

Shao Yong's Tsao Hua Interpretation of The Great I

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Translator's Comment:

Chinese philosophers of the Song Dynasty were little different from philosophers of previous Dynasties in regard to 'Introductions' to their work; they simply didn't produce them. They would dive straight into the main body of the work, and, they would also expect the reader to understand most, if not all, of the concepts thus related.

As the readers of this translation are not scholar officials or members of the 'Literati' - the people who would have been the beneficiaries of this work in the Ming Dynasty when it was written - I have felt obliged to provide an 'Introduction' of sorts, to orient the reader. And, to provide a Glossary at the end of the work to facilitate an understanding of the various concepts. And further, to aid the flow of the reading experience I have provided, where I have felt it necessary, a translation in English immediately after the Chinese word/character on first appearance.

I hope this is helpful.

Introduction

To understand the concept of 'Tsao Hua', the 'continuing process of creation', it is necessary to understand the metaphysics of Neo-Confucianism, or Daoxue, or Tao-hsueh depending on which Romanization system is in use. [There are exceptions to the Wade-Giles system which I have generally used but I make no apologies for this as the translation process itself is in a state of transition; better the reader gets used to all of the 'Romanizations' in use today.]

The Metaphysics of Neo-Confucianism

The two metaphysicians of Neo-Confucianism, of what, at the time, in the 11th century C.E., were called 'Chengists', [Named after the Cheng brothers, Hao and I.

Who along with Chang Tsai and Chu Hsi were the main exponents and/or inventors of Neo-Confucianism], were Shao Yong and Zhou Dun-i. There were remarkable similarities between their models but this is not surprising as both used as the bases of their models the 'Diagram of the Supreme Ultimate'. This diagram (see diagram C) was a Taoist construction and they both had studied under Taoist masters at one time or another.

These explanations of reality are explanations that explain everything. What physicists would call today 'Theories of Everything' or TOE. These Neo-Confucian explanations bear a striking resemblance to Ed Witten's M-theory (more on this later), at least in their foundations.

For the Chinese of the Song Dynasty, all of reality is made up of a substance Chi, a psycho-physical substance. That is, a substance that has the qualities of space (dimensions), time, energy and consciousness. The Primordial State, from which all things emerge, the Chi is in a state of random chaos. It is also endless or infinite.

Because of the random nature of the Primordial State, differentiations will occur naturally. When these differentiations happen a polarity occurs across the differentiation; some would say the forces of yin and yang, will appear. This polarization of the differentiation creates a movement around the differentiation in the surrounding Chi of the Primordial State. This movement changes the random chaotic nature of the Chi via a process that grows or expands into the Primordial State. This eventually creates the universe in which we live.

This process is known as Tsao Hua, the continuing process of creation.

This bears a striking similarity with Ed Witten's M-theory, where his 'Primordial State' is an energy field in flux and where the random chaotic nature of this energy field also gives rise to differentiations. In Ed Witten's TOE, the differentiation causes 2-dimensional membranes (or branes) to form and when these branes collide they produce the Big Bang that is the beginning of our universe; and countless other universes are created this way. This theory has become popularized and is now often referred to as the Multiverse. Ed Witten suggested that there were 10 to the power of 500 types of universe. Others have suggested that there are 2 to the power of 10 to the power of 10,000 types of universe. And yes, that is type of universe, and where there are unknown numbers of each type. A Multiverse indeed.

For Shao Yong and Zhou Dun-i the endless Chi would also produce endless universes.

It is not stated whether the process of creation, Tsao Hua, will be different for each universe but for our own universe this process is governed by 'Change' - the changing form of the Chi over time; where the changing form (space) is intimately caught up with time; a space/time continuum. Seen in this light the space/time continuum bears a striking similarity to Einstein's own concept of a space/time continuum in his Theories of Relativity.

Shao Yong came to see this process of Tsao Hua as governed by the categories of Change in The Great I; the 62 categories of Change governing the process. And, that they ran in a particular sequence. According to the 'great conceit', 'The Missing Year', he discovered the sequence at a Taoist temple on the slopes of Mount Lao.

According to his son Shao Po-wen, who was also his biographer, his father had said that the internal structure of The Great I, was governed by the lines in the hexagrams for Heaven and Earth, and also by the trigrams for Wind, Fire, Lake, Mountain, Water and Thunder, and in that order. This results in two Images: one for the hexagrams, where the movement of the lines through the hexagram deliver the Images; and another set of Images is delivered through the arrangement of the trigrams in each hexagram.

These two sets of Images must be held in the mind as one thing.

The internal structure of Tsao Hua follows a sequence that the hexagrams/trigrams are presented in. There are three phases to this process. See Diagram A. This presents the sequence in a linear format and in Diagram B in a square that runs from top right to bottom left. The first phase is where Heaven is dominant; the second phase is where the trigrams are dominant; and the third phase is where Earth is dominant. In phases one and three the trigrams compliment the hexagrams and in phase two the hexagrams compliment the trigrams. This can be readily seen in each category of Change by the arrangement of the Images. In the first and third phases, the Image of the hexagram is delivered first, and in the second phase the Image of the trigrams comes first.

Remember that each hexagram/trigram has its own Image. This is achieved by melding first, the melding of the trigram Images, then the melding of the melded trigram Images with the hexagram Image that delivers the final Image. According to Shao Yong in the 'great conceit' 'The Missing Year', he worked this out by the sequence the categories of Change he found them in, in the Taoist temple on Mount Lao. He also speculated that King Wen must have arrived at this knowledge by direct revelation. That as a sage he had melded his own spirit with the great spirit of the Primordial State. Thus attaining knowledge that could not have been attained by any other means.

That the sequence of Tsao Hua is perfectly logical, suggests validity for its veracity.

The Arrow of Time

Tsao Hua has a particular property that modern 'Theories of Everything' do not. Tsao Hua from the very beginning gives direction; it delivers the 'arrow of time'; from the infinite random chaos of Heaven to the finite perfect form of Earth. The process bringing into reality - on a moment by moment bases - our entire universe. As the sequence of Changes in Tsao Hua never changes and that this sequence of the 62 Changes is representative of the 62 Changes in The Great I, it gives a

theoretical bases of how The Great I works: At any moment and in every situation one of the Changes is in operation, thus governing the way Reality is operating at that precise moment. Hence The Great I can deliver knowledge of the moment in terms of Change and how that Change affects reality on all its levels of complexity.

Shao Yong's predictive Power

This knowledge that Shao Yong gained, either by discovery, as related in 'the great conceit', or by using 'Fan-kuan', reflective perception, or other meditation practices, or by a combination of both, while on his 'grand tour' in his 'Missing Year' (1058-1059 C.E.), did have a profound effect on him. On his return home he started on his philosophical works with a renewed vigour and began making extraordinary predictions; predictions that apparently all came true and by which he became famous in Loyang, the ancient capital where he resided.

