



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

### HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN  
 Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,  
 through which we take food for nourishment,  
 the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

### THE JUDGMENT

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
  - on whom he bestows his care and
  - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,  
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

## THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:  
when in the spring the life forces stir again,  
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":  
thus  
in the early spring, when the seeds fall to earth,  
all things are made ready.

This is an image of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.

## THE LINES

Nine at the beginning means:

- You let your magic tortoise go, And
  - look at me with the corners of your mouth drooping.
- Misfortune.

The magic tortoise is a creature possessed of such supernatural powers that it

- lives on air and
- needs no earthly nourishment.

The image means that

a man fitted by nature and position to live freely and independently

- renounces this self-reliance and instead
- looks with envy and discontent at others who are outwardly in better circumstances.

But such base envy only arouses derision and contempt in those others.

This has bad results.

Six in the second place means:

- Turning to the summit for nourishment,
- Deviating from the path To seek nourishment from the hill.

Continuing to do this brings misfortune.

Normally a person

- either provides his own means of nourishment
- or is supported in a proper way by those whose duty and privilege it is to provide for him.

If, owing to weakness of spirit, a man cannot support himself,

a feeling of uneasiness comes over him;

this is because in shirking the proper way of obtaining a living,

he accepts support as a favor from those in higher place.  
This is unworthy, for  
he is deviating from his true nature.  
Kept up indefinitely, this course leads to misfortune.

0 Six in the fifth place means:

Turning away from the path.

To remain persevering brings good fortune.

One should not cross the great water.

A man may be conscious of a deficiency in himself.

- He should be undertaking the nourishment of the people, but
- he has **not the strength** to do it.

Thus

he must

- **turn from** his accustomed path and
- **beg** counsel and help from a man who is spiritually his superior but undistinguished outwardly.

If he **maintains** this attitude of mind perseveringly,  
success and good fortune are his.

But

- he must **remain aware** of his dependence.
- He **must not** put his own person forward nor attempt great labors, such as crossing the great water.

## **MOVING HEXAGRAM**

### **HEXAGRAM 59 – Huan - Dispersion (Dissolution)**

Above SUN THE GENTLE, WIND

Below K'AN THE ABYSMAL, WATER

Wind blowing over water

disperses it,

dissolving it into

- foam and
- mist.

This suggests that when a man's vital energy is dammed up within him  
(indicated as a danger by the attribute of the lower trigram),

gentleness serves to

- break up and
- dissolve

the blockage.

## THE JUDGMENT

Dispersion,

Success.

The king approaches his temple.

It furthers one to cross the great water.

Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45).

In the latter,

the subject is the bringing together of elements that have been separated, as water collects in lakes upon the earth.

Here

the subject is the dispersing and dissolving of divisive egotism.

DISPERSION shows the way, so to speak, that leads to gathering together. This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men.

### 1. The common celebration of the great

- sacrificial feasts and
- sacred rites,

which gave expression simultaneously to the

- interrelation and
- social articulation of
  - family and
  - state,

was the means employed by the great rulers to unite men.

- The sacred music and
  - the splendor of the ceremonies
- aroused a strong tide of emotion
- that was shared by all hearts in unison, and
  - that awakened a consciousness of the common origin of all creatures.

In this way

- disunity was overcome and
- rigidity dissolved.

A further means to the same end is

### 2. cooperation in great general undertakings that

set a high goal for the will of the people; in the common concentration on this goal, all barriers dissolve, just as,

- when a boat is crossing a great stream,
- all hands must unite in a joint task.

But only a man

- who is himself free of all selfish ulterior considerations, and
  - who perseveres in justice and steadfastness,
- is capable of so dissolving the hardness of egotism.

## THE IMAGE

The wind drives over the water: The image of DISPERSION.

Thus

the kings of old

- sacrificed to the Lord And
- built temples.

In the autumn and winter,  
water begins to freeze into ice.

When

the warm breezes of spring come,

- the rigidity is dissolved, and
- the elements that have been dispersed in ice floes are reunited.

It is the same with the minds of the people.

Through

- hardness and
- selfishness

the heart grows rigid, and

this rigidity leads to separation from all others.

- Egotism and
- Cupidity

isolate men.

Therefore

the hearts of men

- must be seized by a devout emotion.

They

- must be shaken by a religious awe in face of eternity –
- stirred with an intuition of the One Creator of all living beings, and
- united through the strong feeling of fellowship experienced in the ritual of divine worship.