

Tuck Chang's The sequences

I would like to share my understanding of the sequence as follows and for your reference.

The sequence 1 - 5

Qian, the sky and the first hexagram, acts like a founder and leader, who exerts himself strongly and untiringly in order to establish his world. While all the six lines of the hexagram Qian (1) are changing to the feminine, those founders and leaders won't fight one another for the leadership, since the hexagram is appearing in the form of Kun (2), which is the earth and designated to be submissive, like the earth sustaining the sky.

The hexagram Kun (2), the earth and the 2nd hexagram, acts like an assistance and adherent, who accommodates all things with a breadth of virtue, and by virtue of which it can be submissive in following the founder and leader, Qian. While it reaches the top, it fights with the dragon of Qian; however eventually the masculine Qian will still be the desired end of the feminine Kun while all the lines of Kun are changing to the masculine. The mate of the masculine Qian and the feminine Kun creates life; therefore Zhun (3) is given birth.

However the hexagram Zhun (3) is signified as difficulty in initiating, because Kun (2) moved to the northeast, the direction of the trigram Gen, a masculine trigram but with only one masculine line, instead of the northwest, the direction of Qian; therefore Zhun lacks the momentum of masculinity (which tends to move) and must accrue it to be given birth. Line 2 of Zhun in correlation with the masculine line 5 commits to its mission and after ten years (ten steps forward from position 2 of Zhun) the ignorance child of the hexagram Meng (4) is borne and ready for education.

Upbringing is first important thing to the newborn life. The hexagram Meng (4) offers education, while the hexagram Xu (5) provides food as signified by Xu Gua Zhuan (i.e. the commentary on the sequence). In the era of various schools of thoughts existing and differing from one another, the education offered by Meng is exclusive, which will create conflict. Therefore the hexagram Xu is also signified to wait (as peril lies in front). Only after line 6 of Xu learns to share food and drinks with others at position 5; then it can move forth to the next hexagram Sung (6): litigation due to conflict, wherein it can avoid litigation and seek harmony. The food of Xun can enhance life to cross the peril, while drinking with others will smoothen the relation.

The sequence 6 – 10

All the lines of the hexagram Sung (6) seek reconciliation but line 6, which therefore wins what it wants and believes in litigation but will lose all shortly, because people of the same ground or interest are grouped with a view to joining forces in defending themselves; thus the hexagram Shi (7) is formed.

In fact, most of time the act of Shi (7) is doomed to defeat or retreat; only the marshal, line 2, who possesses the military power and correlates with the king is awarded with the bestowments three times. Therefore the hexagram Bi (8): imitate and interdependent relationship, steps onto the stage of the I Ching, wherein its lines are designated to seek the intimately independent relationship with others, and line 5, the king, recruits or allies others in an open attitude. Shi is taken for the military action, while Bi is diplomatic measures.

Water drops flowing to a low-lying land due to the gravity, like that of the dukes submitting to the call of the king, is Bi (8), while the converged water drops become a stream and are reserved in a dam, which is Chu, storage and restraint (to herd the livestock, feed and make them grow stronger). The hexagram Xian Chu (9) means little feeding and storage, as well as the restraint of the small one, wherein the small one (the feminine line 4) services the big ones (the masculine lines) but the small one is not dependable and the masculine will be restrained by the feminine if it counts too much on the feminine. On the other hand, after the small one knows how to play the game with the big one, it can walk behind a tiger and tread the tiger's tail but it won't be bitten.

Things being converged and stored (Chu) without the order of arrival will cause disarray; thus it must be done systematically and orderly, i.e. according to propriety. As a result, the hexagram Lu (10) is granted; Lu is signified as to 'act in accordance with propriety', like the tender trigram Dui joyfully walking behind the rigid trigram Qian. In the era of Lu, people's aspirations are determined according to their ranks (as said in Da Xiang Zhuang: the commentary on the image of the hexagram). Therefore people of those below must be pragmatic and without undesired ambition; after having learnt the lesson of being bitten by tiger in seeking the way moving upward (to the upper trigram, where they must accompany the tiger and the king, line 5), they can and will do what they should, prudently and with dread, and will have no remorse at end.