That there is no record of this Tsao Hua interpretation of The Great I, either by his son and biographer, Shao Po-wen, or from all those other writers who were both contemporaries and commentators on Shao Yong, would suggest that he kept it secret. Perhaps, he thought it too powerful a tool to be used by those of a less scrupulous moral character than himself, or, that such knowledge belonged only to the sage.

A special word here for all those who would use such knowledge: it has been stated throughout Chinese history - although not all would agree with this - that only a sage can interpret The Great I. You have been warned.

Miscellaneous Notes

1) The internal structure of the sequence can be easily worked out from Shao Yong's comment (see bottom of page 3) but this leaves 2 anomalies: Number 27 Heaven over Water, and number 36 Earth over Fire. This appears to be that the random nature of Heaven is still influential in the trigram section of Lake, and manifests itself again in the trigram section of Mountain but this time as an Earth dominated hexagram. That they are both in the same position in regard to the sequence when seen from the Heaven dominated and Earth dominated trigrams would suggest this. The Concept of Heaven over Water is 'Conflict' in Number 27. And the Concept of Earth over Fire in Number 36 is 'Darkening of the Light'. Both of these hexagrams suggest transformational states and would thus make ideal candidates for randomly influenced anomalies in the sequence. Perhaps a sage could confirm this?

2) The idea of the 'Image' as used in The Great I has long been a source of discussion for Chinese historians. I have come to the conclusion that the 'Image' is best understood from the Confucian era definition: Knowing the Image one can

forget the characters (words that describe the Image), knowing the Concept one can forget the Image. Here the Image is central to understanding the meaning in its full complexity; the Concept is the simplified version of the meaning; the essence, as it were, of the Image. To truly understand the Concept in all of its complexity one still has to hold the two halves of the Image in one's mind. Take the Image of Conflict, Heaven whose movement is up and Water whose movement is down is easily understood as the Concept of Conflict. However, what is meant by the Image of Water, or the Image of Heaven for that matter. Shao Yong stated there were types of knowledge that were not expressible in characters (words). Only a sage is capable of understanding these branches of knowledge.

3) Shao Yong also stated that for a man to become a sage that he had to attain the oneness of the Supreme Ultimate - the Primordial State. And according to the 'great conceit', The Missing Year', to achieve this state one has to reverse the process of Tsao Hua in one's mind. That is, starting from the finite mind of human beings one had to travel in the reverse direction of Tsao Hua until one eventually one achieves union with the infinite mind of the Supreme Ultimate. Here then is the procedure by which an individual becomes a sage. This is a truly remarkable statement. Confirming that at the heart of Chinese philosophy is a Mystical Tradition in the same vein that Buddhism is a Mystical Tradition.

4) The 8 trigrams whose Images are physical references and where the complexities of each physical Image of each trigram are inherent. Some are abstract like Heaven and Earth, others, like Wind and Fire are semi-abstract, while the rest correspond directly. They also have attributes according to ancient tradition: Heaven is Strong, Wind is penetrating, Fire is light-giving, Lake is pleasure, Mountain is stillness, Water is danger, Thunder is Arousing and Earth is devotion. The inherent qualities and their corresponding attributes must be held together in the mind. Also, when considering the hexagrams, the Images of the 2 trigrams they are made up from, must be held together in the mind. Then combined in terms of their movement. Heaven's movement is up, Wind can move both up and down, Fire's movement is up, Lake's movement is both up and down, Mountain has no movement, Water's movement is down, Thunder's movement is both up and down, and Earth's movement is down. The extraordinary complexity of these Images is now revealed, and, is almost certainly why you have to be a sage to understand them in their totality. Little wonder the Concept is grasped with enthusiasm, the Image is beyond the grasp of most men, including myself.

5) Each trigram has a position that corresponds to the position in the family according to ancient tradition: Heaven is the Father, Earth is the Mother, Thunder is the Eldest Son, Wind the Eldest Daughter, Water is the Middle son, Fire is the Middle Daughter, Mountain is the Youngest Son and Lake is the Youngest Daughter. These formal relationships between the various members of the family are known to all Chinese. This adds yet another dimension to the complexity of the Great I. And of course there are many more dimensions that relate the various aspects of Reality as understood by the various mystical traditions in Chinese history. How

much Shao Yong relied on ancient traditions in his version of The Great I is unknown.

6) The use of the term, 'superior man', in particular in the Image of the trigrams, has long been debated throughout Chinese history. My own take on this term is that it is a man who has chosen the path of the sage; he may not have reached that exalted state but all of his endeavours are regulated by this path. In that regard, Shao Yong was the perfect 'superior man'.

7) The structure of how each of the 62 Changes is presented is both revealing and insightful of Shao Yong's understanding of The Great I. Each hexagram is followed by 'The Image' which is an amalgamation of the Image of 'The HEXAGRAM' and the Image of 'The TRIGRAMS' which is itself an amalgamation of the two trigram Images. This is followed by an explanation of the Image of 'The HEXAGRAM' and the Image of 'The TRIGRAMS'. This amalgamated Image is abstract and as such needs the perspective of the 'superior man' to give a way of viewing and understanding how it operates in the mundane world of the myriad things. Take the hexagram Heaven as an example: 'Heaven upon Heaven: The Image of The Creative'. This is an abstract entity in the ideal sense; free from representational qualities. This needs the reaction of the 'superior man' to give an insight into its meaning. Which in this example is: 'Thus the superior man Replicates Heaven's tireless energy'. Without this rejoinder the original abstract Image 'Heaven upon Heaven: The Image of The Creative' would have little practical meaning. Now at least we know how the 'superior man' reacts to this Image. And as we have seen from above, the 'superior man' follows the Way of the sage and is thus cognizant with these mystical abstract symbols. It is therefore good advice to follow the 'superior man' in how to proceed. Shao Yong takes on the mantle of the 'superior man' in producing these statements. Again further proof, if any were needed, that Shao Yong was himself a 'superior man'; a man who was following the Way of the sage.

8) 'The Concept' in Shao Yong's interpretation of 'The Great I' is both the essence of the Change, and, a recommendation of how to apply the information. Again using the hexagram Heaven as an example, we can see how this works. The first three lines 'HEAVEN creates by its endless power Sublime success by Making actual what is potential' is the essence. The fourth line 'There is nothing that will not further' is the recommendation. Here the meaning is straight forward in that you can apply the meaning of the essence to any endeavour and it will be successful.

