase and the tao of inner change is interrupted; outer activity is not a suitable vehicle for our energies in this tao so we shall do no good by trying to externalize. It is an experience of frustration we do best to witness rather than trying to correct.

The Chinese image.

The flying bird meets misfortune.

Line 2 goes yang - intuitive feeling less active.

Intuitive feeling is the vehicle of identity in this tao, so we miss the flow when this feeling becomes less active and concern ourselves with more personal, psychological matters, trying to distinguish what the blockage is.

The Chinese image

He passes by a reference to his ancestor and meets a reference to his past mother.
He does not reach the prince
but meets the minister.
No error.

The ancestor and mother are records of past things, old ways of defining and feeling his reality; the prince is a new way of ruling, a new way of experiencing and we cannot reach this without intuitive feeling we can only reach the minister who is the organizer of practical matters. There is no error because the cause of all this is not within our control.

Line 3 goes yin - outer world changes more.

The tao (our circumstance) favours inner awareness and we avoid this by creating outer activity. When the pressure for change is from our inner reality yet this is transferred to a projection outside there is a blockage of inner flow which shows itself in activity of our "personal unconscious" and this will be heard, if we do not listen it will force its way into consciousness; accidents are formed in this way.

The Chinese image.

Unless he is very careful
someone will strike him from below
(or behind, or an inferior position).
Misfortune.

Line 4 goes yin - accepting the outer state more.

To become interested in peaceful outer activity (the yang line 3) gives direction without involvement but to become agitated about its inactivity would neglect the tao and deplete inner energies.

The Chinese image.

No error.
He does not pass him by
but accosts him.
Activity is dangerous and
continuing caution is required.

The danger of activity is becoming identified in it, making it important, we are aware of (we accost) this syndrome but identifying is a slippery customer.

Line 5 goes yang - less awareness of intuition.

We do not wish to feel something; this means there is no flow of energy although the possibility of it is there.

The Chinese image.

Dense clouds from our western land
but no rain falls.
The prince shoots and hits
one in the cave.

Feeling is the release and flow symbolized by rain; here it is not released because identity is not allowing it; it comes from the west, where the sun sets, showing it to be a dying activity. The prince, our latest identity, has aimed his identifying into the inner darkness, the cave, and has hit something there; he does not know what he hit but he was probably afraid of it.

Line 6 goes yang - our inner being accepts less.

We are now less involved in this tao of accepting the inner reality in which we only have a little show outside.

The Chinese image.

He does not meet him but passes him by.
The bird flies from him.
Misfortune.
Natural and intended hurt.

What we avoid meeting is the tao, the circumstances we are in; this splits our reality into outer and inner and the wholeness (the bird, which uses a polarity of wings together) leaves us. Inasmuch as we are aware of this it is an intended hurt, but our awareness is partial.

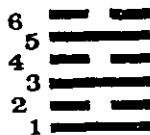


Image created from the lines ¹

Image created from the trigrams ¹

Outer activity is quiet and this is accepted (lines 3 and 4), inner life force activity is also quiet and is accepted (lines 1 and 6); there is active feeling but we are not making this our sense of reality (lines 2 and 5). So here is a stillness which, in the Chinese oracle is called "after completion"; it represents a phase where an activity has come to an end and in this phase we just exist in undefined feeling and there is no ongoing activity. It is the state in which we find ourselves after a change is completed.

The emerging energy clings to its source (Li) and is inactive in the outer world (K'an); it starts again tentatively in our identity (Li) and is again quenched in our inner being (K'an). We can hardly speak of flow here because the flow has been completed and is no longer accepted innerly or outerly; it is an end which signals a beginning. The change may be just a small part of our activity or it may involve our whole mode of experiencing, but it is a clear transition; it is expressed by hexagrams 03 and 64 together (after completion and before completion) and is a very useful concept arising out of these trigrams Li and K'an which is discussed further in appendix one.

The Chinese Oracle

After completion.
 Success of the small.
 Continuance in the way is rewarded.
 Good fortune in beginnings,
 misfortune in endings.

Comments.

The great movement of a cycle is over and we are re-born, we are small again in a new environment as we were small when born in the world. This is not an end so continuance is necessary and its success is the development of a new cycle of experience. We should concentrate on beginnings because the old, the ending, is in dis-order, dis-integrating.

Some manifestations of this tao

The pattern

Fire enters water.
 Water enters fire.
 Mutually they change
 each other's reality,
 forming what is different
 after they have changed.

For humans

He may be surprised
 to find himself
 without the thing he has made
 with such care.
 He can rejoice in passing
 from one reality to another.

In nature

Under the sun.
 Through the sea.
 The reality of rock
 is sand.

In forms we make

Complete change is an end
 and a beginning.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yin - life force shows more change.

Here is new activity developing from the inside; we need to await its development so that we act outside in phase with it.

The Chinese image.

He brakes the carriage wheels.
The tail is in the water.
No error.

The general rule when going through transition is to keep going, but here we are just in "after completion" and there are still parts which have not completed the change, or the tail is still in the water in the image of crossing the great water. It is no error to slow down so that these parts can catch up with the change.

Line 2 goes yang - intuitive feeling less active.

In a new situation, after transition, there may be feelings of insecurity which cause us to feel over-exposed and withdraw our feelings.

The Chinese image.

The lady in a carriage loses the blind to her window.
It will return after seven days, she should not go after it.

She feels vulnerable as we do at this time, but as the cycle completes itself (the seven days) the protection of confidence returns. This vulnerability is actually an advantage if we accept it as natural to our situation and not an error to be corrected, it gives us additional sensitivity which we need in new surroundings.

Line 3 goes yin - outer world changes more.

If we have outer activity increasing directly after completion it shows that we have not yet changed our external mode of being; transition does not occur through making changes out there in the world, it is by change in the way we ourselves are.

The Chinese image.

The illustrious ancestor subdued the province of Kuei Fang (the devil's country) after three years. Men of inferior ability would have been useless.

Three is the number of transition or change, so it is this that creates the success. A devil or evil one in a situation of change is the narrow view which will not change and allow enlargement, and this is also the inferior man - the opposite of the great man so often referred to.

Line 4 goes yang - accepting the outer state less.

Our outer state (line 3) is inactive in this tao and we need to preserve that inactivity if we are to change out of our mind-desire mode of being - the mode of trying to make something "better".

