



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	H	T		3	3	2		8
2		H	H	T		3	3	2		8
1		H	T	T		3	2	2		7

HEXAGRAM 21 - Shih Ho - Biting Through

Above LI THE CLINGING, FIRE
 Below CHEN THE AROUSING, THUNDER

This hexagram **represents** an open mouth (cf. hexagram 27) with an obstruction (in the fourth place) between the teeth. As a **result** the lips cannot meet.

To bring them together one must **bite energetically through** the obstacle. Since the hexagram is **made up** of the trigrams for thunder and for lightning, it **indicates** how obstacles are forcibly removed in nature.

- Energetic biting through **overcomes** the obstacle that prevents joining of the lips;
- the storm with its thunder and lightning **overcomes** the disturbing tension in nature.
- Recourse to law and penalties **overcomes** the disturbances of harmonious social life caused by
 - criminals and

- slanderers.

The **theme** of this hexagram is a **criminal lawsuit**, in contradistinction to that of Sung, CONFLICT (6), which **refers** to **civil suits**.

THE JUDGMENT

BITING THROUGH has **success**.
It is favorable to let justice be administered.

When an obstacle to union arises,
energetic biting through brings success.

This is true in all situations.

Whenever unity cannot be established,
the obstruction is due to a talebearer and traitor who is interfering and blocking the way.

To prevent permanent injury,
vigorous measures must be taken at once.

Deliberate obstruction of this sort does not vanish of its own accord.
Judgment and punishment are required to deter or obviate it.

However,
it is important to proceed in the right way.

The hexagram combines

- Li, **clarity**, and
- Chen, **excitement**.

- Li is **yielding**,
- Chen is **hard**.

Unqualified hardness and excitement
would be too violent in meting out punishment;
unqualified clarity and gentleness
would be too weak.

The two together create the just measure.

It is of moment that

- the man who makes the decisions (represented by the fifth line) is gentle by nature,
while
- he commands respect by his conduct in his position.

THE IMAGE

Thunder and lightning: The image Of BITING THROUGH.

Thus

the kings of former times

made firm the laws

Through clearly defined penalties.

Penalties are the individual applications of the law.

The laws specify the penalties.

- Clarity prevails when mild and severe penalties are clearly differentiated,
- according to the nature of the crimes.
 - This is symbolized by the clarity of lightning.
- The law is strengthened by a just application of penalties.
 - This is symbolized by the terror of thunder.

This clarity and severity have the effect of instilling respect; it is not that the penalties are ends in themselves.

- The obstructions in the social life of man increase when there is
 - lack of clarity in the penal codes and
 - slackness in executing them.
- The only way to strengthen the law is
 - to make it clear and
 - to make penalties certain and swift.

THE LINES:

Nine at the top means:

His neck is fastened in the wooden cangue,
So that his ears disappear.
Misfortune.

In contrast to the first line,
this line refers to a man who is incorrigible.

- His punishment is the wooden cangue, and
- his ears disappear under it—that is to say, he is deaf to warnings.

This obstinacy leads to misfortune.²

1. Apart from the meaning of the hexagram as a whole, the single lines are explained as follows: the persons represented by the first and the top line suffer punishment, the others inflict it (see the corresponding lines in hexagram 4, Meng, YOUTHFUL FOLLY).

2. It should be noted here that there is an alternative interpretation of this hexagram, based on the idea, "Above, light (the sun); below, movement." in this interpretation

- the hexagram symbolizes a market below, full of movement, while the sun is shining in the sky above.
- The allusion to meat suggests that it is a food market.
- Gold and arrows are articles of trade.
- The disappearance of the nose means the vanishing of smell, that is, the person in question is not covetous.
- The idea of poison points to the dangers of wealth,
- and so on throughout.

Confucius says in regard to the nine at the beginning in this hexagram:

"The inferior man

- is not ashamed of unkindness and
- does not shrink from injustice.
- If no advantage beckons
 - he makes no effort.
- If he is not intimidated
 - he does not improve himself, but
- if he is made to behave correctly in small matters
 - he is careful in large ones.

This is fortunate for the inferior man."

On the subject of the nine at the top Confucius says:

- "If good does not accumulate,
 - it is not enough to make a name for a man.
- If evil does not accumulate,
 - it is not strong enough to destroy a man.

Therefore

the inferior man thinks to himself,

- 'Goodness in small things has no value,'
 - and so neglects it.
- He thinks, 'Small sins do no harm,'
 - and so does not give them up.

Thus

- his sins accumulate until they can no longer be covered up, and
- his guilt becomes so great that it can no longer be wiped out."

MOVING HEXAGRAM

HEXAGRAM 51 – Chen - The Arousing (Shock, Thunder)

Above CHEN THE AROUSING, THUNDER

Below CHEN THE AROUSING, THUNDER

The hexagram Chen represents the eldest son,
who **seizes** rule with

- energy and
- power.

A yang line

- **develops** below two yin lines and
- **presses** upward forcibly.

This movement is **so violent** that it arouses terror.

It is **symbolized** by thunder, which

- **bursts** forth from the earth and by its shock

- **causes** fear and trembling.

THE JUDGMENT

- Shock brings success.
- Shock comes-oh, oh!
Laughing words-ha, ha!
- The shock terrifies for a hundred miles, And
- he does not let fall the sacrificial spoon and chalice.

The shock that comes from the manifestation of God
within the depths of the earth
makes man afraid,
but this fear of God is good,
for joy and merriment can follow upon it.

When

- a man has learned within his heart what fear and trembling mean,
- he is safeguarded against any terror produced by outside influences.

Let the thunder roll and spread terror a hundred miles around:

- he remains so composed and reverent in spirit
that

- the sacrificial rite is not interrupted.

This is the spirit that must animate leaders and rulers of men –

- a profound inner seriousness from which
- all outer terrors glance off harmlessly.

THE IMAGE

Thunder repeated: the image of SHOCK.

Thus in fear and trembling

The superior man

- sets his life in order And
- examines himself.

The shock of continuing thunder brings

- fear and
- trembling.

The superior man

- is always filled with reverence at the manifestation of God;
he

- sets his life in order and
- searches his heart,

lest it harbor any secret opposition to the will of God.

Thus

- reverence is the foundation of true culture.