



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8879>

HEXAGRAM 12 - P'i - Standstill (Stagnation)

Above CH'IEN THE CREATIVE, HEAVEN
Below K'UN THE RECEPTIVE, EARTH

This hexagram is the **opposite** of the preceding one.

- **Heaven is above, drawing farther and farther away, while**
- **the earth below sinks farther into the depths.**

The creative powers **are not** in relation.

It is a time of **standstill and decline**.

This hexagram is linked with the seventh month (August-September), when

- the year has **passed** its zenith and
- autumnal decay is **setting** in.

THE JUDGMENT

STANDSTILL.

Evil people **do not** further

The perseverance of the superior man.

- The great **departs**
- the small **approaches**.
- Heaven and earth are **out of communion** and
- all things are benumbed.
- What is above has **no relation** to what is below, and
- on earth confusion and disorder prevail.
- The **dark power within,**
- the **light power is without.**
- **Weakness is within,**
- **harshness without.**
- **Within are the inferior, and**
- **without are the superior.**
- **The way of inferior people is in ascent;**
- **the way of superior people is on the decline.**

But the superior people do not allow themselves to be turned from their principles. If the possibility of exerting influence is closed to them, they nevertheless

- **remain faithful to their principles and**
- **withdraw into seclusion.**

THE IMAGE

Heaven and earth **do not** unite: The image Of STANDSTILL.

Thus

- the superior man **falls back** upon his **inner worth** In order to escape the difficulties.
- He **does not** permit himself to be honored with **revenue**.

When, owing to the influence of inferior men, **mutual mistrust** prevails in public life, **fruitful activity** is rendered impossible, because **the fundamentals** are wrong.

Therefore

- the superior man **knows** what he must do under such circumstances;
- he **does not allow** himself to be tempted by **dazzling offers** to take part in public activities.

This would only **expose** him to danger, since he **cannot assent** to the meanness of the others.

He therefore

- **hides** his worth and
- **withdraws** into seclusion.

THE LINES

Nine at the top means:

The standstill comes to an end.
First standstill,
then good fortune.

The standstill **does not** last forever.
However,
it **does not cease** of its own accord;
the **right man** is needed to end it.

This is the difference **between**

- a state of peace and
- a state of stagnation.

Continuous effort is necessary to maintain peace:

left to itself it would change into **stagnation** and **disintegration**.

The time of disintegration, however,

- **does not change back automatically** to a condition of peace and prosperity;
- **effort** must be put forth in order to end it.

This shows

the **creative attitude** that man must take
if the world is to be put in **order**.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8978>

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE

Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**,

the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,
- whereas

- in the former case one strong line (the fifth)
 - stands in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them. This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through. Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER
we must arm promptly to ward off the unexpected.
Human woes usually come as a result of unexpected events against which we are
not forearmed.
If we are prepared, they can be prevented.