The Chinese image.

Amongst fine silks are ragged clothes.
Be careful all day.

Amongst our wide aspirations are narrow desires; all day is throughout conscious activity, and being always aware of them will itself change them.

Line 5 goes yin - more awareness of intuition.

Intuitive feeling is the basis of our knowing our circumstance and this line 5 is about the conscious interpretation of that feeling; when we become more involved here we consider how to use the life force.

The Chinese image.

Someone in the east sacrifices an ox with less benefit than one in the west who makes a spring offering.

The ox is the strength of outer activity and this is sacrificed at the beginning (the east where the sun rises).

The spring offering is the sacrifice of beginnings (a giving up before we start and so an offering not a killing); this is made at the end of a cycle (the west).

So it is more beneficial to give up starting new things, which arises when the old are ended, than to kill off the outside activity after it has developed.

Line 6 goes yang - our inner being accepts less.

If our inner being does not accept the end of a cycle the transition cannot complete.

The Chinese image.

His head is submerged in the water.
Danger.

The head is the controller and here it is right in the liquifying process of change. For identity to emerge changed from transition it needs to flow in the momentum of being changed, not to get involved in controlling it.

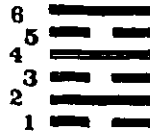


Image created from the lines ¹

Here the personal self has withdrawn from both inner and outer activity (lines 4 and 6) and we are in the peace of inactive feeling (lines 2 and 5). This uninvolvement and quiet feeling comes at the end of a cycle of involvement and the common name of the hexagram is "before completion".

Image created from the trigrams ¹

In this flow the energy is hesitant in our outer expression and inner being (both Li) so we will be unsure how to express in a situation that is somewhat empty and confusing. The emerging energy is low (K'an) and so is the energy in our identity (also K'an) which pictures our situation at the end of something we have been involved in, the energy has run out but it is not all completed yet and we are hesitant to invest more energy in it.

The Chinese Oracle

Before completion.
 Success.
 Little fox. Crossing the ice. Tail in the water.
 No chosen direction is favourable now.

Comments.

No chosen direction means not starting something new - for to do that we choose. The tail is in the water because the crossing is not yet complete and it is by keeping our choosing mind frozen that we can complete what we have been engaged in (when this becomes liquid the tail gets wet). So the success is in completing (the crossing) and the little fox is he who is learning to take advantage of his circumstances.

Some manifestations of this tao

The pattern

Change is not complete.
 Only part is changed.
 Change is still to come.

For humans

He starts out into opposition.
 He is so changed
 he opposes no more.

In nature

Water enters fire,
 evaporates,
 leaving fire.

In forms we make

When existing orders
 change their challengers
 partial change occurs.

¹. For symbol analysis see appendix II

MOVING LINES

Line 1 goes yang - life force shows less change.

Here we are not moving sufficiently with the tao we are in; the drive in the tao diminishes before we have completed our transition out of a habit-reality.

The Chinese image.

The little fox gets his tail wet.
Disgrace.

We are in transition so it is essential to keep moving, if we stop to consider our position we get submerged in where we are and the transition ceases.

Line 2 goes yin - intuitive feeling more active.

With our intuitive feelings active we are more aware, and to be more aware when in transition means witnessing, not being involved in action; we just feel our situation.

The Chinese image.

He brakes the wheels of his carriage.
Continuance in the way brings good fortune.

We stop our outer movement; it is this that carries us in the world and so is our carriage. Transition continues here while the old way of moving is stopped, so continuing with this is the way through.

Line 3 goes yang - outer world changes less.

If we stop movement during transition we may start off in a new direction to save ourselves the effort of inner change.

The Chinese image.

The movement is not complete.
New directions are unfortunate.
The advantage comes in crossing the great water.

Change in our mode of being is not complete so to start any new movement now will be moving from our old motivations and endanger the change that is nearly complete.

Line 4 goes yin - accepting the outer state more.

When a change is happening in our identifying pattern our old motivations turn up all sorts of new activities to keep themselves in being; these are the stumbling blocks to change.

The Chinese image.

Continuance in the way
brings good fortune.
Subduing the land of Kuei (the land of the devils) took three years and great rewards were gained.

We have to continue through the change (three years symbolically is a cycle of change) continually preventing old and habitual ways from keeping their footholds. Before completion means that we are on our way in a process of change and to complete the transition we must persist.

Line 5 goes yang - less awareness of intuition.

Our intuitive feeling is quiet in this tao; we have needed to accept this quietness also so that new action did not arise. Now we are further along the path of change and do not need this vigilance.

The Chinese image.

Continuance in the way brings reward.
No regret.
The attraction of the superior man has effect.
Good fortune.

The transition has passed its doubting phase where we were subject to going back to the old ways. We now have confidence in the wider experience which is the reward of transition.

Line 6 goes yin - our inner being accepts more.

The life energy of this tao moves to create change, and here we go with the movement, identifying in it. We need to be careful of this identifying.

The Chinese image.

Confidence and feasting is no error.
If his head gets wet confidence is lost.

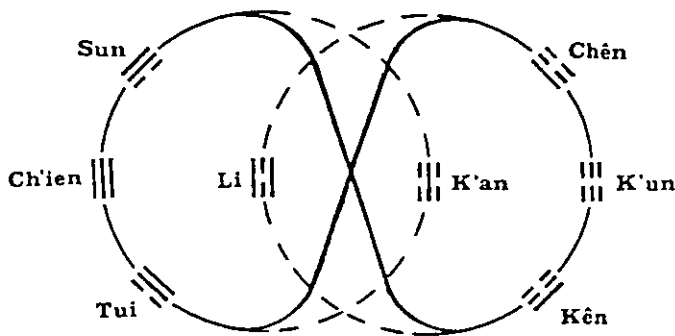
Confidence and over-confidence; in the first we trust providence and in the second we trust our heads.

Appendix I

The joint character of trigrams Li and K'an

These trigrams represent what occurs when there is identification within a flow. As "we" are identified selves the trigrams display aspects of our own activity very accurately and completely.

First we can illustrate how they are related to the other trigrams in diagrammatic form.



