



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

### **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 at the beginning means:

Fellowship with men at the gate.

No blame.

The beginning of union among people should take place before the door.

All are equally close to one another.

- No divergent aims have yet arisen, and
- one makes no mistakes.

The basic principles of any kind of union must be equally accessible to all concerned.  
Secret agreements bring misfortune.

Nine in the fourth place means:

- He climbs up on his wall;
- he cannot attack.

Good fortune.

Here the **reconciliation** that follows quarrel moves nearer.

It is true that there are still **dividing walls** on which we stand confronting one another.  
But the **difficulties** are too great.

- We get into straits, and this **brings us** to our senses.
- We **cannot fight**, and therein lies our good fortune.

0 Nine in the fifth place means:

Men bound in fellowship

- first weep and lament,
- But afterward they laugh.

After great struggles they succeed in meeting.

Two people are **outwardly** separated,  
but **in their hearts** they are united.

They are **kept apart** by their positions in life.

Many **difficulties and obstructions** arise between them and cause them grief.  
But, remaining true to each other, they **allow nothing** to separate them, and  
although it **costs** them a severe struggle to overcome the obstacles,  
they will succeed.

When **they come** together their sadness will change to joy.

Confucius says of this:

**Life leads the thoughtful man on a path of many windings.**

- Now the course is checked,
- now it runs straight again.
- Here winged thoughts may pour freely forth in words,
- There the heavy burden of knowledge must be shut away in silence.

But

- when two people are at **one** in their inmost hearts,
  - They **shatter** even the strength of iron or of bronze.

And

- when two people **understand** each other in their inmost hearts,
  - Their words are **sweet and strong**, like the fragrance of orchids.

## **MOVING HEXAGRAM**

## HEXAGRAM 52 – Ken - Keeping Still, Mountain

Above KEN KEEPING STILL, MOUNTAIN

Below KEN KEEPING STILL, MOUNTAIN

The image of this hexagram is the mountain,  
the youngest son of

- heaven and
- earth.

The male principle is at the top,

- because it strives upward by nature;

the female principle is below,

- since the direction of its movement is downward.

Thus

there is rest

- because the movement has come to its normal end.

In its application to man, the hexagram turns upon

**the problem of achieving a quiet heart.**

It is very difficult to bring quiet to the heart.

While Buddhism strives for

- rest through an ebbing away of all movement in nirvana,

the Book of Changes holds that

- **rest** is merely a state of polarity that always posits **movement** as its complement.

Possibly the words of the text embody directions for the practice of yoga.

## THE JUDGMENT

KEEPING STILL.

Keeping his back still

So that he no longer feels his body.

He

- goes into his courtyard And
- does not see his people.

No blame.

**True quiet means**

- **keeping still when the time has come to keep still, and**
- **going forward when the time has come to go forward.**

**In this way**

- **rest and movement are in agreement with the demands of the time,**
- and thus**
- **there is light in life.**

The hexagram signifies the end and the beginning of all movement.

The back is named because in the back are located

all the nerve fibers that mediate movement.

If

- the movement of those spinal nerves is brought to a standstill,
- the ego, with its restlessness, disappears as it were.

When

a man has thus become calm,  
he may turn to the outside world.

- He no longer sees in it the struggle and tumult of individual beings, and therefore
- he has that true peace of mind which is needed
  - for understanding the great laws of the universe and
  - for action, in harmony with them.

Whoever

- acts from these deep levels
- makes no mistakes.

## **THE IMAGE**

Mountains standing close together: The image of KEEPING STILL.  
Thus the superior man  
Does not permit his thoughts To go beyond his situation.

1The heart thinks constantly.

This cannot be changed,  
but the movements of the heart - that is,  
a man's thoughts -

should restrict themselves to the immediate situation.

All thinking that goes beyond this only makes the heart sore.