The sequence 11 - 15

After propriety is established in the hexagram Lu (10), the masculine, bottom trigram Qian (the sky, which is designated to stay above and therefore moves upward) and the feminine, upper

trigram Kun (the earth, which is designated to stay below and moves downward) interplay with each other in harmony, which results in Tai (11), a smooth, unobstructed, harmonious and peaceful state.

In addition to building Tai (11) and maintaining Tai (as line 2 does), people must prepare for danger in times of peace (therefore line 3 gives the warning and line 4 makes a return voyage to the bright phase of the masculine, bottom trigram Qian) because Tai will collapse once people get used to seek ease and comfort (line 5 condescends to line 2 in seeking peace like the younger sister of King Di Yi of Shang married Zhou Wen Wang to attain truce), become slack and overlook the latent crisis (and Tai reaches extremity and the end will reverse). After the hexagram Tai turns upside down, the hexagram Pi (12): blockage and stagnant, appears. Tai refers to the state of prosperity, while Pi is adversity. Tai and Pi are mutually reversed and interchangeable hexagrams.

The norm of villains is prevailing and the norm of gentlemen becomes stagnant in the era of Pi (12). While the masculine starts appearing after the bottom trigram Kun, Pi is being stopped; however Pi won't collapse of itself but must be toppled by joint forces. Therefore the hexagram Tong Ren (13) comes next, wherein people make friends by virtue of putting aside differences and seeking common ground. With the joint forces, line 1 of the hexagram Tai builds Tai at position 2, and with the joint forces, line 1 of the hexagram Pi starts its journey in Pi, and with the joint forces, line 6 topples Pi.

The ideal of Tong Ren (13) is peoples over the world are one family. The feminine line 2 staying below is designated to makes friends with all masculine lines; however due to discrimination, self-imposed restriction, indifference, etc., the fellowship is built but not as what is expected (i.e. line 6 reaches the suburbs instead of the countryside as stated in the hexagram text). While the hexagram Tong Ren is presented in a reversed form, the feminine line at position 5 possesses all the masculine lines, and the hexagram becomes Da You (14): abundant possessions; the goal of Da You is abundant possessions shared by all peoples.

The hexagram Qian (15), humility, steps onto the stage of the I Ching after the abundance possessions of the hexagram Da You (14), signifying humility is a behavior of the most esteemed virtue. Line 3, the representative line of Qian, works hard but doesn't exaggerate it, and attains merit or achievement but doesn't take it as one's own credit. A person who behaves like this will be supported by hundreds of thousands of people.

The sequence 16 - 20

After a person well cultivates himself in the hexagram Qian (15), he can march to the next hexagram Yu (16), wherein it is instrumental in establishing the ducal state and dispatching the troops. Friends of line 4, the representative line of Yu (a person of political charisma), will gather like the hair bound by a clasp, and by virtue of which it can attain great achievements.

All the lines which are inspired by line 4 of Yu (16) (the source of Yu, a person of political charisma or personal cult) are of ominous omens because they ignore the legitimacy of line 5, the king. Therefore one must be prudent in selecting the right one to follow, and the hexagram Sui (17) means to follow. The masculine line (line 6 of hexagram 12: Pi) descending to the bottom position and the feminine line (line 1 of hexagram 12) ascending to the top position create the bottom trigram Zhen and the upper trigram Dui; the one below moves in following the one above and the one above feels joyful, signifying Sui.

According to *Za Gua Zhuan* (the commentary on the coupled hexagrams), Sui (17) is regarded as no past, which is signified as 'to make adjustments timely and perform correctly according to occasions', and the mission of hexagram Gu (18) is to remove old aged malpractices, and to put things in order. While the follow of the hexagram Sui is reversed, the bottom trigram Xun prostrates itself in exhibiting submissiveness to the upper trigram Gen: to stop, signifying Gu.