If we travel round the figure of eight and so do not visit Li or K'an the change from each trigram to the next is a one line change that proceeds up or down the trigrams according to our choice of direction; the changes are orderly and continuous in a cycle without a hitch. This is a flow that is unhindered, it contains no doubt or hesitation and no polarity contest.

The form the diagram makes when Li and K'an are introduced makes two separate but interlinked circles, one of Ch'ien with K'an in it and one of K'un with Li in it - dependent male and female spheres. In each sphere there is still a regular change of line as we pass from one trigram to the next but the inner character, the inner line, does not change; its identity is fixed and the outside changes only. Each time we pass Li or K'an the polarity is changed (Chên is the inverse of Kên and Sun of Tui); it is the character of Li and K'an that their transition is not completed, we start off with a change and then reverse and end up where we began.

The reversal in the diagram is the same as the consequence of doubt and hesitation which K'an and Li have in their actions; they cause turbulence in the flow and are themselves caused by our having an attitude to it. The elemental male reaction is doubt because the male mode observes and is not in motion - it can doubt its observation but as it is not moving it cannot hesitate. The elemental female reaction is hesitation because the female mode is movement without judgement, so it cannot doubt.

The diagram illustrates the paradoxical nature of our polarity and fixed identity within a flow and it can be seen that Li and K'an are responsible both for our more difficult characteristics (and those in our environment as seen by us) and for the prime characteristic of our having separate identity at all, our being here.

Without these punctuations in reality-experience everything is flow and there is no separation of one thing from another, no bits to count, no you and I. So although doubt and hesitation are, like decay, accounted on the negative side of our books they are also the source or creators of our human state.

Now because Li and K'an are in this odd sense the creators of our state they appear together, intermixed and without any other trigram, at our final transition out of this state, symbolized in hexagrams 63 and 64.

When taken in their most inner meaning these hexagrams represent enlightenment. Here enlightenment is taken to mean the transition from identity which is separate from the life energy (but uses it) to being one with that energy without separate need. The state of being in the whole but yet aware is not imaginable while in the state of identity, there is too much fear of losing identity which is mistaken for losing our being.

This whole is not, of course, a void empty of identities but the whole which is full of identities; all that is given up in this transition is separateness, the separateness in which we have made our reality. It is this identifying that we spend our lives choosing amongst to make something better.

So the I Ching ends, appropriately, with the end of the state which creates the 60 selected Tao of choosing amongst the pleasure-pain. It began with the statement of division between yin and yang (hexagrams 1 and 2) which is the precursor of choice; between this and the final transition are the 60 ways we pattern our choices. Choices are unlimited but because of our own symbolic structure (the way we are patterned to filter reality into awareness) they fall into these patterns which the hexagrams illuminate.

Hexagram 63, after completion, is placed before number 64, before completion, which illustrates the fact that there is no causal connection between these two; they are the inside-outside of one another, two views of one reality. So we do not cause enlightenment by our preparations for it - yet if we are not prepared we miss it when it is there - and this is one of the many paradoxes which beset us as we approach the edges of our understanding.

Appendix I

A paradox is a sign that we are at a boundary of our understanding; within our common reality we can see wholes easily because each whole is known to be part of something else, a flower is part of a tree, a tree is part of a forest, the forest is part of the landscape, and so on; it is when we come to our whole reality boundary therefore that our distinguishing brain cannot cope because the part that it cannot distinguish is not real to it. The brain has to compare in order to operate and it cannot compare outside its own mode of operation, so it says "I see a

comparison but I cannot make it" and this is a state of paradox. It is of course the language dominated left half of the brain that this refers to, the function that dominates "advanced" societies.

Whatever form our identification takes its domination limits or encloses our reality; enlightenment is simply unlimiting identity and when it is no longer enclosed it has not the patterns of being that the hexagrams illustrate and which Li and K'an punctuate.

Appendix II

Analysis details which translate the lines and trigrams into images.

Key phrases for the meaning of lines and trigrams are derived from the symbol-logic in sections 1 to 7 of the introduction. Meanings of yin and yang lines and the trigrams in all their possible positions are listed below; for instance a yin line in position 2 (from the bottom of the hexagram) is always translated as "intuition feels active change" and the trigram Sun in the third place (lines 3, 4, and 5 counted from the bottom) is always

"we have structured, mature responses".

These key phrases form their own natural patterns as they appear in all their different combinations in the hexagrams (also laid out below). These unique patterns express our situation and are used to create the images for line structure and trigram flow in the oracle texts.

Key phrases used for the individual hexagram lines

	When yin	When yang
Line 1 (bottom)	Life force actively changes.	Life force shows no change.
Line 6 (top)	Inner being actively changes.	Inner being is unchanging.
Line 2	Intuition feels active change.	Intuition feels no change.
line 5	We accept this.	We ignore this.
Line 3	Outer world actively changes.	Outer world does not change.
Line 4	We accept this.	We ignore this.

(Note: "We" is synonymous with "the identified self")

Key phrases used for the trigram flow

Position of trigram in hexagram	☰ Ch'ien	☷ K'un
Bottom	Emerging life force inactive and unselective.	Life force emerges freely.
2	Outer world inactive. action is unchosen.	Energy flows freely into outer activity.
3	We are not identifying ¹	We fully accept existing flow.
Top	Inner being is not changing.	Inner being accepts the tao.
	☱ Tui	☲ Sun
Bottom	Emerging life force almost active	Emerging life force structured.
2	First signs of outer activity.	Structured, mature outer activity.
3	Expectation, hope of activity.	We have structured, mature responses.
Top	First signs of inner acceptance.	Inner being maturing, structured.

¹ Identifying is when we label our situation by idea or feeling. This makes our situation feel more real to us.

Appendix II

Position of
trigram in
hexagram

☳ Li

☷ K'an

Bottom Emerging life force hesitant.

2 Hesitant outer activity.

3 We have hesitant responses.

Top Inner being is hesitant in acceptance.

Life force emerges into doubt and difficulties about change.

Low, blocked outer action.

We have slow, impeded responses.

Inner being unable to change and move.

☱ Chên

☶ Kên

Bottom Emerging life energy is forceful and fructifying.

2 Forceful, shock-creating outer action.

3 We have personal energy flow.

Top Inner being accepts suddenly.

Emerging life force seeks stillness.

Outer activity is stilled.

We observe, not taking part.

Inner being widens its horizons.

