



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

HEXAGRAM 37 - Chia Jen - The Family (The Clan)

Above SUN THE GENTLE, WIND
 Below LI THE CLINGING, FIRE

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father,**
- the lowest the **son.**
- The strong, line in the fifth place represents the **husband,**
- the yielding second line the **wife.**

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers,** and

- the two weak lines correlated with them in the fourth and the second place stand for their **respective wives.**

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that, transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is **represented** by the symbol of the wind created by fire.

THE JUDGMENT

THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the

loyalty and

perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed;

this is **represented** by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family -

1. that between father and son,
which is the relation of love,
2. that between husband and wife,
which is the relation of chaste conduct, and
3. that between elder and younger brother,
which is the relation of correctness.
4. The loving reverence of the son is then carried over
to the prince in the form of faithfulness to duty;
5. the affection and correctness of behavior existing between the two brothers are
extended
 - to a friend in the form of loyalty, and
 - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is signified by the wind

- stirred up by the fire and
- issuing forth from it.

This represents influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real,
just as
 - flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct,
just as

- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.

THE LINES

Six in the fourth place means:

She is the treasure of the house.
Great good fortune.

1. It is upon the woman of the house that the well-being of the family depends.

Well-being prevails when

- expenditures and
- income

are soundly balanced.

This leads to great good fortune.

2. In the sphere of public life, this line refers to the faithful steward whose measures further the general welfare.

Nine in the fifth place means:

As a king he approaches his family.
Fear not.
Good fortune.

A king is the symbol of a fatherly man who is richly endowed in mind.

He does nothing to make himself feared;

on the contrary,

the whole family can trust him,

because love governs their intercourse.

His character of itself exercises the right influence,

MOVING HEXAGRAM

HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE
Below LI THE CLINGING, FIRE

This hexagram is another **double sign**.

The trigram Li **means**

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines, whereby the two strong lines are made **bright**.

The trigram **represents** the middle daughter.

The Creative has **incorporated** the central line of the Receptive, and thus Li develops.

As **an image**, it is fire.

Fire

- has no definite form but
- **clings to** the burning object and thus is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an **means** the soul shut within the body,
- Li **stands for** nature in its radiance.

THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark **clings**

- to what is light and so
- **enhances the brightness of the latter.**

A luminous thing giving out light **must have within itself something that perseveres; otherwise it will in time burn itself out.**

Everything that gives light

is **dependent** on something to which it clings, in order that it may **continue** to shine.

Thus

- sun and moon cling to heaven, and

- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- clings to what is right and thereby
- can shape the world.

Human life on earth is conditioned and unfree, and, when man

- recognizes this limitation and
- makes himself dependent upon the harmonious and beneficent forces of the cosmos,

he achieves success.

The cow is the symbol of extreme docility.

By cultivating in himself an attitude of

- compliance and
- voluntary dependence,

man

- acquires clarity without sharpness and
- finds his place in the world. 1

THE IMAGE

That which is bright rises twice: The image of FIRE.

Thus the great man, by perpetuating this brightness, illumines the four quarters of the world.

Each of the two trigrams represents the sun in the course of a day.

The two together represent the repeated movement of the sun, the function of light with respect to time.

The great man continues the work of nature in the human world.

Through the clarity of his nature

he causes the light

- to spread farther and farther and
- to penetrate the nature of man ever more deeply.