



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

## THE LINES

Nine at the top means:

The king uses him to

- march forth and
- chastise.

Then it is best to

- kill the leaders And
- take captive the followers.

No blame.

It is not the purpose of chastisement

- to impose punishment blindly
- but to create discipline.

Evil must be cured at its roots.

To eradicate evil in political life,

it is best to

- kill the ringleaders and
- spare the followers.

In educating oneself it is best to

- root out bad habits and
- tolerate those that are harmless.

For asceticism that is too strict,

like sentences of undue severity,

fails in its purpose.

## 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.