9) The Changing Lines are presented as sub-categories of the Change the hexagram represents. Again using the hexagram Heaven as an example, we can see how this works. 'Changing Line at the top means: The arrogant dragon has cause to repent.' As the Changing Line is at the top and this is a transformational line - the category of Change is about to change - the positive elements of the category are also about to change. This gives a negative twist and/or a warning to this sub-category: the dragon or great man is not a sage but is still capable of great things; he is, consequently, because he is not a sage, prone to arrogance and as such may very well have cause to repent.

10) The meaning given by the lines is as follows: at the beginning it is just starting such as in birth or setting out. In the second place: it is a position of power equivalent to the General of the Army. In the third place this is a weak or negative line. In the fourth place this is a position of power equivalent to the Chief Minister, more powerful than the General but less than the Ruler. In the fifth place this is the most powerful position equivalent to the Ruler. And at the top this is a transformational line or it marks the finish or end of something and consequently the beginning of something else including the next category of Change. There is no indication why Shao Yong decided to use this ancient interpretation of the meaning of the lines. One is left to assume - because Shao Yong was a student of I Learning - that this had found a resonance with him in his studies. Or, perhaps, he thought that this was knowledge delivered by the unconventional means of the sage and as a consequence had to be accepted as such.

The Final Word

This version of The Great I, according to the 'great conceit', 'The Missing Year', was written by Shao Yong immediately after his discovery of the bronze tablets on Lao Shan (Mount Lao). Unable to read the Shang script it was the Hexagrams as numbers that caught his eye. It was this sequence that inspired him to write this version.

It is an unusual rendition of The Great I, in that it is written in something akin to short hand, using concepts and propositions (philosophic) instead of the analogies and metaphors that are customary in other versions such as the 1718 Imperial Edition. This shows what an independent thinker he was, and, how his mind worked. According to the 'great conceit' it took him only days to complete this Tsao Hua interpretation, which may explain his use of concepts and propositions as a shorthand for a man in a hurry; he was, after all, a long way from home. That he left it for his descendent Shao Bao to find after he had consulted The Great I in its capacity as an oracle, would explain why no other copy of this version has been found. That it lived in his conscious memory as a permanent source for consultation is, perhaps, difficult for the western mind to grasp. Chinese people today, and throughout their history, have very powerful memories and that is because they have to train their minds at an early age to retain information. Try memorizing 3000 characters in 3 years which is what every Chinese child must do in the first 3 years of education. Once Shao Yong had constructed the Tsao Hua version it would have remained with him for the rest of his life and he would not have had to write it down for himself. He would only have had to write it down if he had wanted others to have access to this knowledge; obviously he didn't.

Shao Yong's fascination with the sage comes across as heart felt. A few months before he died he wrote a poem bemoaning his folly in having spent so much time socializing and drinking (he freely admitted that once he started drinking that he found it difficult to stop). That instead he should have spent more time on attaining The Way of the sage. Perhaps he was engaged in working his Way back through the Changes of Tsao Hua but realized he hadn't left enough time to achieve this. That he was actively engaged in becoming a sage is, however, openly transparent (see the Hexagram 62, Return, with the Changing Line in the fifth place). And perhaps it was the fact that he was already well down the Path of the sage that he was able to read The Great I so well; that, and the fact, that he had written a version that was closer to the Original I Zhou, than the many that circulated in China in the Song Dynasty, or in present times for that matter.

His failure to become a sage was a sad end to a wonderful and remarkable life.

CIRCLE The Creative Heaven

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===== Heaven

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===== Heaven

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The Image

Heaven upon Heaven:

The Image of THE CREATIVE.

Thus the superior man

Replicates Heaven's tireless energy.

The HEXAGRAM:

HEAVEN is the Oneness of the Primordial State. Its nature is the endless Chi in a state of random chaos; endless power to both create and drive the Universe. It acts through the sage to influence the world of mankind. Thus it is named 'The Creative'.

In the natural world this manifests itself in the arrival of a comet, or a large meteor, or a large meteor shower; all signs of great portent.

In the world of human affairs it represents the strength and power of the ruler; the driving force behind all manner of change.

The TRIGRAMS:

The doubling of the trigram Heaven doubles the potency and potential of all things related to it.

The Concept

HEAVEN creates by its endless power

Sublime success by
 Making actual what is potential,
 There is nothing that will not further.

The Changing Lines

Changing Line at the beginning means:
 A hidden dragon walks the earth.
 It is easy not to recognize him.
 Remain vigilant.

Changing Line in the second place means:
 A dragon appears in the world.
 It furthers one to seek him out.
 Success.

Changing Line in the third place means:
 The dragon is creatively active.
 In the act of creativity things are often destroyed.
 Danger.

Changing Line in the fourth place means:
 The point of transition.
 The dragon can soar to the heights or plum to the depths.
 The superior man must choose to play an important role,
 Or withdraw to solitude to develop himself.

Changing Line in the fifth place means:
 The dragon flies up to Heaven.
 The superior man must emulate the dragon.
 Great success.

Changing Line at the top means:
 The arrogant dragon has cause to repent.

When all of the lines are Changing Lines it means:
 The hexagram transforms into K'un the Receptive Earth.
 This denotes harmony between Heaven and Earth.
 Great good fortune.

Translator's Comment: In the affairs of man a dragon represents a Great Man who changes the world. They are often called 'men of destiny' or 'Heroes' in Chinese

history. Their arrival is auspicious, however, these dragons can succumb to overweening pride or arrogance. They may not display this openly but its very existence can have consequences no matter how well hidden.

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1 Coming to Meet

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===== Heaven

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===== Wind

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The Image

The Gentle Wind penetrates Heaven:

The Image of COMING TO MEET.

The superior man notes the arrival of a young girl

And realizes her power for transformation.

The HEXAGRAM:

The long journey begins through the Changes from Heaven to Earth. This is the first step taken, from the infinite random chaos of Heaven, to the finite perfect order of Earth. The movement caused by the differentiation is like a gentle wind. And so it is that Tsao Hua begins, not with an explosion but with gentle movement.

In the natural world a gentle breeze springs up heralding a great storm of change.

In the affairs of man small beginnings can have momentous consequences.

The TRIGRAMS:

Heaven over Wind. Heaven as the father allows Wind as his eldest daughter to invade his affections; this is normal and natural. Her gentle movement calms his great power allowing transformation to begin.

The Concept

GENTLE MOVEMENT in Heaven begins Tsao Hua.

The arrival of the first sign of Earth is subtle.

Who would think that such a small thing
Can have such enormous consequences?

The Changing Lines

Changing Line at the beginning means:

The superior man notes the arrival of a young girl.

