



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		T	T	T		2	2	2		6
2		H	H	T		3	3	2		8
1		H	H	T		3	3	2		8

HEXAGRAM 08 – Pi - Holding Together [Union]

Above K'AN THE ABYSMAL, WATER
 Below K'UN THE RECEPTIVE, EARTH

The waters on the surface of the earth **flow together** wherever they can, as for example in the ocean, where all the rivers come together.

Symbolically this connotes

- **holding together and**
- **the laws that regulate it.**

The same idea is suggested by the fact that all the lines of the hexagram **except** the fifth, the place of the ruler, are **yielding**. The yielding lines hold together because they are influenced by

- a man of **strong will** in the leading position,
- a man who is their **center** of union.

Moreover, this strong and guiding personality in turn **holds together** with the others,

finding in them the **complement** of his own nature.

THE JUDGMENT

HOLDING TOGETHER brings good fortune.
Inquire of the oracle once again
Whether you possess **sublimity, constancy, and perseverance**;
Then there is no blame.
Those who are uncertain gradually join.
Whoever comes too late
Meets with misfortune.

What is required is that **we unite with others**, in order that
all may **complement and aid** one another through holding together.
But such holding together calls for a **central figure** around whom other persons may
unite.

To become a center of influence holding people together is a

- **grave matter** and
- fraught with **great responsibility**.

It requires

- greatness of spirit,
- consistency, and
- strength.

Therefore let him who wishes to gather others about him **ask himself** whether he is
equal to the undertaking,
for anyone attempting the task **without a real calling for it**
only makes confusion **worse than** if no union at all had taken place.

But when there is a **real rallying point**,
those who at first are hesitant or uncertain **gradually come in of their own accord**.
Late-comers must suffer the **consequences**, for in holding together the question of
the right time is also important.
Relationships are formed and firmly established according to definite inner laws.
Common experiences strengthen these ties, and he who comes too late to share in
these basic experiences must suffer for it if, as a straggler, he finds the door
locked.

If a man

- **has recognized the necessity for union and**
- **does not feel strong enough to function as the center,**
it is his duty to become a member of some other organic fellowship.

THE IMAGE

On the earth is water: The image Of HOLDING TOGETHER.
Thus the kings of antiquity

- **Bestowed** the different states as fiefs And
- **cultivated** friendly relations With the feudal lords.

Water

- fills up all the empty places on the earth and
- clings fast to it.

The social organization of ancient China was based on this principle of the holding together of

- dependents and
- rulers.

Water flows to unite with water, because all parts of it are subject to the same laws.

So too should human society hold together through a community of interests that allows each individual to feel himself a member of a whole.

The central power of a social organization must see to it that every member finds that his true interest lies in holding together with it, as was the case in the paternal relationship between king and vassals in ancient China.

THE LINES

Six in the third place means:

You hold together with the wrong people.

We are often among people who do not belong to our own sphere.

In that case we must beware of being drawn into false intimacy through force of habit.

Needless to say, this would have evil consequences.

Maintaining sociability without intimacy is the only right attitude toward such people, because otherwise

we should not be free to enter into relationship with people of our own kind later on.

Six in the fourth place means:

Hold to him outwardly also.

Perseverance brings good fortune.

Here the relations with a man who is the center of union are well established.

Then we may, and indeed we should, show our attachment openly.

But we must

- remain constant and
- not allow ourselves to be led astray.

Six at the top means:

He finds no head for holding together.

Misfortune.

The head is the beginning.

If the beginning is not right, there is no hope of a right ending.

If we

- have **missed** the right moment for union and
- go on **hesitating** to give complete and full devotion, we shall **regret** the error when it is too late.

MOVING HEXAGRAM

HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN

Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light **retreats** to security, so that the dark **cannot encroach** upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is **proper**;

it is the **correct** way to behave

in order **not to** exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their **influence**.

THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces **avored** by the time are **advancing**.

In this case

- retreat is the **right** course, and
- it is through retreat that **success** is achieved.

But success **consists** in being able to carry out the retreat correctly.

Retreat **is not** to be confused with flight.

- **Flight means saving oneself under any circumstances whereas**
- **retreat is a sign of strength.**

We must be careful **not to miss** the right moment while we are **in full possession** of power and position.

Then we **shall be able**

- to **interpret** the signs of the time
 - before it is too late and

- to **prepare** for provisional retreat
 - instead of being drawn into a desperate life-and-death struggle.

Thus

- we **do not** simply abandon the field to the opponent;
- we **make** it difficult for him to advance by showing **perseverance** in single acts of resistance.

In this way

we **prepare**, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The **meaning** that lies hidden in such a time is important.

THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

keeps the inferior man at a distance,

Not angrily but with reserve.

The mountain **rises up** under heaven, but owing to its nature it finally **comes to** a stop.

Heaven on the other hand

- **retreats upward** before it into the distance and
- **remains** out of reach.

This **symbolizes** the behavior of the superior man toward a climbing inferior; he **retreats** into his own thoughts as the inferior man comes forward.

He **does not** hate him,

for hatred **is** a form of subjective involvement by which we are **bound** to the hated object.

The superior man shows **strength** (heaven) in that he brings the inferior man to a **standstill** (mountain) by his dignified **reserve**.