Key phrases placed in each hexagram

Lines	Images	Trigrams	Images
-------	--------	----------	--------

Hexagram 1

1 and 6	Life force shows no change. Inner being is unchanging.	☳ ☷ Ch'ien	Emerging life force inactive and unselective.
2 and 5	Intuition feels no change; we ignore it.	☳ ☶ Ch'ien	Outer world is inactive, action is unchosen
3 and 4	Outer world does not change; we ignore it.	☳ ☱ Ch'ien	We are not identifying.
		☳ ☷ Ch'ien	Inner being is not changing.

Hexagram 2

1 and 6	Life force actively changes. Inner being actively changes.	☳ ☷ K'un	Life force emerges freely.
2 and 5	Intuition feels active change; we accept this.	☳ ☱ K'un	Energy flows freely into outer activity.
3 and 4	Outer world actively changes; we accept this.	☳ ☷ K'un	We fully accept existing flow.
		☳ ☱ K'un	Our inner being accepts the tao.

Hexagram 3

1 and 6	Life force shows no change. Inner being actively changes.	☳ ☱ Chên	Emerging life energy is forceful and fructifying.
2 and 5	Intuition feels active change; we ignore this.	☳ ☱ K'un	Energy flows freely into outer activity.
3 and 4	Outer world actively changes; we accept this.	☳ ☱ Kên	We observe, not taking part.
		☳ ☱ K'an	Inner being unable to change and move.




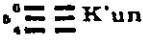
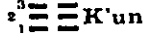




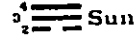




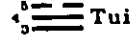


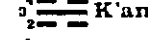

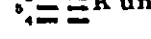




Hexagram 4

1 and 6	Life force actively changes. Inner being is unchanging.	☳ ☷ K'an	Life force emerges into doubt and difficulties about change.
2 and 5	Intuition feels no change; we accept this.	☳ ☱ Chên	Forceful, shock-creating outer action.
3 and 4	Outer world actively changes; we accept this.	☳ ☱ K'un	We fully accept existing flow.
		☳ ☱ Kên	Inner being widens its horizons.

Appendix II

Lines	Images	Trigrams	Images
Hexagram 5			
1 and 6	Life force shows no change. Inner being actively changes.	Chien	Emerging life force inactive and unselective.
2 and 5	Intuition feels no change; we ignore this.	Tui	First signs of outer activity.
		Li	We have hesitant responses.
3 and 4	Outer world does not change; we accept this.	K'an	Inner being unable to change and move.
Hexagram 6			
1 and 6	Life force actively changes. Inner being is unchanging.	K'an	Life force emerges into doubt and difficulties about change.
2 and 5	Intuition feels no change; we ignore this.	Li	Hesitant outer activity.
		Sun	We have structured, mature responses .
3 and 4	Outer world actively changes; we ignore this.	Chien	Inner being is not changing.
Hexagram 7			
1 and 6	Life force actively changes. Inner being actively changes.	K'an	Life force emerges into doubt and difficulties about change.
2 and 5	Intuition feels no change; we accept this.	Chên	Forceful shock-creating outer action.
		K'un	We fully accept existing flow.
3 and 4	Outer world actively changes; we accept this.	K'un	Inner being accepts the tao.
Hexagram 8			
1 and 6	Life force actively changes. Inner being actively changes.	K'un	Life force emerges freely.
		K'un	Energy flows freely into outer activity.
2 and 5	Intuition feels active change; we ignore this.	Kên	We observe, not taking part.
3 and 4	Outer world actively changes; we accept this.	K'an	Inner being unable to change and move.
Hexagram 9			
1 and 6	Life force shows no change. Inner being is unchanging.	Chien	Emerging life force inactive and unselective.
2 and 5	Intuition feels no change; we ignore this.	Tui	First signs of outer activity.
		Li	We have hesitant responses.
3 and 4	Outer world does not change; we accept this.	Sun	Inner being maturing, structured.
Hexagram 10			
1 and 6	Life force shows no change. Inner being unchanging.	Tui	Emerging life force almost active.
		Li	Hesitant outer activity.
2 and 5	Intuition feels no change; we ignore this.	Sun	We have structured, mature responses.
3 and 4	Outer world actively changes; we ignore this.	Chien	Inner being is not changing.

Appendix II

Lines	Images	Trigrams	Images
Hexagram 11			
1 and 6	Life force shows no change. Inner being actively changes.	 Chien	Emerging life force is inactive and unselective.
2 and 5	Intuition feels no change; we accept this.	 Tui	First signs of outer activity.
3 and 4	Outer world does not change; we accept this.	 Chên	We have personal energy flow.
		 K'un	Inner being accepts the tao.
Hexagram 12			
1 and 6	Life force actively changes. Inner being is unchanging.	 K'un	Life force emerges freely.
2 and 5	Intuition feels active change; we ignore this.	 Kên	Outer activity is stilled.
3 and 4	Outer world actively changes; we ignore this.	 Sun	We have structured, mature responses.
		 Chien	Inner being is not changing.
Hexagram 13			
1 and 6	Life force shows no change. Inner being is unchanging.	 Li	Emerging life force hesitant.
2 and 5	Intuition feels active change; we ignore this.	 Sun	Structured, mature outer activity.
3 and 4	Outer world does not change; we ignore this.	 Chien	We are not identifying.
		 Chien	Inner being is not changing.
Hexagram 14			
1 and 6	Life force shows no change. Inner being is unchanging.	 Chien	Emerging life force inactive and unselective.
2 and 5	Intuition feels no change; we accept this	 Chien	Outer world inactive. Action is unchosen.
3 and 4	Outer world does not change; we ignore this.	 Tui	Expectation, hope of activity.
		 Li	Inner being hesitant in acceptance.
Hexagram 15			
1 and 6	Life force actively changes. Inner being actively changes.	 Kên	Emerging life force seeks stillness.
2 and 5	Intuition feels active change; we accept this.	 K'an	Low, blocked outer action.
3 and 4	Outer world does not change; we accept this.	 Chên	We have personal energy flow.
		 K'un	Inner being accepts the tao.
Hexagram 16			
1 and 6	Life force actively changes. Inner being actively changes.	 K'un	Life force emerges freely.
2 and 5	Intuition feels active change; we accept this.	 Kên	Outer activity is stilled.
3 and 4	Outer world actively changes; we ignore this.	 K'an	We have slow, impeded responses.
		 Chên	Inner being accepts suddenly.

