Her progress must be blocked if great change is not to happen.

Changing Line in the second place means:

The young girl cannot be kept in check by violence.

Only gentle control will work.

Changing Line in the third place means:

The young girl's progress is influential.

Even the superior man is tempted but circumstances prevent this.

Clear insight is required into the danger of the situation to avoid greater mistakes.

Changing Line in the fourth place means:

The young girl must be placated and favour won,

If she is to be of use to the superior man.

Changing Line in the fifth place means:

The young girl's influence is controlled by the superior man,

Whose hidden qualities of strength and righteousness win through.

Good fortune.

Changing Line at the top means:

The situation is controlled by the young girl

And so the superior man withdraws.

Humiliation follows but there is no blame.

Translator's Comment: In the Chinese family structure the young girl is in the lowest position in the social hierarchy. She represents a moralistically weak man and can, of course, be of either sex.

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2 Fellowship of Men

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===== Heaven

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== == Fire

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The Image

Fire rising with Heaven:

The Image of FELLOWSHIP OF MEN.

The superior man organizes the people,

Each according to his ability.

The HEXAGRAM:

The movement around the differentiation in the primordial state is underway. As the Earth line rises into the second place of power it gains real strength from the surrounding Heaven lines. This gives Tsao Hua an increase in movement. Indeed, it is because the strong have come together to protect the weak it is called the Fellowship of Men; it is an expression of our common humanity.

In the natural world a red sky in the evening foretells of a glorious day to come.

In the affairs of man the strong protect the weak.

The TRIGRAMS:

Fire's movement is up and so rises with Heaven's movement which is also up. Fire brings clarity to Heaven's power. Clarity and power are the attributes of a great man. It is around such a man that others will gather in fellowship.

The Concept

FELLOWSHIP OF MEN requires a common bond.

When the bond is our common humanity then
Great success can be expected.
Great projects can be undertaken.
The superior man can further anything by perseverance.

The Changing Lines

Changing Line at the beginning means:
The fellowship is organized outside of the gate,
Where all men are equal and in close proximity.
Success.

Changing Line in the second place means:
Factions form along clan lines.
Misfortune.

Changing Line in the third place means:
Distrust abounds in the fellowship.
It will take a long time to rectify.
Misfortune.

Changing Line in the fourth place means:
The situation is almost out of hand but it is now obvious to all.
A retreat from conflict is made possible.
Good fortune returns.

Changing Line in the fifth place means:
The factionalism is overcome by man's common humanity.
At last they come together in joy.
Good fortune.

Changing Line at the top means:
The fellowship is local and not universal.
Within this fellowship,
The superior man aims to find common cause.
There is neither blame nor remorse.

3 Treading on a Tiger's Tail.

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===== Heaven

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===== Lake

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The Image

The Lake rises to Heaven:

The Image of TREADING ON A TIGER'S TAIL.

It is a young girl that treads on the tiger's tail.

Laughter.

Thus the Ruler by correctly allowing familiarity in the situation,

Has the acquiescence of the people.

The HEXAGRAM:

The movement around the differentiation increases the advance of Tsao Hua, now half way through the first cycle of the three cycle first phase. Perfect order is surrounded by Heaven's random chaos and is threatened with annihilation; with three Heaven lines above and two below. The Earth line is in the weak third place and this makes it as dangerous for the progress of the process that is Tsao Hua as Standing on a Tiger's Tail.

In the natural world this increases the transition between the seasons; a long summer suddenly changes to autumn; a fierce winter to an early spring.

In the affairs of man quick transitions of personnel in the hierarchy can be expected.

The TRIGRAMS:

Fire brings clarity to Heavens power and reveals the potential danger inherent therein. In ancient times Fire was the Image of the middle daughter; a young girl. So the relationship here is one of father to his daughter as the father in ancient

times was Heaven. She is allowed familiarity with her father which would be extremely dangerous for anyone else to exercise; as dangerous as standing on a tiger's tail.

The Concept

TREADING ON A TIGER'S TAIL.

Danger.

It does not bite.

Success follows.

The Changing Lines

Changing Line at the beginning means:

The situation is of minor importance.

Simple correct conduct will suffice.

Progress.

Changing Line in the second place means:

The superior man acts in the manner of a reclusive sage;

Asking nothing of anyone.

Thus he remains free of social entanglements and obligations.

Changing Line in the third place means:

Ignorance leads to a man treading on the tail of a tiger.

The superior man avoids reckless behaviour as he wants to avoid

Grave misfortune.

Changing Line in the fourth place means:

The situation is one of a dangerous enterprise.

The superior man avoids treading on the tail of a tiger,

By circumspection and moving on.

Progress ultimately leads to

Good fortune.

Changing Line in the fifth place:

To overcome the danger one must be resolute.

Resoluteness itself brings danger.

Only awareness of both dangers makes success possible.

Changing Line at the top means:

Weigh the evidence of your conduct.

Only when everything is resolved harmoniously,
Will good fortune follow.

Translator's Comment: In Chinese symbolism the tiger is often used as a symbol of a Great Man, or a Man of Destiny, a Hero. That it is the young girl (from the previous TC) that stands on his tail which makes the situation acceptable even humorous.

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4 The Limited Power of the Small

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===== Wind

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===== Heaven

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The Image

The Wind blows across Heaven:

The Image of the LIMITED POWER OF THE SMALL.

Thus the superior man refines the outer aspects of his nature,

So his trustworthiness and sincerity

Can eventually be brought to bear.

The HEXAGRAM:

The movement in the primordial state is progressing slowly if relentlessly. The effect is like a gentle breeze on a sailing ship; its strength is limited. The Earth Line has moved up into the top half of the Hexagram into a position of some power.

In the natural world birds migrate in small flocks born on an auspicious wind.

In the affairs of man, a minister and not the Emperor acts. His power is limited. Yet he is able to keep things in check by gentle persuasion.

The TRIGRAMS:

In ancient times when the Wind blows clouds across the Heavens no rain was to be expected; only the promise of rain. It was a period of waiting for the rains to arrive. Men should not waste this time but instead develop their own self-cultivation.

The Concept

THE LIMITED POWER OF THE SMALL,

Has only partial success.

Firm determination within, gentle persuasion without.

No blame.

The Changing Lines

Changing Line at the beginning means:

Obstruction to the way ahead.

Return to the beginning to consider the way forward.

No Blame.

Changing Line in the second place means:

Others have been forced to return,

Men of like mind.

The journey has not been in vein.

Good fortune.

Changing Line in the third place means:

Forcing the situation leads to discord.

The superior man withdraws,

Having lost his dignity.

Changing Line in the fourth place means:

A tiger rages, bloodshed may follow.

