



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

## 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

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.

Six in the third place means:

Turning away from nourishment,  
Perseverance brings misfortune.  
Do not act thus for ten years.  
Nothing serves to further.

He who seeks nourishment that does not nourish

- reels from desire to gratification and
  - in gratification craves desire.
- Mad pursuit of pleasure for the satisfaction of the senses  
never brings one to the goal.

One should never (ten years is a complete, cycle of time) follow this is path,  
for nothing good can come of it.

## MOVIG HEXAGRAM

### HEXAGRAM 26 - Ta Ch'ü - The Taming Power of the Great

Above KEN                    KEEPING STILL, MOUNTAIN  
Below CH'IEN                THE CREATIVE, HEAVEN

The Creative is tamed by Ken, Keeping Still.

This produces great power,

a situation in contrast to that of the ninth hexagram, Hsiao Ch'u, THE TAMING POWER OF THE SMALL,

in which the Creative is tamed by the Gentle alone.

- There
- one weak line must tame five strong lines, but
- here
- four strong lines are restrained by two weak lines;
- in addition to a minister, there is a prince, and
- the restraining power therefore is far stronger.

The hexagram has a threefold meaning, expressing different aspects of the concept Holding firm.

1. Heaven within the mountain gives the idea of holding firm in the sense of holding together;
2. the trigram Ken, which holds the trigram Ch'ien still, gives the idea of holding firm in the sense of holding back;
3. the third idea is that of holding firm in the sense of caring for and nourishing.
  - This last is suggested by the fact that a strong line at the top, which is the ruler of the hexagram, is honored and tended as a sage.
  - The third of these meanings also attaches specifically to this strong line at the top, which represents the sage.

### THE JUDGMENT

THE TAMING POWER OF THE GREAT.

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

To

- hold firmly to great creative powers and

- store them up, as set forth in this hexagram, there is need of a strong, clearheaded man who is honored by the ruler.

- The trigram Ch'ien points to strong creative power;
- Ken indicates firmness and truth.

Both point

- to light and clarity and
- to the daily renewal of character.

Only through such daily self-renewal

can a man continue at the height of his powers.

- Force of habit helps to keep order in quiet times; but in periods when there is a great storing up of energy,
- everything depends on the power of the personality.

However, since the worthy are honored,

as in the case of the strong personality entrusted with leadership by the ruler, it is an advantage

- not to eat at home but rather
- to earn one's bread by entering upon public office.

Such a man is in harmony with heaven;

therefore even great and difficult undertakings, such as crossing the great water, succeed.

## THE IMAGE

Heaven within the mountain:

The image of THE TAMING POWER OF THE GREAT.

Thus the superior man acquaints himself with

- many sayings of antiquity And
- many deeds of the past,

In order to strengthen his character thereby.

Heaven within the mountain points to hidden treasures.

In the words and deeds of the past there lies hidden a treasure that men may use to

strengthen and elevate their own characters.

The way to study the past is

- not to confine oneself to mere knowledge of history but, through application of this knowledge,
- to give actuality to the past.