Appendix II

Lines	Images	Trigrams	Images
Hexagram 17			
1 and 6	Life force shows no change. Inner being actively changes.	Chên	Emerging life energy is forceful and fructifying.
2 and 5	Intuition feels active change; we ignore this.	Kên	Outer activity is stilled.
3 and 4	Outer world actively changes; we ignore this.	Sun	We have structured, mature responses.
		Tui	First signs of inner acceptance.
Hexagram 18			
1 and 6	Life force actively changes. Inner being is unchanging.	Sun	Emerging life force structured.
2 and 5	Intuition feels no change; we accept this.	Tui	First signs of outer activity.
3 and 4	Outer world does not change; we accept this.	Chên	We have personal energy flow.
		Kên	Inner being widens its horizons.
Hexagram 19			
1 and 6	Life force shows no change. Inner being actively changes.	Tui	Emerging life force almost active.
2 and 5	Intuition feels no change; we accept this.	Chên	Forceful shock-creating outer action.
3 and 4	Outer world actively changes; we accept this.	K'un	We fully accept existing flow.
		K'un	Inner being accepts the tao.
Hexagram 20			
1 and 6	Life force actively changes. Inner being is unchanging.	K'un	Life force emerges freely.
2 and 5	Intuition feels active change; we ignore this.	K'un	Energy flows freely into outer activity.
3 and 4	Outer world actively changes; we accept this.	Kên	We observe, not taking part.
		Sun	Inner being maturing, structured.
Hexagram 21			
1 and 6	Life force shows no change. Inner being is unchanging.	Chên	Emerging life energy is forceful and fructifying.
2 and 5	Intuition feels active change; we accept this.	Kên	Outer activity is stilled.
3 and 4	Outer world actively changes; we ignore this.	K'an	We have slow, impeded responses.
		Li	Inner being is hesitant in acceptance.
Hexagram 22			
1 and 6	Life force shows no change. Inner being is unchanging.	Li	Emerging life force hesitant.
2 and 5	Intuition feels active change; we accept this.	K'an	Low, blocked outer action.
3 and 4	Outer world does not change; we accept this.	Chên	We have personal energy flow.
		Kên	Inner being widens its horizons.
























Appendix II

Lines	Images	Trigrams	Images
Hexagram 23			
1 and 6	Life force actively changes. Inner being is unchanging.	$\begin{smallmatrix} 2 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{K'un}$	Life force emerges freely.
		$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{K'un}$	Energy flows freely in outer activity.
2 and 5	Intuition feels active change; we accept this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{K'un}$	We fully accept existing flow.
3 and 4	Outer world actively changes; we accept this.	$\begin{smallmatrix} 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Kên}$	Inner being widens its horizons.
Hexagram 24			
1 and 6	Life force shows no change. Inner being actively changes.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Chên}$	Emerging life energy is forceful and fructifying.
2 and 5	Intuition feels active change; we accept this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{K'un}$	Energy flows freely into outer activity.
3 and 4	Outer world actively changes; we accept this.	$\begin{smallmatrix} 5 \\ 4 \\ 3 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{K'un}$	We fully accept existing flow.
		$\begin{smallmatrix} 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{K'un}$	Inner being accepts the tao.
Hexagram 25			
1 and 6	Life force shows no change. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Chên}$	Emerging life energy is forceful and fructifying.
2 and 5	Intuition feels active change; we ignore this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Kên}$	Outer activity is stilled.
3 and 4	Outer world actively changes; we ignore this.	$\begin{smallmatrix} 5 \\ 4 \\ 3 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Sun}$	We have structured, mature responses.
		$\begin{smallmatrix} 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Ch'ien}$	Inner being is not changing.
Hexagram 26			
1 and 6	Life force shows no change. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Ch'ien}$	Emerging life force inactive and unselective.
2 and 5	Intuition feels no change; we accept this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Tui}$	First signs of outer activity.
3 and 4	Outer world does not change; we accept this.	$\begin{smallmatrix} 5 \\ 4 \\ 3 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Chên}$	We have personal energy flow.
		$\begin{smallmatrix} 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Kên}$	Inner being widens its horizons.
Hexagram 27			
1 and 6	Life force shows no change. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Chên}$	Emerging life energy is forceful and fructifying.
2 and 5	Intuition feels active change; we accept this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{K'un}$	Energy flows freely into outer activity.
3 and 4	Outer world actively changes; we accept this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{K'un}$	We fully accept existing flow.
		$\begin{smallmatrix} 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Kên}$	Inner being widens its horizons.
Hexagram 28			
1 and 6	Life force actively changes. Inner being actively changes.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Sun}$	Emerging life force structured.
2 and 5	Intuition feels no change; we ignore this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Ch'ien}$	Outer world inactive. Action is unchosen.
3 and 4	Outer world does not change; we ignore this.	$\begin{smallmatrix} 5 \\ 4 \\ 3 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Ch'ien}$	We are not identifying.
		$\begin{smallmatrix} 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix} \text{Tui}$	First signs of inner acceptance.

Appendix II

Lines	Images	Trigrams	Images
Hexagram 29			
1 and 6	Life force actively changes. Inner being actively changes.	 K'an	Life force emerges into doubt and difficulties about change.
2 and 5	Intuition feels no change; we ignore this.	 Chên	Forceful shock-creating outer action.
3 and 4	Outer world actively changes; we accept this.	 Kên	we observe, not taking part.
		 K'an	Inner being unable to change and move.
Hexagram 30			
1 and 6	Life force shows no change. Inner being is unchanging.	 Li	Emerging life force hesitant.
2 and 5	Intuition feels active change; we accept this.	 Sun	Structured, mature outer activity.
3 and 4	Outer world does not change; we ignore this.	 Tui	Expectation, hope of activity.
		 Li	Inner being hesitant in acceptance.
Hexagram 31			
1 and 6	Life force actively changes. Inner being actively changes.	 Kên	Emerging life force seeks stillness.
2 and 5	Intuition feels active change; we ignore this.	 Sun	Structured, mature outer activity.
3 and 4	Outer world does not change; we ignore this.	 Ch'ien	We are not identifying.
		 Tui	First signs of inner acceptance.
Hexagram 32			
1 and 6	Life force actively changes. Inner being actively changes.	 Sun	Emerging life force structured.
2 and 5	Intuition feels no change; we accept this.	 Ch'ien	Outer world inactive. Action is unchosen.
3 and 4	Outer world does not change; we ignore this.	 Tui	Expectation, hope of activity.
		 Kên	Inner being accepts suddenly.
Hexagram 33			
1 and 6	Life force actively changes. Inner being is unchanging.	 Kên	Emerging life force seeks stillness.
2 and 5	Intuition feels active change; we ignore this.	 Sun	Structured, mature outer action.
3 and 4	Outer world does not change; we ignore this.	 Ch'ien	We are not identifying.
		 Ch'ien	Inner being is not changing.
Hexagram 34			
1 and 6	Life force shows no change. Inner being actively changes.	 Ch'ien	Emerging life force inactive and unselective.
2 and 5	Intuition feels no change; we accept this.	 Ch'ien	Outer world inactive. Action is unchosen.
3 and 4	Outer world does not change; we ignore this.	 Tui	Expectation, hope of activity.
		 Kên	Inner being accepts suddenly.

