The power of disinterested truth overcomes all obstacles,

And the end is achieved.

No blame.

Changing Line in the fifth place means:

Loyalty strengthens the clan.

Devotion by the weak and trustworthiness by the strong,

Leads to mutual reinforcement.

Good fortune.

Changing Line at the top means:

The young girl has achieved ascendancy,

By taking small steps.

The moon is full and will soon be on the wane.

The superior man waits for the correct time,

Or misfortune will follow.

Translator's Comment: Here again the young girl is representative of weakness. She achieves ascendancy by making small advances in the period when the Limited Power of the Small is waxing. This is denoted by the full moon a symbol of Earth just as the sun is a symbol of Heaven.



5 Possession in Great Measure

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== == Fire

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===== Heaven

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The Image

Fire in Heaven above:

The Image of Possession in Great measure

The superior man blessed by illumination,

Acts by curbing evil and furthering good.

The Supreme Ultimate is made manifest by his actions.

The HEXAGRAM:

As Tsao Hua nears the end of its first cycle its movement is illuminated and seen to be correct. The Earth line moves up into the place of power and all the Heaven lines are in accord with it. Thus Tsao Hua is assured of ascendancy.

In the natural world it is glorious weather reminiscent of a summer's day

In the affairs of man a man of modesty and kindness in a high position achieves everything.

The TRIGRAMS:

The sun shines bright in the heavens. Its beneficial light brings clarity, warmth and promotes growth. In ancient times it was thought that Fire brought Illumination to any situation. Here, it brings Illumination even to the nature of reality; in the form of the Supreme Ultimate.

The Concept

ILLUMINATION of the situation brings insight.

This allows for an unselfish man of great modesty,

And who accords with the time,

To assume the place of honour.

Supreme success.

The Changing Lines

Changing Line at the beginning means:

Difficulties always exist,

Danger arises if the superior man acts with arrogance by ignoring them.

Conscious of difficulties,

There is no blame.

Changing Line in the second position means:

It is possible to undertake great things,

If able helpers are at hand.

Success.

Changing Line in the third place means:

The superior man has no regard for possessions.

He either offers them to Heaven or gifts them to the people.

Changing Line in the fourth place means:

To find one surrounded by the rich and powerful,

One must avoid envy and conflict.

No blame.

Changing Line in the fifth place means:

Blessed by the Illumination of the Supreme Ultimate,

Sincerity and truthfulness is accessible to all.

Supreme good fortune.

Changing Line at the top means:

A sage walks the Earth.

His detachment delivers righteousness and benevolence.

His Illumination mirrors the Supreme Ultimate.

There is nothing that does not further.

Translator's Comment: Here Illumination is both the enlightenment of the sage and the manifestation of the essence of Tsao Hua, the continuing process of creation.

On the Way to perfect order the great harmony between Heaven and Earth is manifest in the hexagram of Fire in Heaven as Illumination. For the sage moving in the reverse direction Illumination brings enlightenment. Did Shao Yong reach this stage on his personal Way? It would explain a lot - so near and yet so far!

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6 Resoluteness

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===== Lake

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===== Heaven

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The Image

The Lake has risen to Heaven:

The Image of RESOLUTENESS.

Thus the superior man showers riches on his fellows,

While promoting his virtue by self-cultivation.

The HEXAGRAM:

The movement around the differentiation has reached the end of the first cycle of the first phase of Tsao Hua. The Earth line has reached the top of the Hexagram by resoluteness. It marks the end of the beginning of the continuing process of creation.

In the natural world the spring rains are coming to an end.

In the affairs of man a watershed occurs where inferior men start to disappear.

The TRIGRAMS:

When the mists from the Lake reach up as far as Heaven it is reasonable to expect a deluge. It is also reasonable to expect to prepare for this by being resolute.

The Concept

RESOLUTENESS is boldness in action and

Unshrinking as a state of mind.

Inferior men still occupy positions of power.

The superior man must be resolute in confronting evil,
 By delivering dynamic progress in promoting the good.
 It furthers to undertake something.

The Changing Lines

Changing Line at the beginning means:
 The beginning is especially difficult in any campaign.
 Filled with resoluteness
 The urge is to press on.
 Gauge the strength of the enemy and one's own.
 Undertaking only what can be completed with
 Success.

Changing Line in the second place means:
 Eternal vigilance.
 The superior man dwells in the midst of adversity as though it doesn't exist.
 Fear nothing.

Changing Line in the third place means:
 The enemy is within the clan.
 Danger.
 Be resolute and remain true to one's self.
 Even at the expense of unpopularity.

Changing Line in the fourth place means:
 Obstinance renders a man to foolishness.
 Insurmountable obstacles should be avoided.
 Tackling these turns resoluteness to obstinance.
 Misfortune.

Changing Line in the fifth place means:
 A man in a powerful position promotes evil.
 He cannot be confronted directly.
 Only by being patient and resolute can one avoid deflection.

Changing Line at the top means:
 Eradicating evil is like eradicating weeds,
 All of the seeds must be resolutely destroyed.
 If they are not, it will return.
 Misfortune.

7 Retreat

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===== **Heaven**

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== == **Mountain**

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The Image

The stationary Mountain under the upward movement of Heaven:

The Image of RETREAT.

In a time of confusion,

The superior man shows his strength by dignified reserve.

The HEXAGRAM:

The first cycle of the Heaven phase of Tsao Hua is complete and the second begins; denoted by the 2 broken lines at the bottom. Earth is in the ascendancy - perfect order is emerging from the random chaos of Heaven. These are natural principles or indeed Nature's Laws - the Principles of Tsao Hua; the unique laws associated with our universe from the unique differentiation in the primordial state. This second cycle doubles the influence of Earth's presence marking a massive increase in the transformation from random chaos to perfect order. Random chaos is in Retreat.

In the natural world the arrival of pests is met with an increase in their predators.

In the affairs of man the young girl now has helpers. Their presence has increased her influence, if only in a limited way; as such the established order retreats.

The TRIGRAMS:

Heaven retreats from the ever Still Mountain. Not even Heaven can move the ever Still Mountain. In ancient times it was said that Retreat can be both inward as well as outward; such as when inferior men are in ascendancy; superior men retreat inside of themselves; bearing no hatred at their approach as this binds them with emotional bonds.

The Concept

RETREAT is not flight;

It is a strategy; a means of dealing with the present situation;

A preparation for a counter movement.

Confusion arises that can be either good or bad.

The Changing Lines

Changing Line at the beginning means:

At the tail-end of any retreat is a dangerous place to be.

The combatants are close and confusion reigns supreme.

Danger.

