



6		T	T	T		2	2	2		6
5		H	H	T		3	3	2		8
4		H	H	T		3	3	2		8
3		H	T	T		3	2	2		7
2		H	H	T		3	3	2		8
1		H	H	T		3	3	2		8

HEXAGRAM 15 - Ch'ien - Modesty

Above K'UN THE RECEPTIVE, EARTH
 Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the **representative** of heaven on earth.

It

- **dispenses** the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- **shines** forth radiant with heavenly light.

This shows

- what modesty is and
- how it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as exalted, by being placed above the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- to make fullness empty and
- to make full what is modest;
- when the sun is at its zenith,
 - it must, according to the law of heaven, turn toward its setting, and
- at its nadir
 - it rises toward a new dawn.

In obedience to the same law, the moon

- when it is full begins to wane, and
- when empty of light it waxes again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are worn down by the waters, and
- the valleys are filled up.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of benevolent or of destructive forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,

- he cannot be passed by.
- Thus the superior man
- can carry out his work to the end
 - without boasting of what he has achieved.

THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident, is used as the image of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equable conditions. 1

THE LINES

Six at the top means:

Modesty that comes to expression.

It is favorable to set armies marching

To chastise one's own city and one's country.

A person who is really sincere in his modesty must make it show in reality.

He must proceed with great energy in this.

When enmity arises nothing is easier than to lay the blame on another.

A

- weak man takes offense perhaps, and draws back, feeling self-pity;
- he thinks that it is modesty that keeps him from defending himself.

Genuine modesty sets one to creating order and inspires one to begin by disciplining one's own ego and one's immediate circle.

Only through

- having the courage to marshal one's armies against oneself,
- will something forceful really be achieved. 2

MOVING HEXAGRAM

HEXAGRAM 52 – Ken - Keeping Still, Mountain

Above KEN KEEPING STILL, MOUNTAIN

Below KEN KEEPING STILL, MOUNTAIN

The image of this hexagram is the mountain,
the youngest son of

- heaven and
- earth.

The male principle is at the top,

- because it strives upward by nature;

the female principle is below,

- since the direction of its movement is downward.

Thus

there is rest

- because the movement has come to its normal end.

In its application to man, the hexagram turns upon
the problem of achieving a quiet heart.

It is very difficult to bring quiet to the heart.

While Buddhism strives for

rest through an ebbing away of all movement in nirvana,
the Book of Changes holds that

- **rest** is merely a state of polarity that always posits
movement as its complement.

Possibly the words of the text embody directions for the practice of yoga.

THE JUDGMENT

KEEPING STILL.

Keeping his back still

So that he no longer feels his body.

He

- goes into his courtyard And
- does not see his people.

No blame.

True quiet means

- **keeping still when the time has come to keep still, and**
- **going forward when the time has come to go forward.**

In this way

- **rest and movement are in agreement with the demands of the time,**

and thus

- there is light in life.

The hexagram signifies the end and the beginning of all movement. The back is named because in the back are located all the nerve fibers that mediate movement.

If

- the movement of those spinal nerves is brought to a standstill,
- the ego, with its restlessness, disappears as it were.

When

a man has thus become calm, he may turn to the outside world.

- He no longer sees in it the struggle and tumult of individual beings, and therefore
- he has that true peace of mind which is needed
 - for understanding the great laws of the universe and
 - for action, in harmony with them.

Whoever

- acts from these deep levels
- makes no mistakes.

THE IMAGE

Mountains standing close together: The image of KEEPING STILL. Thus the superior man Does not permit his thoughts To go beyond his situation.

1The heart thinks constantly.

This cannot be changed, but the movements of the heart - that is, a man's thoughts -

should restrict themselves to the immediate situation. All thinking that goes beyond this only makes the heart sore.