



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

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 at the beginning means:

Hold to him in truth and loyalty;

This is without blame.

Truth, like a full earthen bowl:

Thus in the end

Good fortune comes from without.

Fundamental sincerity is the only proper basis for forming relationships.

This attitude,

symbolized by a full earthen bowl, in which the content is everything and the empty

form nothing,

shows itself

- not in clever words but
- through the strength of what lies within the speaker.

This strength is so great that it has power to attract good fortune to itself from without.

MOVING HEXAGRAM

HEXAGRAM 03 – Chun - Difficulty at the Beginning

Above K'AN THE ABYSMAL, WATER

Below CHEN THE AROUSING, THUNDER

The name of the hexagram, Chun, really connotes

a blade of grass pushing against an obstacle

as it sprouts out of the earth hence the meaning, "difficulty at the beginning."

The hexagram indicates the way in which heaven and earth bring forth individual beings.

It is their first meeting, which is beset with **difficulties**.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to **teeming, chaotic profusion**;
thunder and rain fill the air.

But the chaos **clears up**.

- While the Abysmal sinks,
- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,
Furthering through perseverance.
Nothing should be undertaken.
It furthers one to appoint helpers.

Times of growth are beset with difficulties.

They resemble a first birth.

But these difficulties arise from the very **profusion** of all that is struggling to **attain** form.

Everything is in motion:

therefore if one **perseveres** there is a prospect of **great success**, in spite of the existing danger.

When it is a man's **fate** to undertake such new beginnings, everything is still **unformed**, dark.

Hence he must **hold back**, because any **premature** move might bring disaster.

Likewise, it is very important **not to remain alone**;
in order to overcome the chaos he **needs** helpers.

This is not to say, however, that he himself should look on **passively** at what is happening.

He must lend his hand and **participate** with inspiration and guidance.

THE IMAGE

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.
Thus the superior man
Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines;

this means that in the chaos of difficulty at the beginning, **order is already implicit**. So too the superior man has to **arrange and organize** the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.

In order to **find** one's place in the infinity of being, one must be able both

- **to separate and**
- **to unite.**