Appendix II

Lines	Images	Trigrams	Images
Hexagram 35			
1 and 6	Life force actively changes. Inner being is unchanging.	 K'un	Life energy emerges freely.
2 and 5	Intuition feels active change; we accept this.	 Kên	Outer activity is stilled.
3 and 4	Outer world actively changes; we ignore this.	 K'an  Li	We have slow, impeded responses. Inner being is hesitant in acceptance.
Hexagram 36			
1 and 6	Life force shows no change. Inner being actively changes.	 Li	Emerging life force hesitant.
2 and 5	Intuition feels active change; we accept this.	 K'an	Low, blocked outer action.
3 and 4	Outer world does not change; we accept this.	 Chên  K'un	We have personal energy flow. Inner being accepts the tao
Hexagram 37			
1 and 6	Life force shows no change. Inner being is unchanging.	 Li	Emerging life force hesitant.
2 and 5	Intuition feels active change; we ignore this.	 K'an	Low, blocked outer action.
3 and 4	Outer world does not change; we accept this.	 Li  Sun	We have hesitant responses. Inner being maturing, structured.
Hexagram 38			
1 and 6	Life force shows no change. Inner being is unchanging.	 Tui	Emerging life force almost active.
2 and 5	Intuition feels no change; we accept this.	 Li	Hesitant outer activity.
3 and 4	Outer world actively changes; we ignore this.	 K'an	We have slow, impeded responses.
Hexagram 39			
1 and 6	Life force actively changes. Inner being actively changes.	 Kên	Emerging life force seeks stillness.
2 and 5	Intuition feels active change; we ignore this.	 K'an	Low, blocked outer action.
3 and 4	Outer world does not change; we accept this	 Li  K'an	We have hesitant responses. Inner being unable to move and change.
Hexagram 40			
1 and 6	Life force actively changes. Inner being actively changes.	 K'an	Life force emerges into doubt and difficulties about change.
2 and 5	Intuition feels no change; we accept this.	 Li	Hesitant outer activity.
3 and 4	Outer world actively changes; we ignore this.	 K'an	We have slow, impeded responses.
 Chên			
Inner being accepts suddenly.			

Appendix II

Lines	Images	Trigrams	Images
Hexagram 41			
1 and 6	Life force shows no change. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 2 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Tui	Emerging life force almost active.
2 and 5	Intuition feels no change; we accept this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Chên	Forceful shock-creating outer action.
3 and 4	Outer world actively changes; we accept this.	$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ K'un	We fully accept existing flow.
		$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Kên	Inner being widens its horizons.
Hexagram 42			
1 and 6	Life force shows no change. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 2 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Chên	Emerging life force is forceful and fructifying.
2 and 5	Intuition feels active change; we ignore this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ K'un	Energy flows freely into outer activity.
3 and 4	Outer world actively changes; we accept this.	$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Kên	We observe, not taking part.
		$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Sun	Inner being maturing, structured.
Hexagram 43			
1 and 6	Life force shows no change. Inner being actively changes.	$\begin{smallmatrix} 3 \\ 2 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Ch'ien	Emerging life force inactive and unselective.
2 and 5	Intuition feels no change; we ignore this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Ch'ien	Outer world inactive. Action unchosen.
3 and 4	Outer world does not change; we ignore this.	$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Ch'ien	We are not identifying.
		$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Tui	First signs of inner acceptance.
Hexagram 44			
1 and 6	Life force actively changes. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 2 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Sun	Emerging life force structured.
2 and 5	Intuition feels no change; we ignore this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Ch'ien	Outer world inactive. Action is unchosen
3 and 4	Outer world does not change; we ignore this.	$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Ch'ien	We are not identifying.
		$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Ch'ien	Inner being is not changing.
Hexagram 45			
1 and 6	Life force actively changes. Inner being actively changes.	$\begin{smallmatrix} 3 \\ 2 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ K'un	Life force emerges freely.
2 and 5	Intuition feels active change; we ignore this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Kên	Outer activity is stilled.
3 and 4	Outer world actively changes; we ignore this.	$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Sun	We have structured, mature responses.
		$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Tui	First signs of inner acceptance.
Hexagram 46			
1 and 6	Life force actively changes. Inner being actively changes.	$\begin{smallmatrix} 3 \\ 2 \\ 1 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Sun	Emerging life force structured.
2 and 5	Intuition feels no change; we accept this.	$\begin{smallmatrix} 4 \\ 3 \\ 2 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Tui	First signs of outer activity.
3 and 4	Outer world does not change; we accept this.	$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ Chên	We have personal energy flow.
		$\begin{smallmatrix} 6 \\ 5 \\ 4 \end{smallmatrix} \begin{smallmatrix} \text{---} \\ \text{---} \\ \text{---} \end{smallmatrix}$ K'un	Inner being accepts the tao.