Changing Line in the second place means:

The combatants have become entwined and no separation is possible.

Danger manifest.

Changing Line in the third place means:

The retreat has been halted bringing danger to all.

Misfortune.

Changing Line in the fourth place means:

The superior man only retreats voluntarily.

His previous preparations and strength of purpose,

Makes his retreat a

Success.

Changing Line in the fifth place means:

When deciding when to retreat,

Timing is everything.

Avoid irrelevant considerations.

Changing Line at the top means:

The right time has been chosen and the retreat is successful.

Good fortune.

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8 Innocence

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===== Heaven

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== == Thunder

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The Image

Under Heaven Thunder rolls:

All things attain the natural state of INNOCENCE.

Thus the sage-kings of old,

Were in harmony with Heaven and Earth,

And with the times in which they lived.

Thus they nourished all living things.

The HEXAGRAM:

The movement around the differentiation in the Primordial State is still weak but is slowly gathering pace as Tsao Hua progresses. The two Earth lines have left their place of entry and move on up but only at one place at a time. Like a child taking its first steps its Innocence protects it from fear.

In the natural world thunder foretells of more than just rain.

In the affairs of man the ruler acts in all Innocence.

The TRIGRAMS:

Thunder, the eldest son, is arousing by nature but under Heaven, his father, the arousal he causes is Innocent play.

The Concept

In the state of INNOCENCE,
The superior man acts with intuitive instinct bringing
Supreme success.

The Changing Lines

Changing Line at the beginning means:
Innocent behaviour brings
Good fortune.

Changing Line in the second place means:
Each act should be completed for its own sake.
In this way man's intuitive instinct holds true.
It furthers one to undertake something.

Changing Line in the third place means:
No matter how Innocent we are,
We must still accord with the time,
Or undeserved
Misfortune follows.

Changing Line in the fourth place means:
Remain true to man's original Innocent nature.
Avoid the persuasive arguments of others.
Follow this and remain
Without blame.

Changing Line in the fifth place means:
Leading an Innocent natural life,
The superior man trusts the body to heal itself.
Good Fortune.

Changing Line at the top means:
Forcing the issue against the power of destiny
Only brings
Misfortune.

9 Inner Truth

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===== Wind

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===== Lake

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The Image

Wind penetrates The Joyous Lake:

The Image of INNER TRUTH.

Inner Truth makes the invisible manifest.

Thus the superior man acts in the world,

Using his Inner Truth to change it.

The HEXAGRAM:

At this precise moment the movement of Tsao Hua is in balance with the primordial state. This is denoted in the hexagram by the two Earth lines in the centre and two Heaven lines both above and below. It is auspicious, as this is the first time there is a harmony between Heaven and Earth in the continuing process of creation; the strength of perfect order within, the power of random chaos without. This is the Inner Truth of Tsao Hua.

In the natural world it is a perfect balance between sunshine and rain with a gentle breeze blowing over a joyous lake.

In the affairs of man the perfect order within a government describes the Inner Truth of this great civilization.

The TRIGRAMS:

Since ancient times the superior man has had to sit in judgement of his fellow man. To appreciate the complexities of criminal cases he tries to uncover the Inner Truth of those involved and the situation. Could there be any greater metaphor than this: the invisible Wind by penetrating the surface of a Lake reveals itself.

The Concept

INNER TRUTH must grow before it can have influence.

Revealing Inner Truth on a personal level can still have influence
bringing

Good fortune,

And the possibility of achieving

Great things.

The Changing Lines

Changing Line at the beginning Means:

Inner Truth is the correct projected attitude towards the world.

It is to be shared openly,

So there are no secrets to disturb its harmony.

Changing Line in the second place means:

Giving voice to Inner Truth,

Has a mysterious and far-reaching influence.

Be careful of how it is delivered.

Changing Line in the third place means:

The superior man does not allow the attitude,

Of even those who love him to influence him.

He is always guided by his Inner Truth.

Changing Line in the fourth place means:

Humility is required to seek the help of a sage.

Even the words of a sage must find accord with Inner truth.

Then straight and true will be the superior man's actions.

Changing Line in the fifth place means:

If Inner Truth is important for the superior man,

Then how much more so for that of the ruler.

External unity is only deception without the ruler's Inner Truth.

Changing Line at the top means:

Some men speak like the cock crows,

These are only empty words without the meaning of Inner Truth.

Listening to these words brings

Misfortune.

Translator's Comment: Inner Truth is one of the great concepts of Confucianism. It has many dimensions to its meaning: integrity, strength of character; the direction

of an arrow, i.e. straight and true; harmony with the path of the sage; creative adaptability; the vehicle of spirit; and many more. All living things have Inner Truth and even civilizations, where 'this culture of ours' is the Inner Truth of Chinese civilization. Try to pin it down and you lose it. Only by melding its attributes into an abstract Image can you begin to feel its meaning. In this regard it is a mystical technique belonging to the great mystical tradition of Confucianism and Neo-Confucianism.

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10 The Taming Power of the Great

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== == **Mountain**

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===== **Heaven**

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The Image

Heaven within the Mountain:

The Image of THE TAMING POWER OF THE GREAT.

The superior man gathers strength from the wisdom of the past,

So he can apply it in the times in which he lives.

The HEXAGRAM:

The movement of Tsao Hua continues at pace, showing the great power of the primordial state - random chaos is still dominant. Earth's strength invades Tsao Hua as shown by Earth's upward movement in the hexagram, where the Earth lines have taken over the positions of power. This is a powerful development in the continuing process of creation.

In the natural world this is the calm before the storm.

In the affairs of man the power of the ruler resides in a chief minister of unbending virtue.

The TRIGRAMS:

Ancient times have produced great knowledge. None greater than 'This culture of ours' which is the hidden treasure of Chinese civilization; the great power of Heaven residing within the stillness of the Mountain.

The Concept

THE RESTRAINING POWER OF THE GREAT is great indeed.

Such a man is in harmony with both Heaven and Earth and

The times in which he lives.

It furthers to undertake great works.

Great success.

The Changing Lines

Changing Line at the beginning means:

Circumstances present an obstacle.

Forcing an advance leads to

Misfortune.

Changing Line in the second place means:

Confronting a superior force,

The superior man contents himself with waiting.

Conserving his energy for an energetic advance later.

Changing Line in the third place means:

The obstacle has been removed.

It is possible to advance with others;

With great caution and with a specific goal brings limited

Success.

Changing Line in the fourth Line means:

The great man restrains his wild impulses.

This leads to great success in his endeavours.

Good fortune.

Changing Line in the fifth place means:

Wild forces should not be confronted directly.

The superior man eradicates the source bringing

Success.

