



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

HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND
 Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below, while
- it is open in the center.

This indicates

- a heart free of prejudices, and therefore
- open to truth.

On the other hand,

each of the two trigrams has a firm line in the middle; this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence

that

- makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside, but

there must be a germ of life within,

if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,

the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things, such as crossing the great water, and
 - succeed.

But

it is important to understand upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves; it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success,

for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness
- but
- from a superior clarity.

THE LINES

Nine at the beginning means:
 Being prepared brings good fortune.
 If there are secret designs,
 it is disquieting.

The force of inner truth depends chiefly on

- inner stability and
- preparedness.

From this state of mind springs
 the correct attitude toward the outer world.

But if
 a man

- should try to cultivate secret relationships of a special sort,
- it would deprive him of his inner independence.

- The more reliance he places on the support of others,
 - the more uneasy and anxious he will become
- as to whether

- these secret ties are really tenable.

In this way

- inner peace and
 - the force of inner truth
- are lost.

Six in the fourth place means:

The moon nearly at the full.
 The team horse goes astray.
 No blame.

To intensify the power of inner truth,

- a man must always turn to his superior, from whom
 - he can receive enlightenment
- as the moon receives light from the sun.

However,

- this requires certain humility,
- like that of the moon when it is not yet quite full.

At the moment when

- the moon becomes full and stands directly opposite the sun,
- it begins to wane.

Just as on the one hand

- we must be humble and reverent

- when face to face with the source of enlightenment, so likewise
 - must we on the other renounce factionalism among men.
- Only by
- pursuing one's course like a horse that goes straight ahead without looking sidewise at its mate,
 - can one retain the inner freedom that helps one onward.

Nine in the fifth place means:

He possesses truth, which links together.
No blame.

This describes the ruler who holds all elements together by the power of his personality.
Only when

- the strength of his character is so ample that he can influence all who are subject to him,
 - is he as he needs to be.
- The power of suggestion must emanate from the ruler.
 - It will
 - firmly knit together and
 - unite all his adherents.

Without this central force, all external unity

- is only deception and
- breaks down at the decisive moment.

Nine at the top means:

Cockcrow penetrating to heaven.
Perseverance brings misfortune.

- The cock is dependable.
 - It crows at dawn.
- But
- it cannot itself fly to heaven.
 - It just crows.
 - A man may count on mere words to awaken faith.
 - This may succeed now but if persisted in,
 - it will have bad consequences.

MOVING HEXAGRAM

HEXAGRAM 40 – Hsieh - Deliverance

Above CHEN THE AROUSING, THUNDER
Below K'AN THE ABYSMAL, WATER

Here the movement goes out of the sphere of danger.

- The obstacle has been removed,
- the difficulties are being resolved.
- Deliverance is not yet achieved;
- it is just in its beginning, and
- the hexagram represents its various stages.

THE JUDGMENT

DELIVERANCE.

The southwest furthers.

- If there is no longer anything where one has to go,
 - Return brings good fortune.
- If there is still something where one has to go,
 - Hastening brings good fortune.

This refers to a time in which tensions and complications begin to be eased.

At such times

we ought to make our way back to ordinary conditions as soon as possible; this is the meaning of "the southwest."

These periods of sudden change have great importance.

Just as

rain relieves atmospheric tension, making all the buds burst open, so

a time of deliverance from burdensome pressure has a

- liberating and
- stimulating effect on life.

One thing is important, however: in such times

we must not overdo our triumph.

The point is not to push on farther than is necessary.

Returning to the regular order of life

as soon as deliverance is achieved

brings good fortune.

If there are any residual matters that ought to be attended to,

it should be done as quickly as possible,

so that

- a clean sweep is made and
- no retardation occur.

THE IMAGE

Thunder and rain set in: The image of DELIVERANCE.

Thus the superior man

- pardons mistakes And
- forgives misdeeds.

- A thunderstorm has the effect of clearing the air;
- the superior man produces a similar effect when dealing with mistakes and sins of men that induce a condition of tension.

Through clarity he brings deliverance.

However,

when failings come to light,
he does not dwell on them;

- he simply passes over mistakes, the unintentional transgressions,
 - just as thunder dies away.
- He forgives misdeeds, the intentional transgressions,
 - just as water washes everything clean.