After those of the hexagram Gu (18) left over by the old generations have been successfully removed, the sovereign returns and descends to the world, wherein masculine lines 1 and 2 occupies the earth domain and move toward the sky domain, like the large ones (the masculine) approaching the small ones (the feminine), and the hexagram of which is named Lin (19): to approach. In Chinese culture the approach of Lin is usually taken for an action which is from an honored position or a higher position.

Lines 4, 5 and 6 of the hexagram Lin (19) approaching the lines below, like those above approaching those below so as to supervise and manage them, must be done righteously; otherwise calamity exists in August. Once the hexagram Lin is reversed, it becomes hexagram 20, Guan: observation, wherein the masculine line 5 and 6 stays atop like receiving a review or trial on their performances from those below, and the hexagram Guan represents August.

The sequence 21 - 25

Example is better than precept. The model set up by those above of the hexagram Guan (20) is the

example for those below to follow, while the penal code enacted and enforced in the hexagram Shi Ke (21) is the precept. Shi Ke signifies to bite through (the barrier in the mouth in order to resume its proper function, like that which the penal code is assigned to maintain the social order). Line 5, the founding line and the host line of Shi Ke which acts as one of the executors of the penal code, is a feminine line at the middle position of the upper trigram and at the position of masculinity, signifying a lenient person (due to the instinct of femininity) with the principle of moderation (which is available at the middle position) executes a strict penal code (as that its masculine ground is).

The penal code of Shi Ke (21) without sentiment and reason will be like tyranny, severe and difficult to execute; therefore it must be lubricant applied with sentiment and reason. The grace (of the tender feminine applied to the rigid masculine) of the hexagram Bi (22) is that which makes it progress smoothly but must not change its essence. Therefore a gentleman should administrate public affairs with a clear mind (like brightness radiating internally and reliability remaining externally), and should not decide lawsuits vaguely, i.e. not to be misguided by their appearances (as stated in Da Xiang Zhuan: the commentary on the image of the hexagram).

Grace is something like adding adjectives and adverbs to an article. If the grace of the hexagram Bi (22) is overdone, the feminine (the grace) will overpower the masculine (the essence) like the hexagram Bo (23): to peel away (the masculine).

The feminine tends to overpower the masculine in the hexagram Bo (23) but is stopped by the masculine and strung like fishes. Hereafter the remaining masculine rides on a carriage and returns to the hexagram Fu (24), like the uneaten fruit falling onto earth (Kun) and starting to sprout. From the feminine line appearing in the hexagram Gou (44) and gradually increasing (in Dun 33, Pi 12) to the masculine line recovering in Fu takes seven steps, and Fu to Gou, seven steps. The feminine and the masculine can never exterminate each other, which is the course of Nature; now is the timing for masculinity increasing, and friends (the other masculine lines) will join. Although masculinity is still weak but it will grow stronger without illness. On the other hand, the returned masculine is taken as goodness, and all the feminine lines in the hexagram Fu are designated to return to goodness.

The recovery of the masculine in the hexagram Fu (24) signifies that goodness and solidity returns (Yin is taken for a symbol of emptiness, while Yang is solidity which people can feel its existence since it is visible under the brightness of Yang); solidity moving (i.e. line 1, the representative line

of Wu Wang, acts in a solid manner) under the norm of Heaven (like Zhen beneath Qian) is signified as no pretense. Therefore people shouldn't think and do what is undeserved in the hexagram of Wu Wang (25). The undeserved and unexpected calamity befalls line 3; it is not the fault of following the norm of Wu Wang, but following the norm doesn't ensure freedom from calamity.

The sequence 26 – 30

After things become solid in the hexagram Wu Wang (25), they can be stored (Chu), signifying people can be built stronger after they act pragmatically. In the hexagram Da Chu (26), the masculine (trigram Gen) reserves and enhances the masculine (trigram Qian), like people largely enhancing and strictly disciplining themselves since the king respects and recruits virtuous & talent persons, which is signified as large storage and great restraint, Da Chu (26).

