



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8885>

HEXAGRAM 14 - Ta Yu - Possession in Great Measure

Above LI THE CLINGING, FLAME
Below CH'IEN THE CREATIVE, HEAVEN

- The fire in heaven above **shines** far, and
- all things
 - **stand out** in the light and
 - **become**, manifest.
- The weak fifth line **occupies** the place of honor, and
- all the strong lines are **in accord** with it.

All things come to the man who is

- **modest and kind**
- **in a high position. 1**

THE JUDGMENT

POSSESSION IN GREAT MEASURE.

Supreme success.

The two trigrams indicate that **strength** and **clarity** unite.

Possession in great measure

- is **determined** by fate and
- **accords** with the time.

How is it possible that the weak line has power

- to **hold** the strong lines fast and
- to **possess** them?

It is done by virtue of unselfish modesty.

The time is favorable - a time of

- strength **within**,
- clarity and culture **without**.

Power is expressing itself in a graceful and controlled way.

This brings supreme success and wealth. 2

THE IMAGE

Fire in heaven above: The image of POSSESSION IN GREAT MEASURE .

Thus the superior man

- **curbs** evil and
- **further**s good, And thereby
- **obeys** the benevolent will of heaven.

The sun in heaven **above**,

shedding light over everything on earth,

is **the image** of possession on a grand scale.

But a possession of this sort must be **administered properly**.

The sun brings both evil and good into the light of day.

Man

- **must combat and curb the evil, and**
- **must favor and promote the good.**

Only in this way does he fulfill the benevolent will of God,

who desires

- **only good and**
- **not evil.**

THE LINES

Nine at the beginning means:

No relationship with what is harmful;

There is no blame in this.

If

- one remains conscious of difficulty,
- One remains without blame.

Great possession

- that is still in its beginnings and
- that has not yet been challenged brings no blame, since there has been no opportunity to make mistakes. Yet there are many difficulties to be overcome.

It is only by remaining conscious of these difficulties

- that one can keep inwardly free of possible arrogance and wastefulness, and
- thus in principle overcome all cause for blame.

0 Six in the fifth place means:

He whose truth is accessible, yet dignified,
Has good fortune.

The situation is very favorable.

People are being won

- not by coercion
- but by unaffected sincerity,

so that they are attached to us in sincerity and truth.

However, benevolence alone is not sufficient
at the time of POSSESSION IN GREAT MEASURE.

For insolence might begin to spread.

Insolence must be kept in bounds by dignity;
then good fortune is assured.

Nine at the top means:

He is blessed by heaven.

Good fortune.

Nothing that does not further.

- In the fullness of possession and
- at the height of power,
one remains modest and
gives honor to the sage who stands outside the affairs of the world.
By this means

- one puts oneself under the beneficent influence descending from heaven, and
- all goes well.

Confucius says of this line:

To bless means to help.

- Heaven helps the man who is devoted;
- men help the man who is true.

He who

- walks in truth and
- is devoted in his thinking, and furthermore
- reveres the worthy,
 - is blessed by heaven. He

- has good fortune, and
- there is nothing that would not further.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8927>

HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE
Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
- two weak lines outside.

1. When

- the strong are outside and
- the weak inside,
 - all is well and
 - there is
 - nothing out of balance,
 - nothing extraordinary in the situation.

2. Here, however, the **opposite** is the case.

- The hexagram represents a beam that is
 - thick and heavy in the middle but
 - too weak at the ends.
 - This is a condition that cannot last;
 - it must be changed, must pass, or misfortune will result.

THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation;

therefore

extraordinary measures are demanded.

It is necessary

- to find a way of transition as quickly as possible, and
- to take action.

This promises success.

For although the strong element is in excess,

it is in the middle, that is, at the center of gravity, so that a revolution is not to be feared.

Nothing is to be achieved by forcible measures.

The problem must be solved by

gentle penetration to the meaning of the situation

(as is suggested by the attribute of the inner trigram, Sun);

then

the change-over to other conditions will be successful.

It demands real superiority;

therefore

the time when the great preponderates is a momentous time.

THE IMAGE

The lake rises above the trees:

The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
- if he has to renounce the world, He is undaunted.

- Extraordinary times when the great preponderates are like

- flood times when the lake rises over the treetops.

But such conditions are temporary.

The two trigrams indicate the attitude proper to such exceptional times:

- the symbol of the trigram Sun is the tree,
 - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
 - which remains undaunted even if it must renounce the world.