Changing Line at the top means:

The energy stored up by the obstruction is finally released.

Great success.

11 The Power of the Great

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== == **Thunder**

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===== **Heaven**

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The Image

Thunder in Heaven:

The Image of THE POWER OF THE GREAT.

The superior man avoids doing anything

That is not in accord with the established order,

Or the times in which he lives.

The HEXAGRAM:

This is the end of the second cycle of the Heaven phase of Tsao Hua. There are only two more categories of change after this to bring this, the first phase, Heaven, to an end. In this category, The Power of the Great, there is a resurgence of the primal power of random chaos in the process of Tsao Hua as denoted by the four Heaven lines pushing up from the beginning, the base of the hexagram. During this period, the power of the primal state threatens to overwhelm the entire process of Tsao Hua. Massive energy combined with successful movement is indeed The Power of the Great. It does, however, have its own problems; the power can become chaotic. Introduced into the movement it can force Tsao Hua into developing faster than it is able to sustain.

In the natural world this manifests itself as massive electrical storms of great destruction.

In the world of human affairs the situation is dynamic to the point of being in a state of flux. As such, it is possible to become overwhelmed by events.

The TRIGRAMS:

Here, the movement of Thunder is up and in accordance with that of Heaven producing power of almost uncontrollable force. Thunder is the eldest son and Heaven his father; when they are in accordance their power is undeniable.

The Concept

THE POWER OF THE GREAT is great indeed.

Great power must not degenerate into uncontrollable force.

Inner Truth must regulate this power,

Whether it is in the individual or in society.

Cautious awareness brings

Success.

The Changing Lines

Changing Line at the beginning means:

Advancing by force alone brings

Misfortune.

Changing Line in the second place means:

Perseverance with Inner Truth

Prevents overweening self-confidence.

The superior man restrains his desires.

Changing Line in the third place means:

The inferior man uses power for display,

Like the peacock uses his tail feathers.

The superior man uses power as a tool to achieve

Great things.

Changing Line in the fourth place means:

Consistent even application of power

Eventually overcomes any obstruction.

Success.

Changing Line in the fifth place means:

When the obstruction is overcome

The superior man works on cultivating

A different approach for a different time.

Forethought is an oracle of sorts.

Changing Line at the top means:

Pressing on using mere power,
Eventually leads to entanglement.
Misfortune.



12 Patience

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===== Water

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===== Heaven

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The Image

Clouds appear in Heaven:

The Image of PATIENCE.

Thus the superior man fortifies the body,

And fills the mind with good cheer.

The HEXAGRAM:

The movement in the Primordial State is about to go into a transitional state; It is almost here but not quite. This is denoted by the Heaven lines bursting into the double Earth lines and splitting them apart. Waiting for the transition requires Patience which this hexagram denotes.

In the natural world this manifests itself as waiting for the rains to nourish the earth.

In the affairs of man Patience is all that is required to achieve great things.

The TRIGRAMS:

The clouds contain water but not enough to bring rain. Patience is all that is required for success; so eat, drink and be joyous for tomorrow hard work will surely arrive.

The Concept

PATIENCE is not mere empty waiting.

It has the certainty of destiny.

Perseverance with Patience brings
Good fortune.

The Changing Lines

Changing Line at the beginning means:
There is the feeling of impending change.
Patience is required to avoid acting prematurely.

Changing Line in the second place means:
Danger slowly approaches.
The superior man instils Patience in his fellow man,
So that they neither act prematurely or create discord
Amongst themselves.

Changing Line in the third place means:
Patience has been abandoned.
Action has been instigated prematurely.
Misfortune.

Changing Line in the fourth place means:
The danger has arrived.
There is nothing to be done but accept one's fate.
Misfortune.

Changing Line in the fifth place means:
The superior man knows that the cause is just.
Patience is all that is required to attain the end.
He cultivates serenity in himself and others by cheerful celebration.
Good fortune.

Changing Line at the top means:
Grave danger is overcome by chance.
The superior man, having practiced Patience,
Is prepared to take advantage of the new situation.
Success.

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13 Standstill

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===== **Heaven**

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== == **Earth**

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The Image

Heaven and Earth pull in opposite directions:

The Image of STANDSTILL.

Fruitful activity is rendered impossible.

Thus the superior man cultivates his Inner Truth.

The HEXAGRAM:

This is the end of the first phase dominated by Heaven in the process that is Tsao Hua. Here the movement around the differentiation is entering a different phase and this is marked by a brief equality between the random chaos of the primordial state and the perfect order of the myriad things. This is denoted by the three Earth lines appearing at the base of the hexagram with three Heaven lines above. However, they are not in harmony; this is marked in the hexagram by the Heaven lines moving up while the Earth lines move down; producing a standstill in the process that is Tsao Hua.

In the natural world it is the centre of a tropical storm.

In the affairs of man the dynamic discord of opposites pull in different directions resulting in Standstill.

The TRIGRAMS:

Father and Mother pull in opposite directions resulting in discord. This renders the direction of the family impossible.

The Concept

STANDSTIL is brought about by a balance of influences.

There is a brief moment when the inferior man

Has equality in power with the superior man.

This will not last.

The superior man does not turn from his principles,

But conserves his energy.

The Changing Lines

Changing Line at the beginning means:

The superior man retires from public life,
As he can bring no influence to a stationary situation.

Changing Line in the second place means:

Confusion and discord have resulted in Standstill.
The superior man remains aloof,
Even though inferior men beg him to return.

Changing Line in the third place means:

Inferior men are unequal to the situation.
They bear their responsibility with shame.
Misfortune.

Changing Line in the fourth place means:

The superior man is summoned by the chief minister.
Men of like mind share in this blessing.
No blame.

Changing Line in the fifth place means:

The superior man has arrived to move things on.
He at least is concerned about the outcome.
Forgetting danger and avoiding confusion he ends the Standstill bringing
Good fortune.

Changing Line at the top means:

The standstill ends.
Will Good fortune follow?
The superior man prepares himself for anything.

14 The Gentle Wind

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===== Wind

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===== Wind

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The Image

Wind penetrating Wind:

The Image of THE GENTLE WIND.

Continuous gentle penetration

Achieves what brute force cannot.

The TRIGRAMS:

The first category of Change in this, the second, trigram dominated phase of Tsao Hua, is Wind over Wind, where penetration of the primordial state by the movement around the differentiation is doubled. Thus doubling the strength of perfect order, as it converts more of the endless random chaos of the Primordial State; changing chi in a state of random chaos into chi in a state of perfect order.