In hexagram 26: Da Chu, the livestock are herded and grew up; people are also well enhanced and corrected. Consequently line 6 of Da Chu can act freely like marching on the avenue of heaven (to carry out its mission), and the hexagram Da Chu moves forth and arrives at a new era, hexagram 27: Yi: nourishment. In hexagram Yi, the livestock become foodstuff and perform their duty; on the other hand people start to fight one another for food; fortunately while people are scrambling power and benefit, there are also some people who exhibit their virtue and fulfill their responsibility of nourishing people.

After the masculine power having experienced the extinction and revival from the hexagram Bo (23) to Fu (24), it learns how to act pragmatically at Wu Wang (25) and enhances itself at Da Chu (26). If masculinity is continuously nourished at Yi (27), it will become excessive while it reaches Da Guo (28): large excess (in terms of masculinity in excess of femininity in large quantity), wherein the beam is bent due to the heavy masculine, and masculinity must be counter-balanced by femininity.

Humans are like mineral stones; they need constant and repeated forgings, and then the stone can become jade or steel. Although after people having experienced death and revival in the hexagram Da Guo (28), line 6 of hexagram 28 wades the river and the water of the river is over its head, which is ominous but of no calamity. Although it is free from calamity, it is still trapped in the river after it left Da Guo and arrives at Repeated Kan (29), multiple perils, seemingly ordeals never end up.

Line 6 of the hexagram Repeated Kan (29) is put into jail, which will last till it passes over three steps (i.e. three years) and reaches position 2 of the next hexagram Li (30), wherein the sun at midday is seen, i.e. it is released from the dark prison. However human civilization seems to be that short. Line 1 was just released from multiple perils and its steps are still in disorder; line 2 has already reached brilliant civilization like the sun at midday. Shortly before the end of the bottom trigram, the sun is going to set; thus the old man doesn't beat the earthenware and sing but laments over that his life will not remain much longer. Suddenly like a fire disaster, the overwhelming war destroys every thing, like that which line 4 suffering. Line 5 laments and sighs over all these. Luckily line 6 is assigned to carry out the sacred battle, to punish the ringleader but pardon the followers; what it pursues or it can achieve is freedom from calamity and volume I of the I Ching ends up merely with freedom from calamity.

The sequence 31 - 35

The hexagram Xian (31) is telepathy, a mental contact between the male and the female, which leads to the physical contact and results in marriage, an eternal relationship, the hexagram Heng (32).

Heng is signified as constancy, i.e. endurance and everlasting. However everlasting is not that which is always immutable; necessary changes must be made if things can not be maintained long, since change can create a favorable turn and offer continuous development. While the endurance of the hexagram Heng (32) is quaking on the top and nothing big can be achieved, it had better retreat; therefore the hexagram Dun: retreat (33), is granted next.

遯 Dun in Chinese depicts a little pig running away. After the little pig of the hexagram Dun (33) has succeeded in escaping from the dining table, 33.6 grows fat at last, like masculinity having succeeded in retreating while femininity starts prevailing, and becoming stronger; it changes to a goat. In the hexagram Da Zhuang (34): large and strong, it moves with its strong toes and in a large and strong manner.

The ram of the hexagram Da Zhuang (34) is impulsive and belligerent. If it can change attitudes, its horns won't be stuck in the fence and it can advance, like femininity advancing in a tender manner, and like Duke Kang breeding the bestowed horses and lifting in accordance with the norms of monarch and subject, i.e. bestowment and contribution, in the hexagram Jin (35): to advance (with brightness).

The sequence 35 - 40

However if the advance of the hexagram Jin (35) reaching the upper extremity becomes an importunate demand, like a horse growing the horn, while the king turns to be furious, the world will be in darkness as the sun sinks into the earth at the hexagram Ming Yi (36): brightness being tarnished, wherein virtuous and able people are being hurt.

In the dark ages of the hexagram Ming Yi (36), people who are hurt by the tyrant retreat home, the hexagram Jia Ren (37), wherein the household enrich the family based on the family discipline and with concerted efforts, and integrate the king's power to build up the family's prestige.

