



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

HEXAGRAMA 13 - T'ung Jen - Fellowship with Men

Above CH'IEN THE CREATIVE, HEAVEN
 Below LI THE CLINGING, FLAME

The image

- of the upper trigram Ch'ien is **heaven**, and that
- of the lower, Li, is **flame**.

It is the **nature** of fire to flame up to heaven.

This gives the **idea of** fellowship.

It is the **second line** that, by virtue of its **central character**, **unites** the five strong lines around it.

This hexagram forms a **complement** to Shih, THE ARMY (7).

1. In the latter, **danger** is within and **obedience** without – the **character** of a warlike army, which, in order to hold together, needs **one strong man among the many who are weak**.
2. Here, **clarity** is within and **strength** without – the **character** of a peaceful union of men, which, in order **to hold together**, needs **one yielding nature among many firm persons**.

THE JUDGMENT

FELLOWSHIP WITH MEN in the open.

Success.

It furthers one to **cross** the great water.

The **perseverance** of the superior man furthers.

True fellowship among men must be based upon a concern that is universal.

It is

not the private interests of the individual that create lasting fellowship among men, **but rather** the goals of humanity.

That is why it is said that fellowship with men **in the open** succeeds.

If **unity** of this kind prevails,

even **difficult and dangerous** tasks, such as crossing the great water, can be accomplished.

But in order to bring about this sort of fellowship,

a persevering and enlightened leader is needed –

a man with

- clear, convincing, and inspiring **aims** and
- the **strength** to carry them out.

- (The inner trigram means clarity;

- the outer, strength.)

THE IMAGE

Heaven together with fire: The image of FELLOWSHIP WITH MEN.

Thus the superior man

- **organizes** the clans And
- **makes** distinctions between things.

Heaven

- has the same direction of movement as fire,
- yet it is different from fire.

Just as

- the luminaries in the sky serve for the systematic division and arrangement of time,

so

- **human society and all things that really belong together must be organically arranged.**

Fellowship **should not be** a mere mingling, of individuals or of things – that would be **chaos**, not fellowship.

If fellowship is to lead to order, there must be organization within diversity.

THE LINES

Nine in the third place means:

- He hides weapons in the thicket;

- He climbs the high hill in front of it.
For three years he does not rise up.

Here fellowship has **changed** about to mistrust.
Each man

- distrusts the other,
- plans a secret ambush, and
- seeks to spy on his fellow from afar.

We are dealing with an **obstinate opponent** whom we **cannot** come at by this method.

Obstacles standing in the way of fellowship with others are shown here.
One

- has **mental reservations** for one's own part and
- **seeks** to take his opponent by surprise.

This very fact makes one mistrustful,

- **suspecting** the same wiles in his opponent and
- trying to **ferret** them out.

The **result is** that one departs further and further from true fellowship.

- The longer this goes on,
- the more alienated one becomes.

MOVING HEXAGRAM

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the **influence** of the strong line
it has **received** from above, from heaven.

When, in accord with this,

- **movement follows the law of heaven,**
- **man is**
 - **innocent and**
 - **without guile.**

His **mind is**

- **natural and true,**
- **unshadowed by reflection or ulterior designs.**

For

- **wherever conscious purpose is to be seen,**
- **there the truth and innocence of nature have been lost.**

Nature that is not directed by the spirit is

- not true
- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,

an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
o what does he come to?
- Heaven's will and blessing
o do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature

the childlike innocence of their original state.
So it is with the **good rulers** of mankind:
drawing on the spiritual wealth at their command,
they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.