



6		H	H	T		3	3	2		8
5		H	T	T		3	2	2		7
4		H	H	H		3	3	3		9
3		H	H	T		3	3	2		8
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=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.

## THE LINES

Six at the beginning means:

If you are sincere, but not to the end, There will

- sometimes be confusion,
- sometimes gathering together.

If you call out,

- Then after one grasp of the hand you can laugh again.

Regret not.

Going is without blame.

The situation is this:

People **desire** to gather around a leader to whom they look up.

But they are in a large group, by which they allow themselves to be influenced, so that

- they waver in their decision.

Thus

- they lack a firm center around which to gather.

But

- if **expression** is given to this need, and

- if they **call** for help,

**one grasp of the hand** from the leader is enough to turn away all distress.

Therefore

- they must **not allow** themselves to be led astray.

It is undoubtedly right that

- they should **attach** themselves to this leader.

Nine in the fourth place means:

Great good fortune.

No blame.

This describes a man who gathers people around him in the **name of** his ruler.

Since he

- is not striving for any special advantages **for himself**
- but is working **unselfishly** to bring about general unity,

- his work is crowned with **success**, and
- everything becomes as it should be.

## **MOVING HEXAGRAM**

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

<https://icic.com/?p=8852>

### HEXAGRAM 03 – Chun - Difficulty at the Beginning

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

The name of the hexagram, Chun, really connotes a blade of grass pushing against an obstacle as it sprouts out of the earth hence the meaning, "difficulty at the beginning." The hexagram indicates the way in which heaven and earth bring forth individual beings. It is their first meeting, which is beset with difficulties.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to teeming, chaotic profusion; thunder and rain fill the air.

But the chaos clears up.

- While the Abysmal sinks,
- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

### THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,  
Furthering through perseverance.  
Nothing should be undertaken.  
It furthers one to appoint helpers.

Times of growth are beset with difficulties.

They resemble a first birth.

But these difficulties arise from the very profusion of all that is struggling to attain form.

Everything is in motion:

therefore if one perseveres there is a prospect of great success, in spite of the existing danger.

When it is a man's fate to undertake such new beginnings, everything is still unformed, dark.

Hence he must **hold back**, because any **premature** move might bring disaster. Likewise, it is very important **not to remain alone**; in order to overcome the chaos he **needs** helpers. This is not to say, however, that he himself should look on **passively** at what is happening. He must lend his hand and **participate** with inspiration and guidance.

## **THE IMAGE**

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.  
Thus the superior man  
Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines; this means that in the chaos of difficulty at the beginning, **order is already implicit**. So too the superior man has to **arrange and organize** the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins. In order to **find** one's place in the infinity of being, one must be able both

- **to separate and**
- **to unite.**