



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8888>

HEXAGRAM 15 - Ch'ien - Modesty

Above K'UN THE RECEPTIVE, EARTH
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the **representative** of heaven on earth.

It

- **dispenses** the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- **shines** forth radiant with heavenly light.

This shows

- **what** modesty is and
- **how** it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as exalted, by being placed above the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- to make fullness empty and
- to make full what is modest;

- when the sun is at its zenith,
 - it must, according to the law of heaven, turn toward its setting, and
- at its nadir
 - it rises toward a new dawn.

In obedience to the same law,
the moon

- when it is full begins to wane, and
- when empty of light it waxes again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are worn down by the waters, and
- the valleys are filled up.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of benevolent or of destructive forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can carry out his work to the end

- without boasting of what he has achieved.

THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident, is used as the image of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equitable conditions. 1

THE LINES

Six at the beginning means:

A superior man modest about his modesty

May cross the great water.

Good fortune.

1. A dangerous enterprise, such as the crossing of a great stream, is made much more difficult if many claims and considerations have to be taken into account.

On the other hand,

2. the task is easy if it is attended to quickly and simply.

Therefore

the unassuming attitude of mind that goes with modesty fits a man to accomplish even difficult undertakings;

he

- imposes no demands or stipulations but
- settles matters easily and quickly.

Where

- no claims are put forward,
- no resistances arise.

Six in the fifth place means:

No boasting of wealth before one's neighbor.
It is favorable to attack with force.
Nothing that would not further.

Modesty is not to be **confused** with weak good nature that lets things take their own course.

When

- a man holds a responsible position,
- he must at times resort to energetic measures.

In doing so he

- must not try to make an impression by boasting of his superiority but
- must make certain of the people around him.

The measures taken

- should be purely objective and
- in no way personally offensive.

Thus modesty manifests itself even in severity.

Six at the top means:

Modesty that comes to expression.
It is favorable to set armies marching
To chastise one's own city and one's country.

A person who is really sincere in his modesty must make it show in reality.
He must **proceed** with great energy in this.

When enmity arises nothing is easier than to lay the blame on another.

A

- **weak man** takes offense perhaps, and draws back, feeling self-pity;
 - he thinks that it is modesty that **keeps him from** defending himself.
- Genuine modesty sets one to creating order and inspires one to begin by disciplining one's own ego and one's immediate circle.

Only through

- having the courage to marshal one's armies against oneself,
- will something forceful really be achieved. 2

1. This hexagram offers a number of parallels to the teachings of the Old and the New Testament, e.g., "And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" [Matt. 23:1!21]; "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain" [Isa. 40 : 41] "God resisteth the proud, but giveth grace unto the humble" [Jas. 4: 6]. The concept of the Last Judgment in the Parsee religion shows similar features. The Greek notion of the jealousy of the gods might be mentioned in connection with the third of the biblical passages here cited.

2. There are not many hexagrams in the Book of Changes in which all the lines have an exclusively favorable meaning, as in the hexagram of modesty. This shows how great a value Chinese wisdom places on this virtue.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8954>

HEXAGRAM 37 - Chia Jen - The Family (The Clan)

Above SUN THE GENTLE, WIND
Below LI THE CLINGING, FIRE

This hexagram represents the laws obtaining within the family.

- The strong line at the top represents the father,
- the lowest the son.
- The strong, line in the fifth place represents the husband,
- the yielding second line the wife.

On the other hand,

- the two strong lines in the fifth and the third place represent two brothers, and
- the two weak lines correlated with them in the fourth and the second place stand for their respective wives.

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that, transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is represented by the symbol of the wind created by fire.

THE JUDGMENT

THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the loyalty and perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed; this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family –

1. that between father and son, which is the relation of love,
 2. that between husband and wife, which is the relation of chaste conduct, and
 3. that between elder and younger brother, which is the relation of correctness.
4. The loving reverence of the son is then carried over to the prince in the form of faithfulness to duty;
 5. the affection and correctness of behavior existing between the two brothers are extended
 - to a friend in the form of loyalty, and
 - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is signified by the wind

- stirred up by the fire and
- issuing forth from it.

This represents influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real, just as
- flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct, just as
- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that

they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.