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

HEXAGRAM 32 – Heng - Duration

Above CHEN THE AROUSING, THUNDER
Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
 - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.
- In the latter we have **influence**,
 - here we have **union** as an enduring condition.
- The two **images** are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
 - the upper, **movement** without.

In the sphere of social relationships,

the hexagram represents the institution of marriage as the enduring union of the sexes.

- During courtship
 - the young man subordinates himself to the girl,
- but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,
 - the husband is the directing and moving force outside,
 - while the wife, inside, is gentle and submissive.

THE JUDGMENT

DURATION. Success. No blame.

Perseverance furthers.

It furthers one to have somewhere to go.

Duration

- is a state whose movement is not worn down by hindrances.
- It is not a state of rest, for mere standstill is regression.

Duration

- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
 - taking place in accordance with immutable laws and
 - beginning anew at every ending.

The end is reached by an inward movement, by inhalation, systole, contraction, and this movement turns into a new beginning, in which the movement is directed outward, in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They move in their fixed orbits, and because of this their light-giving power endures.

The seasons of the year

- follow a fixed law of change and transformation, hence
- can produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration, we can come to understand the nature of all beings

- in heaven and
- on earth.

THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and
- the wind blows;

both

- are examples of extreme mobility and so
- are seemingly the very opposite of duration,

but the laws governing their appearance and subsidence, their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
- the inner law of his being, which determines all his actions.

THE LINES

0 Nine in the second place means:

Remorse disappears.

The situation is abnormal.

A man's force of character is greater than the available material power.

Thus

he might be afraid of allowing himself to attempt something beyond his strength.

However, since it is the time of DURATION,

it is possible for him

- to control his inner strength and so
- to avoid excess.

Cause for remorse then disappears.

Nine in the fourth place means:

No game in the field.

- If we are in pursuit of game and want to get a shot at a quarry,
- we must set about it in the right way.

A man who

- persists in stalking game in a place where there is none

- may wait forever without finding any.
- Persistence in search is not enough.
- What is not sought in the right way is not found.

MOVING HEXAGRAM

HEXAGRAM 15 - Ch'ien - Modesty

Above K'UN THE RECEPTIVE, EARTH
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the representative of heaven on earth.

It

- dispenses the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- shines forth radiant with heavenly light.

This shows

- what modesty is and
- how it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as exalted, by being placed above the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- to make fullness empty and
- to make full what is modest;

- when the sun is at its zenith,
 - it must, according to the law of heaven, turn toward its setting, and
- at its nadir
 - it rises toward a new dawn.

In obedience to the same law,

the moon

- when it is full begins to wane, and
- when empty of light it waxes again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are worn down by the waters, and
- the valleys are filled up.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of benevolent or of destructive forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can carry out his work to the end
- without boasting of what he has achieved.

THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident,

is used as the **image** of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equitable conditions. 1