If the wealthy and prestigious family isn't build on a righteous ground (like the masculine line 6 of the hexagram Jia Ren (37) at the shrine position but for femininity), the descendents will fight one another for family possessions and become estranged from one another. Therefore while the hexagram Jia Ren (37) turns up side down and changes to the hexagram Kui (38), the household becomes alienated.

Alienation due to discrepancy of the hexagram Kui (38) will definitely cause difficulties in proceeding as the hexagram Jian (39) is signified. However the crisis will be alleviated after friends arrives and the great lord leads all people to a free land. Therefore the hexagram Xie (40) comes next, wherein the crisis is eliminated as evil and the villain are dismissed.

The reversed hexagram of Jia Ren (37) is Kui (38); Jian (39) is the changed hexagram of Kui; Xie (40) is the reserved hexagram of Jian, while Jia Ren (37) is the changed hexagram of Xie (40).

The last line of Jia Ren (37) is the only line that doesn't stay at its right position in the household; thus alienation of Kui comes next when it remains unchanged. On the other hand, if it changes, the hexagram will become Ji Ji: completion (63), i.e. a perfect state.

The first line of Kui (38) is the only line that stays at the right place in estrangement, thus it is the first critical moment of avoiding alienation. If it changes, the hexagram will become Wei Ji: not completed yet (64), i.e. all efforts are in vain.

Line 1 of Jian (39) is a misstep at the beginning in difficulty to proceed as it isn't at the right position, but the other lines all stay in their right places. Provided it changes, the hexagram will become Ji Ji (63), i.e. a happy ending.

The last line of Xie (40) is the only line that stays at the right position; thus it ends up with alleviation. If it changes, the hexagram will become Wei Ji: not completed yet (64), i.e. all efforts are in vain and a fresh start is required.

The sequence 41 – 45

After the drought has been dissolved, the villain dismissed and the crisis alleviated in the hexagram Xie (40). How to economize the use of resources from those below to those above (in the form of masculinity adding to femininity) is the subject of the hexagram Sun (41). In the era of Sun, those below enrich those above according to their capability and the necessity, and balance is the optimal status which need be reached; those above must cherish the enrichment from those below; actually the enrichment from those below is their contribution to the country.

In the hexagram Sun (41) those below diminish themselves so as to enrich those above, while in the hexagram Yi (42), those above diminish themselves to enrich those below. The king makes use of the very valuable tortoise (the tribute of those below in hex 41) to worship Heaven to bless his people. The enrichment must be sincerely & trustworthily carried out in a fair manner and must be a long term project for the better future instead of some political measures just to please the people.

Enrichment (42) continues ceaselessly and becomes brimful; it will definitely break and burst. Line 6 of the hexagram Yi (42) gets used to enrichment and becomes insatiably avaricious; no one will enrich it but rather attack it. Therefore the hexagram Guai (43) is granted after it, wherein the masculine unveils the evil behaviors of villains in public and is getting rid of the feminine.

The un-subdued feminine line of the hexagram Guai (43) comes down to position 1 and meets the masculine lines from their backside, signifying an unexpected meeting, the hexagram Guo (44). One feminine line challenging five masculine lines exhibits the vigor of the feminine, signaling a crisis is emerging.

In the hexagram Guo (44), the desire of the masculine line is to mate with the feminine line 1, while the duty of the masculine line is to subdue it in order suppress the crisis. In the era of Cui (55): to gather together, the feminine lines of the bottom trigram Kun are designated to gather around the masculine lines 4 and 5, respectively.

The sequence 46 – 50

Those below responding to the call of those above and massing around those above in hexagram 45 create the rising of hexagram 46: Sheng. In the world of Sheng, the talented and able persons obtain the opportunity of developing upwards. Hence 45.5 must cultivate its virtue (元yuan: origination, i.e. the spring of goodness, and 永yong: be everlasting as well as 貞zhen: be persistent (in righteousness) like the king in the hexagram Bi (8): intimate interdependent relationship) to build its sincerity & trust in order to attract people around it (instead of 45.4), and sincerity & trust of 46.2 is the best policy to get promotion.

