



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

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD
 Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.
 It

- is the eldest daughter
 and
 - **symbolizes** wind or wood;
- it has for its **attribute** gentleness,
 which nonetheless penetrates
- like the wind
- or
- like growing wood
 with its roots.

**The dark principle, in itself rigid and immovable,
 is dissolved by the penetrating light principle,**

to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues
which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual

and

- inconspicuous

effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye
than

- those won by surprise attack,

but

- they
 - are more enduring
 - and
 - more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose

only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.

- This is what makes it so powerful;
- time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment
 - and
 - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens

and

- repels.

THE LINES

Nine in the second place means:

Penetration under the bed.

Priests and magicians are used in great number.

Good fortune.

No blame.

At times

one

- has to deal with hidden enemies,
intangible influences that slink into dark corners and from this hiding
- affect people by suggestion.

In instances like this,

- it is necessary to trace these things back to the most secret recesses,
in order to determine
the nature of the influences to be dealt with.

a) This is the task of the priests;

- removing the influences

b) is the task of the magicians.

The very anonymity of such plotting requires an especially vigorous and indefatigable effort, but this is well worth while.

For when such elusive influences are

- brought into the light

and

- branded,

they lose their power over people.

Nine in the third place means:

Repeated penetration.

Humiliation.

Penetrating reflection

- must not be pushed too far,
- lest it cripple the power of decision.

After a matter has been thoroughly pondered, it is essential

- to form a decision

and

- to act.

Repeated deliberation brings

- fresh doubts and scruples,

and thereby

- humiliation,

because

one shows oneself unable to act.

MOVING HEXAGRAM

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND

Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a double meaning.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be understood as picturing a type of tower characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country; at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
 - not yet the offering.
- Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked, after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
 - expressive of real faith,
- the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also **in nature**

a **holy seriousness** is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of **inner concentration** which **religious contemplation** develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them,

influencing and dominating others
without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass **must bend** to its power.

These **two occurrences** find confirmation in the hexagram.

The two images are used to **symbolize a practice** of the kings of old;

1. in making **regular journeys** the ruler could, in the first place, **survey** his realm and make certain that none of the **existing usages** of the people escaped notice;
2. in the second, he could **exert influence** through which such customs as were **unsuitable** could be **changed**.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a **view of the real sentiments** of the great mass of humanity and therefore
 - cannot be **deceived**;
 - on the other, he
 - will **impress** the people so profoundly,
 - **by his mere existence and**
 - **by the impact of his personality,**
- that **they will be swayed by him** as the grass by the wind.