



6		H	H	H		3	3	3		9
5		H	H	T		3	3	2		8
4		T	T	T		2	2	2		6
3		T	T	T		2	2	2		6
2		H	H	T		3	3	2		8
1		H	T	T		3	2	2		7

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN
 Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,
 through which we take food for nourishment,
 the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.
 Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:

when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":

thus

in the early spring, when the seeds fall to earth,
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.

THE LINES

Six in the third place means:

Turning away from nourishment,

Perseverance brings misfortune.

Do not act thus for ten years.

Nothing serves to further.

He who seeks nourishment that does not nourish

- reels from desire to gratification and
- in gratification craves desire.

Mad pursuit of pleasure for the satisfaction of the senses

never brings one to the goal.

One should never (ten years is a complete, cycle of time) follow this is path, for nothing good can come of it.

Six in the fourth place means:

- Turning to the summit For provision of nourishment

Brings good fortune.

- Spying about with sharp eyes Like a tiger with insatiable craving.

No blame.

- In contrast to the six in the second place, which refers

- to a man bent exclusively on his own advantage,

- this line refers

- to one occupying a high position and striving to let his light shine forth.

To do this

- he needs helpers ,

because

- he cannot attain his lofty aim alone.

With the greed of a hungry tiger

he is on the lookout for the right people.

Since he

- is not working for himself but for the good of all,
- there is no wrong in such zeal.

0 Nine at the top means:

The source of nourishment.

Awareness of danger brings good fortune.

It furthers one to cross the great water.

This describes a sage of the highest order,
from whom emanate all influences that provide nourishment for others.
Such a position brings with it heavy responsibility.

If

- he remains conscious of this fact,
- he
 - has good fortune and
 - may confidently undertake even great and difficult labors,
such as crossing the great water.

These undertakings bring general happiness

- for him and
- for all others.

MOVING HEXAGRAM

HEXAGRAM 55 – Feng - Abundance (Fullness)

Above CHEN THE AROUSING, THUNDER

Below LI THE CLINGING, FLAME

- Chen is movement;
- Li is flame, whose attribute is clarity.

- Clarity within,
- movement without –
this produces greatness and abundance.

The hexagram pictures a period of advanced civilization.

However,

the fact that development has reached a peak suggests that
this extraordinary condition of abundance cannot be maintained permanently.

THE JUDGMENT

ABUNDANCE has success.

The king attains abundance.

Be not sad.

Be like the sun at midday.

It is not given to every mortal to bring about a time of

- outstanding greatness and
- abundance.

Only a born ruler of men is able to do it,
because his will is directed to what is great.

Such a time of abundance is usually brief.

Therefore

a sage might well feel sad in view of the decline that must follow.

But such sadness does not befit him.

Only a man who is inwardly free of sorrow and care
can lead in a time of abundance.

He must be like the sun at midday,
illuminating and gladdening everything under heaven.

THE IMAGE

Both thunder and lightning come: The image of ABUNDANCE.

Thus

the superior man

- decides lawsuits And
- carries out punishments.

This hexagram has a certain connection with Shih Ho, BITING THROUGH (21),
in which thunder and lightning similarly appear together,
but in the reverse order.

- In BITING THROUGH, laws are laid down;
- here they are applied and enforced.

- Clarity [Li] within makes it possible to investigate the facts exactly, and
- shock [Chen] without ensures a strict and precise carrying out of punishments.