The rise of hexagram 46 must be done according to one's status. The ceaseless rising will lead to the situation of hexagram 47: Kun: to be besieged, because so great their achievements make those above feel uneasy or insecure. In the era of the hexagram Kui, the ordinary people are besieged by daily life, for instance, lacking living essentials; but the gentleman is besieged when his aspiration can't be carried out (so 47.4 takes its gold carriage to retreat to position 1).

After ceaselessly rising in hexagram 46, the hexagram Kun (47) is besieged at the heights, it needs to come down. While the marsh is drying out in the hexagram Kun (47) like the water of Kan beneath the marsh of Dui, people will drill a well to get water. Jing of hexagram 48 in Chinese signifies the well, the deepest place under the ground where people can reach. In the hexagram Jing the government is obligated to serve the people like the well inexhaustibly supplying water to all people without discrimination.

An ineffective government needs to be reformed like the old well of hexagram 48 requiring being reconditioned. After having successfully accomplished the reform or revolution in hexagram 49: Ge, a new regime is established and a new cauldron of the hexagram Ding (50) is cast. In the era of hexagram 50, the virtuous and able person will be recruited and the innovation will be carried out.

The sequence 51 – 55

The Ding of hexagram 50 is the symbol of a regime and the main ritual utensil used at the sacrificial ceremony. The one in charge of worshiping with Ding is the eldest son, Zhen, which suggests inheritance. Thus the hexagram Zhen (51) steps onto the stage of the I Ching and takes charge of the sacrificial ceremony after the reform or revolution of Ge (hexagram 49) and the casting of Ding (50).

Instead of moving back and forth under thunders like 50.5 fighting for the succession, 50.6 should remain still, wait for the ending of Zhen (51) and the arrival of the next hexagram Gen: keeping still (52), wherein one can learn how to restrain one's thoughts from straying beyond one's position (quoted from Da Xiang Zhuang: the commentary on the image of the hexagram), as the force of the thunder had stricken 50.5 and the regime was already awarded to it.

Keeping still of Gen (52) can refer to the stability of a person, which is formed through the practice of self-cultivation and exhibited in the form of self-restraint. After Gen reaches an honest & reliable state, it can start to progress gradually and sequentially, which is the hexagram Jian (53).

In following the formal marriage procedure, step by step, a female (53. 2) gets married with a male (53.5) along the timeline in the hexagram Jian (53), and she becomes a wife. While the hexagram is presented in a reversed form, wherein the feminine 54.5 stays above and the masculine 54.2 below, like a female condescending and married to a male as the concubine, which is called Gui Mei (54): 歸gui: to return (to where it is destined to belong) 妹mei: the younger sister, i.e. Di Yi (the father of King Zhou) arranged for his younger sister to wed (Zhou Wen Wang as the concubine).

The younger sister of Gui Mei (54) pertaining to the marriage of her elder sister as a concubine must learn the philosophical willingness to be an assistant instead of the leader, which is that people must learn before they go to the next hexagram Feng (55): a great and abundant state, since only the king can attain it.

The sequence 56 – 60

The grand and abundance state of Feng (55) is that which all people intend to achieve, but which will create menace to those above; therefore they will be banned like the sun being eclipsed. 55.5, the king and the host line of Feng, should condescend to brightness (i.e. those of the bottom trigram Li) in order to achieve and maintain the grand and abundant state by joint forces; so all people will be joyful since the grand and abundant state is attained and will be secured for a long time like the sun at midday. Otherwise the enlarged house of 55.6 will veil its household, like peeping into the room (and find out that) which is quiet with nobody inside; not to be seen for three years, (which is) ominous. The outcome of 'not to be seen for three years' is the same as that of the first line of hexagram Kun: to be besieged (47). So it starts to wander on the journey of the

hexagram Lu (56).

