



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

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
 Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of **nourishment from above**.
 But the gift of food comes in **its own time**, and
 for this one must **wait**.

This hexagram shows the **clouds** in the heavens, **giving** rain

- to **refresh** all that grows and
- to **provide** mankind with food and drink.

The rain will come in **its own time**.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the **attributes** of the two trigrams –

- **strength within,**
- **danger in front. 2**

- Strength in the face of danger does not plunge ahead but **bides** its time, whereas
- weakness in the face of danger
 - grows **agitated** and
 - has **not the patience** to wait.

THE JUDGMENT

WAITING. If you are sincere,
You have light and success.
Perseverance brings good fortune.
It furthers one to cross the great water.

Waiting **is not** mere **empty hoping**.
It has the **inner certainty** of reaching the goal.
Such **certainty** alone gives that light which leads to success.
This leads to the perseverance that

- brings good fortune and
- **bestows** power to cross the great water.

One is faced with a **danger** that has to be overcome.
Weakness and impatience can do nothing.
Only a **strong man** can stand up to his fate,
for his **inner security** enables him to endure to the end.
This strength shows itself in **uncompromising truthfulness (with himself)**.
It is only when we have the **courage** to face things exactly as they are,
without any sort of **self-deception or illusion**,
that a **light** will develop out of events,
by which the path to success may be **recognized**.
This recognition must be followed by **resolute and persevering** action.
For only the man who goes to **meet his fate resolutely** is equipped to deal with it adequately.
Then he **will be able** to cross the great water –
that is to say,
he will be capable

- of making the necessary **decision** and
- of surmounting the **danger**.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.

There is nothing to do but to wait until the rain falls.

It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by **interfering** in things before the time is ripe.
- We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.

Fate comes when it will, and thus we are ready.

THE LINES

Nine in the third place means:

Waiting in the mud.

Brings about the arrival of the enemy.

Mud is no place for waiting, since it is already being washed by the water of the stream.

Instead of having **gathered strength** to cross the stream at one try, one has made a **premature** start that has got him no farther than the muddy bank. Such an unfavorable position **invites** enemies from without, who naturally take advantage of it.

Caution and a sense of the seriousness of the situation are all that can keep one from injury.

Six in the fourth place means:

Waiting in blood.

Get out of the pit.

The situation is **extremely dangerous**.

It is of **utmost gravity now** - a matter of **life and death**.

Bloodshed seems imminent.

There is **no going forward or backward**; we are **cut off** as if in a pit.

Now we must simply stand fast and let fate take its course.

This composure, which **keeps us from aggravating** the trouble by anything we might do,

is the **only way** of getting out of the dangerous pit.

Six at the top means:

One falls into the pit.

Three uninvited guests arrive.

Honor them, and in the end there will be good fortune.

The waiting is over; the danger can no longer be averted.

One

- falls into the pit and
- must yield to the inevitable.

Everything seems to have been in vain.

But precisely in this extremity things take an unforeseen turn.

Without a move on one's own part, there is outside intervention.

At first one cannot be sure of its meaning: is it rescue or is it destruction?

A person in this situation

- must keep his mind alert and not withdraw into himself with a sulky gesture of refusal, but
- must greet the new turn with respect.

Thus he ultimately escapes the danger, and all goes well.

Even happy turns of for-tune often come in a form that at first seems strange to us.

MOVING HEXAGRAM

HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN THE CREATIVE, HEAVEN
Below TUI THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the right way of conducting oneself.
 - Heaven, the father, is above,and
 - the lake, the youngest daughter, is below.This shows the difference between high and low, upon which composure, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally treading upon something.

The small and cheerful [Tui] treads upon the large and strong [Ch'ien].
The direction of movement of the two primary trigrams is upward.
The fact that the strong treads on the weak is not mentioned in the Book of Changes,
because it is taken for granted.
For the weak to take a stand against the strong is not dangerous here,
because it happens in good humor [Tui] and without presumption,

so that
the strong man is not irritated but takes it all in good part.

THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really difficult.

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, acquiesces and does not hurt the weak, because the contact is in good humor and harmless.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- discriminates between high and low,
- And thereby
- fortifies the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,

hence

no envy arises.

Among mankind also there are necessarily differences of elevation; it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth,

and

- if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.