



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8870>

### HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN                      THE GENTLE, WIND  
 Below CH'IEN                 THE CREATIVE. HEAVEN

This hexagram **means** the force of the small – the **power of the shadowy** - that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 **holds** the five strong lines **in check**.

In the **Image** it is the wind blowing across the sky.

The wind

- **restrains** the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is **not strong enough** to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

## THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin. The **moment for action** on a large scale has not yet arrived. King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**;  
there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

**Only through the small means of friendly persuasion can we exert any influence.**  
**The time has not yet come for sweeping measures.**

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

## THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

**Refines** the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky;  
yet, being **nothing** but air, without solid body,  
it **does not** produce great or lasting effects.

So also an individual,

in times when he **can produce no** great effect in the outer world,  
can do nothing except **refine the expression** of his nature in small ways.

## THE LINES

Six in the fourth place means:

If you are sincere,

- blood vanishes and
  - fear gives way.
- No blame.

If

- one is in the difficult and responsible position of **counselor to** a powerful man,
- one should **restrain him** in such a way that right may prevail.

Therein lies a **danger so great** that the threat of actual bloodshed may arise.

Nonetheless,

the **power of disinterested truth** is greater than all these obstacles.

It carries such weight that

- **the end is achieved, and**
- **all danger of bloodshed and all fear disappear.**

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8830>

### **HEXAGRAM 01 – Chien - The Creative**

Above THE CREATIVE, HEAVEN

Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines.

These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness,

its essence is power or energy.

Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as **motion**.

**Time is regarded as the basis of this motion.**

Thus the hexagram includes also

- **the power of time and**
- **the power of persisting in time, that is, duration.**

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
- its action on the world of men.
  
- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
- In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

## THE JUDGMENT

THE CREATIVE works sublime success,  
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram,

which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running, through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

## THE IMAGE

The movement of heaven is full of power.  
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,

the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,  
by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,  
which depends upon **consciously limiting the fields of his activity.**