



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
4		H	H	H		3	3	3		9
3		H	T	T		3	2	2		7
2		T	T	T		2	2	2		6
1		H	T	T		3	2	2		7

HEXAGRAMA 13 - T'ung Jen - Fellowship with Men

Above CH'IEN THE CREATIVE, HEAVEN
 Below LI THE CLINGING, FLAME

The image

- of the upper trigram Ch'ien is **heaven**, and that
- of the lower, Li, is **flame**.

It is the **nature** of fire to flame up to heaven.

This gives the **idea of** fellowship.

It is the **second line** that, by virtue of its **central character**, **unites** the five strong lines around it.

This hexagram forms a **complement** to Shih, THE ARMY (7).

1. In the latter, **danger** is within and **obedience** without – the **character** of a warlike army, which, in order to hold together, needs

one strong man among the many who are weak.

2. Here, clarity is within and strength without – the character of a peaceful union of men, which, in order to hold together, needs one yielding nature among many firm persons.

THE JUDGMENT

FELLOWSHIP WITH MEN in the open.

Success.

It furthers one to cross the great water.

The perseverance of the superior man furthers.

True fellowship among men must be based upon a concern that is universal.

It is

not the private interests of the individual that create lasting fellowship among men, but rather the goals of humanity.

That is why it is said that fellowship with men in the open succeeds.

If unity of this kind prevails,

even difficult and dangerous tasks, such as crossing the great water, can be accomplished.

But in order to bring about this sort of fellowship,

a persevering and enlightened leader is needed –

a man with

- clear, convincing, and inspiring aims and
- the strength to carry them out.

- (The inner trigram means clarity;

- the outer, strength.)

THE IMAGE

Heaven together with fire: The image of FELLOWSHIP WITH MEN.

Thus the superior man

- organizes the clans And
- makes distinctions between things.

Heaven

- has the same direction of movement as fire,
- yet it is different from fire.

Just as

- the luminaries in the sky serve for the systematic division and arrangement of time,

so

- human society and all things that really belong together must be organically arranged.

Fellowship should not be a mere mingling, of individuals or of things – that would be chaos, not fellowship.

If fellowship is to lead to order, there must be organization within diversity.

THE LINES

0 Six in the second place means:

Fellowship with men in the clan.
Humiliation.

There is danger here of formation of a **separate faction** on the basis of

- **personal and**
- **egotistic interests.**

Such factions, which are exclusive and, instead of welcoming all men, must condemn one group in order to unite the others,

- originate from low motives and therefore
- lead in the course of time to humiliation.

Nine in the fourth place means:

- He climbs up on his wall;
- he cannot attack.

Good fortune.

Here the **reconciliation** that follows quarrel moves nearer.

It is true that there are still **dividing walls** on which we stand confronting one another.

But the **difficulties** are too great.

- We get into straits, and this **brings us** to our senses.
- We **cannot fight**, and therein lies our good fortune.

MOVING HEXAGRAM

HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN THE GENTLE, WIND
Below CH'IEN THE CREATIVE. HEAVEN

This hexagram **means** the force of the small – the **power of the shadowy** – that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 **holds** the five strong lines **in check**.

In the **Image** it is the wind blowing across the sky.

The wind

- **restrains** the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is **not strong enough** to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin. The **moment for action** on a large scale has not yet arrived. King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**;
there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

Only through the small means of friendly persuasion can we exert any influence. The time has not yet come for sweeping measures.

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

Refines the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky; yet, being **nothing** but air, without solid body, it **does not** produce great or lasting effects.

So also an individual,

in times when he **can produce no** great effect in the outer world, can do nothing except **refine the expression** of his nature in small ways.