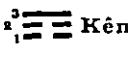
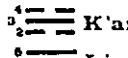
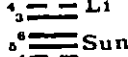

Appendix II

Lines	Images	Trigrams	Images
Hexagram 47			
1 and 6	Life force actively changes. Inner being actively changes.	 K'an	Life force emerges into doubt and difficulties about change.
2 and 5	Intuition feels no change; we ignore this.	 Li	Hesitant outer activity.
3 and 4	Outer world actively changes; we ignore this.	 Sun	We have structured, mature responses.
		 Tui	First signs of inner acceptance.
Hexagram 48			
1 and 6	Life force actively changes. Inner being actively changes.	 Sun	Emerging life force structured.
2 and 5	Intuition feels no change; we ignore this.	 Tui	First signs of outer activity.
3 and 4	Outer world does not change; we accept this.	 Li	We have hesitant responses.
		 K'an	Inner being unable to change and move.
Hexagram 49			
1 and 6	Life force shows no change. Inner being actively changes.	 Li	Emerging life force hesitant.
2 and 5	Intuition feels active change; we ignore this.	 Sun	Structured, mature outer activity.
3 and 4	Outer world does not change; we ignore this.	 Ch'ien	We are not identifying.
		 Tui	First signs of inner acceptance.
Hexagram 50			
1 and 6	Life force actively changes. Inner being is unchanging.	 Sun	Emerging life force structured.
2 and 5	Intuition feels no change; we accept this.	 Ch'ien	Outer world inactive. Action is unchosen.
3 and 4	Outer world does not change; we ignore this.	 Tui	Expectation, hope of activity.
		 Li	Inner being hesitant in acceptance.
Hexagram 51			
1 and 6	Life force shows no change. Inner being actively changes.	 Ch'en	Emerging life energy is forceful and fructifying.
2 and 5	Intuition feels active change; we accept this.	 K'en	Outer activity is stilled.
3 and 4	Outer world actively changes; we ignore this.	 K'an	We have slow, impeded responses.
		 Ch'en	Inner being accepts suddenly.
Hexagram 52			
1 and 6	Life force actively changes. Inner being is unchanging.	 K'en	Emerging life force seeks stillness.
2 and 5	Intuition feels active change; we accept this.	 K'an	Low, blocked outer action.
3 and 4	Outer world does not change; we accept this.	 Ch'en	We have personal energy flow.
		 K'en	Inner being widens its horizons.

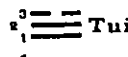
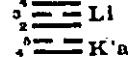
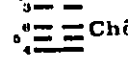

Appendix II

Lines	Images	Trigrams	Images
-------	--------	----------	--------

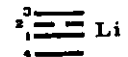
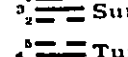
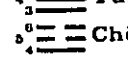

Hexagram 53

1 and 6	Life force actively changes. Inner being is unchanging.	 Kên	Emerging life force seeks stillness.
2 and 5	Intuition feels active change; we ignore this.	 K'an  Li	Low, blocked outer action. We have hesitant responses.
3 and 4	Outer world does not change; we accept this.	 Sun	Inner being maturing, structured.





Hexagram 54

1 and 6	Life force shows no change. Inner being actively changes.	 Tui  Li	Emerging life force almost active. Hesitant outer activity.
2 and 5	Intuition feels no change; we accept this.	 K'an  Chên	We have slow, impeded responses. Inner being accepts suddenly.
3 and 4	Outer world actively changes; we ignore this.		

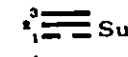
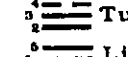
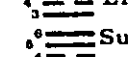

Hexagram 55

1 and 6	Life force shows no change. Inner being actively changes.	 Li  Sun	Emerging life force hesitant. Structured, mature outer activity.
2 and 5	Intuition feels active change; we accept this.	 Tui  Chên	Expectation, hope of activity. Inner being accepts suddenly.
3 and 4	Outer world does not change; we ignore this.		

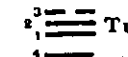
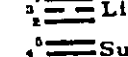
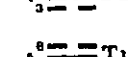

Hexagram 56

1 and 6	Life force actively changes. Inner being is unchanging.	 Kên  Sun	Emerging life force seeks stillness. Structured, mature outer activity.
2 and 5	Intuition feels active change; we accept this.	 Tui  Li	Expectation, hope of activity. Inner being hesitant in acceptance.
3 and 4	Outer world does not change; we ignore this.		

Hexagram 57

1 and 6	Life force actively changes. Inner being is unchanging.	 Sun  Tui	Emerging life force structured. First signs of outer activity.
2 and 5	Intuition feels no change; we ignore this.	 Li  Sun	We have hesitant responses. Inner being maturing, structured.
3 and 4	Outer world does not change; we accept this.		

Hexagram 58

1 and 6	Life force shows no change. Inner being actively changes.	 Tui  Li	Emerging life force almost active. Hesitant outer activity.
2 and 5	Intuition feels no change; we ignore this.	 Sun  Tui	We have structured, mature responses. First signs of inner acceptance.
3 and 4	Outer world actively changes; we ignore this.		

Appendix II

Lines	Images	Trigrams	Images
Hexagram 59			
1 and 6	Life force actively changes. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ K'an	Life force emerges into doubt and difficulties about change.
2 and 5	Intuition feels no change; we ignore this.	$\begin{smallmatrix} 4 \\ 2 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Chên	Forceful, shock-creating outer action.
3 and 4	Outer world actively changes; we accept this.	$\begin{smallmatrix} 6 \\ 3 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Kên $\begin{smallmatrix} 6 \\ 4 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Sun	We observe, not taking part. Inner being maturing, structured.

Hexagram 60

1 and 6	Life force shows no change. Inner being actively changes.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Tui $\begin{smallmatrix} 4 \\ 2 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Chên	Emerging life force almost active. Forceful, shock-creating outer action.
2 and 5	Intuition feels no change; we ignore this.	$\begin{smallmatrix} 6 \\ 3 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Kên	We observe, not taking part.
3 and 4	Outer world actively changes; we accept this.	$\begin{smallmatrix} 6 \\ 4 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ K'an	Inner being unable to change and move.

Hexagram 61

1 and 6	Life force shows no change. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Tui $\begin{smallmatrix} 4 \\ 2 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Chên	Emerging life force almost active. Forceful, shock-creating outer action.
2 and 5	Intuition feels no change; we ignore this.	$\begin{smallmatrix} 6 \\ 3 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Kên	We observe, not taking part.
3 and 4	Outer world actively changes; we accept this.	$\begin{smallmatrix} 6 \\ 4 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Sun	Inner being maturing, structured.