The journey fluctuates very unstably; the traveler loses everything at the end of the bottom trigram; so he becomes conceited and deviates from the way that a traveler should behave (i.e. to be tender in adversity of traveling abroad) while he reaches his destination, i.e. the end of Lu. 56.6 burns out its net and loses its ox; from that moment no one hears of him again, since it penetrates into the hexagram Xun (57) and retrieves humbleness and submissiveness, like the feminine line of the trigram Xun prostrated beneath the masculine lines.

Owing to the penetrating capability of the wind, it stealthily sneaks into the hexagram Xun (57) at position 1, gets through the internal reform and becomes the one who occupies the dominant power at position 5. However if 57.6 doesn't establish its own regime, it will encounter talks of the hexagram Dui (58) with its opponents.

The sincerity and trust of 58.5, the king, of the hexagram Dui (58) have been eroded by 58.6 next to it while talks are held; therefore other people are leaving him. The king of the hexagram Huan (59) goes to the shrine and exhibits legitimacy in order to reunite the scattering people.

After 59.2 is delegated to stop scattering, and 59.5 rejects old malpractices and issues new measures, as well as opens the access to the public, people are reunited at the hexagram Huan (59), the reunification must be properly maintained. Therefore the hexagram Jie: to regulate and restrict (60), is granted, and bitter Jie cannot permit persistence.

The sequence 61 – 64

The sweet restriction of Jie (60) is the one conforming to the principle of moderation and carried out with sincerity & trust (i.e. in a constant and reliable pattern) as 60.5 performs, while Zhong Fu (61) is signified as sincerity & trust (孚fu) incorporated with the principle of moderation (中zhong) like that which Zhong Fu constitutes: a humble heart (the feminine lines 3 and 4) remaining in the middle and reliability (the masculine lines 1 and 2, as well as lines 4 and 5) exhibiting externally.

Zhong Fu (61) exhibits sincerity & trust in a humble manner and it is an enlarged image of the trigram Li, while the trigram Kan is the sincerity & trust in a solid manner like a reliable heart in the middle, and Kan is the condensed image of the hexagram Xiao Guo: a little bit overstepping or overdoing (62), which is physically denominated according to

its phenomenon of the feminine (the small one) exceeding (the masculine in quantity), but which virtually signifies a little bit overstepping the principle of moderation (i.e. 中 zhong of Zhong Fu) in doing correction. On the other hand, Fu of Zhong Fu signifies incubation, while the next hexagram Xiao Guo possesses the image of a flying bird.

In the era of Xiao Guo, the excessive feminine isn't suited to ascend but rather descend like a fledging bird avoiding being hurt while it practices flying, while the masculine line of Xiao Guo must keep a low profile in view of the feminine exceeding the masculine. After the masculine and the feminine know how to behave themselves, and after the I Ching passes over (過guo) 60 hexagrams (from Qian and Kun), finally the masculine and the feminine all obtain their right positions in the hexagram Ji Ji (63): completion.

The significance of the I Ching have been unfolded one hexagram after another; its mission is accomplished at the hexagram Ji Ji, which is a happy ending since all the lines of Ji Ji attain their right positions, amicably neighbor, and friendly correlate with, one another.

Ji Ji is the most stable and perfect state; however all fixed also signifies that there will be no further change or progress. The world won't stop like this hereafter; therefore Wei Ji (not completed yet) forms after reshuffling, i.e. the feminine and the masculine interexchanging their positions, wherein all the lines turn out to be at the positions not suited to them but correlate with one another, which signifies a fresh restart since every line has to resume seeking its appropriate position, respectively, which is teeming with the requirements and possibilities of changes.

After many great rivers in the I Ching have been successfully crossed and the hexagram reaches Ji Ji, there is another great rivers crossing form Ji Ji to Wei Ji (not having crossed the river), and 64.6 is the other side of the river. 64.6 celebrates with wine for what it has achieved, however which must be done with sincerity & trust since the targeted mission (for which it crosses the river) still requires to be accomplished.

The hexagram of the I Ching nominally ends up with Wei Ji but the world of the I Ching continues circling.

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