Hexagram 62

1 and 6	Life force actively changes. Inner being actively changes.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Kên	Emerging life force seeks stillness.
2 and 5	Intuition feels active change; we accept this.	$\begin{smallmatrix} 4 \\ 2 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Sun $\begin{smallmatrix} 6 \\ 3 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Tui	Structured, mature outer activity. Expectation, hope of activity.
3 and 4	Outer world does not change; we ignore this.	$\begin{smallmatrix} 6 \\ 4 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Chên	Inner being accepts suddenly.

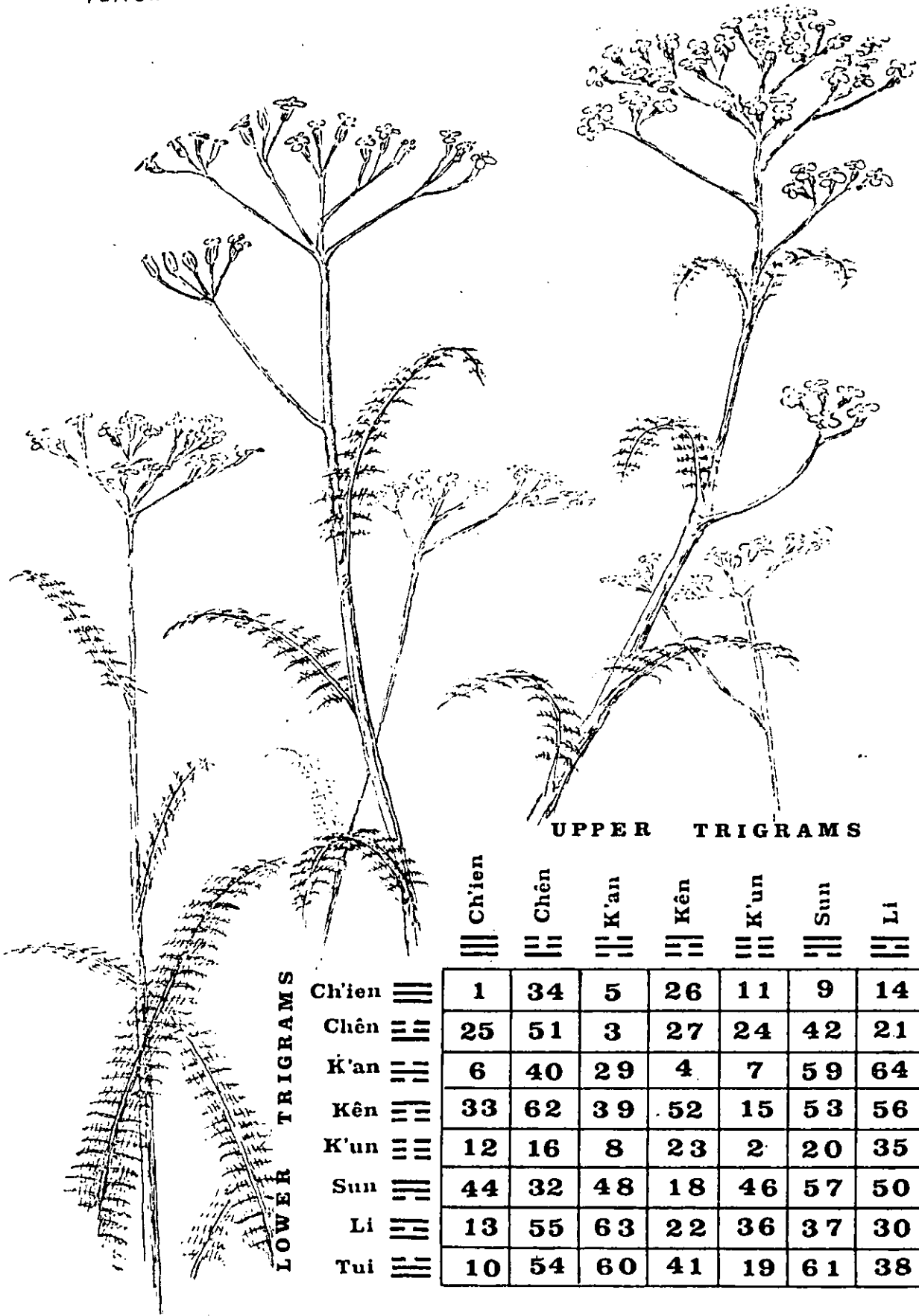
Hexagram 63

1 and 6	Life force shows no change. Inner being actively changes.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Li $\begin{smallmatrix} 4 \\ 2 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ K'an	Emerging life force hesitant. Low, blocked outer action.
2 and 5	Intuition feels active change we ignore this.	$\begin{smallmatrix} 6 \\ 3 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Li $\begin{smallmatrix} 6 \\ 4 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ K'an	We have hesitant responses. Inner being unable to change and move.
3 and 4	Outer world does not change; we accept this.		

Hexagram 64

1 and 6	Life force actively changes. Inner being is unchanging.	$\begin{smallmatrix} 3 \\ 1 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ K'an	Life force emerges into doubt and difficulties about change.
2 and 5	Intuition feels no change; we accept this.	$\begin{smallmatrix} 4 \\ 2 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Li $\begin{smallmatrix} 6 \\ 3 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ K'an	Hesitant outer activity. We have slow, impeded responses.
3 and 4	Outer world actively changes; we ignore this.	$\begin{smallmatrix} 6 \\ 4 \end{smallmatrix} \text{---} \text{---} \text{---} \text{---} \text{---} \text{---}$ Li	Inner being hesitant in acceptance.

Yarrow



LOWER TRIGRAMS

UPPER TRIGRAMS

	Chien ☰	Chên ☱	K'an ☵	Kên ☶	K'un ☷	Sun ☴	Li ☲	Tui ☱
Chien ☰	1	34	5	26	11	9	14	43
Chên ☱	25	51	3	27	24	42	21	17
K'an ☵	6	40	29	4	7	59	64	47
Kên ☶	33	62	39	52	15	53	56	31
K'un ☷	12	16	8	23	2	20	35	45
Sun ☴	44	32	48	18	46	57	50	28
Li ☲	13	55	63	22	36	37	30	49
Tui ☱	10	54	60	41	19	61	38	58

KEY TO THE HEXAGRAM NUMBERS