The HEXAGRAM:

The continuing process of creation moves on into new categories of changing form. This is the first of six new cycles in this, the second phase of Tsao Hua. And like the first phase, dominated by Heaven, just past, this one begins with The Gentle Wind. The movement around the differentiation is gentle but always penetrating the primordial state. These six new cycles are dominated by the trigrams: Wind, Fire, Lake, Mountain, Water and Thunder. This manifests in the hexagrams by continuous domination of each of the trigrams throughout the second phase. The bottom trigram remains the same throughout the cycle, with the movement confined in the top trigram. The first cycle naturally starts with the trigram of penetration: Wind.

In the natural world a gentle wind blows away the clouds and penetrates Heaven above and the Earth below.

In the affairs of man it is the continuous influence of a virtuous man that eventually determines the direction of the state.

The Concept

THE GENTLE WIND penetrates all things.

Great decisions are taken by great men.

When great men do not appear,

A virtuous man may succeed by gentle persuasion.

Perseverance brings

Success.

The Changing Lines

Changing Line at the beginning means:

In conflict a gentle man may be indecisive.

This may lead to ruin.

Misfortune.

Changing Line in the second line means:

Secrets and lies.

The hidden evil can only be confronted by exposure.

The wisdom of The Yellow Emperor may be required.

Changing Line in the third Line means:

Deliberation is essential but decisions must be made.

Repeating deliberation ensures they do not.

Danger.

Changing Line in the fourth place:

When a man in a responsible position has accumulated knowledge,

He needs only to marry it with energetic action to bring

Great success.

Changing Line in the fifth place means:

The situation needs improvement not wholesale change.

The superior man succeeds by trial and error.

Perseverance with this process brings

Success.

Changing Line at the top means:

Penetration can reveal the heart of evil.

Penetrating this heart is dangerous.
The superior man knows his own strength,
And whether it is enough to penetrate further.



15 The Ting

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== == **Fire**

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===== **Wind**

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The Image

Fire over Wood/Wind:

The Image of THE TING.

Thus the superior man chooses the path of the sage.

Who can doubt, that with perseverance,

What follows can only be

Supreme success.

The TRIGRAMS:

The Ting sits over the Fire which clings onto the Wood. This is the ancient alchemy handed down by our ancestors. Cooking transforms the ingredients into something delicious. Cooking transforms the base metals into precious ones. Spirit transforms our base individual Chi into the precious Chi of the sage. So our ancient ancestors thought. Thus The Ting is a symbol of transformation.

The HEXAGRAM:

This second phase of Tsao Hua has six cycles within six cycles as the movement around the differentiation settles into a new extended pattern. No sooner has the first cycle started and the defining movement of Wind penetrating Wind introduced then the second category of Change in this first cycle, The Ting, manifests Heaven inside the hexagram; here denoted by the three straight lines above the bottom broken or Earth line. This is auspicious indeed; the power of Heaven contained within two Earth lines; the powerful random chaos contained within perfect order. This arrangement suggests The Ting with all of its attributes and connotations.

In the natural world this manifests itself in volcanic activity.

In the affairs of man the divine is contained within the sage. He is the embodiment of The Ting.

The Concept

THE TING is a vessel that contains food for the spirit.

A sage walks the earth.

Supreme success.

There is nothing that will not further.

The Changing Lines

Changing Line at the beginning means:

The ting is turned upside down,

To empty it before use.

Thus the sage empties his mind by reflective meditation.

Changing Line in the second place means:

There is food in the ting;

Offerings to the divine.

Thus the superior man begs favour of the sage;

To help him on his path to find The Way.

Changing Line in the third place means:

The Ting goes unrecognised,

Mistaken for a cooking pot.

Misfortune.

Changing Line in the fourth place means:

A false Ting is used with disastrous results.

Grave misfortune.

Changing Line in the fifth place means:

The gold-handled Ting finally arrives.

It nourishes all.

It praises Heaven and Earth;

Heaven and Earth bless all.

Supreme success.

Changing Line at the top means:

The jade-handled Ting arrives.

The superior man sups from this Ting.

Wisdom flows like wine.
Mystical intoxication follows.
There is nothing that will not further.

Translator's Comment: The Ting can be used as a cooking vessel to feed the family, and also honoured guests. However, its most important purpose is its use in ritual; to honour Heaven and Earth.

The Ting is a metaphor for the sage. The 'gold-handled Ting' is a sage who is easily recognised; such as Confucius. The 'jade-handled Ting' is a sage who imparts mystical knowledge to those that recognise him; such as Chuang Tzu.



16 Preponderance of the Great

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===== Lake

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===== Wind/Wood

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The Image

The Lake rises over the Trees:

The Image of PREPONDERANCE OF THE GREAT.

The superior man is like a tree grasping onto the earth during a flood.

He is undaunted by the situation,

Knowing it is only temporary.

The TRIGRAMS:

When the Lake rises over The Trees, the Overbearing Power of the flood is unleashed upon the world. One must be like The Tree and grasp onto the very Earth or one will be washed away and will drown.

The HEXAGRAM:

The invading power of the primordial state threatens to overwhelm the entire process of Tsao Hua. This is denoted by the four unbroken lines of Heaven contained only by the two broken lines at the top and bottom of the hexagram. This situation, however, is only temporary. The process is merely threatened by the random chaos of the primordial state. Tsao Hua is already too established for the random chaos to destroy.

In the natural world floods threaten to drown the world.

In the affairs of man a transition is taking place threatening an insurrection.

The Concept

OVERBEARING POWER rouses the people.

Exceptional times call for exceptional measures.

Force will only increase the danger.

Gentle persuasion brings surprising success.

The Changing Lines

Changing Line at the beginning means:

Exceptional caution must be taken in exceptional times.

In particular,

The beginning of a solution must be cautiously applied.

Changing Line in the second place means:

Exceptional times calls for exceptional solutions.

The superior man casts far and wide to

Increase the chance of finding the right one.

Perseverance brings

Success.

Changing Line in the third place means:

Overbearing power is often blind to the situation.

Pushing on regardless only makes things worse.

Danger.

Changing Line in the fourth place means:

The superior man finds a solution by working with others.

He makes sure there are no ulterior motives.

These would lead to humiliation.

Changing Line in the fifth place means:

Overbearing power unites the people against it.

The Mandate of Heaven is invoked.

Changing Line at the top means:

The superior man knows

That there are times when the ultimate sacrifice must be made.

There are more important things than an individual life.

This is true humility.

No blame.

Translator's comment: Wind shares with Wood the defining characteristic of penetration. In this particular category of change Wood is used as it is more

appropriate for defining the Image. This provides a clue to the complexity of the Image; to all Images.

There is also mention of 'true humility' - Changing line at the top. This is an important Concept in all mystical traditions.



17 Duration

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== == **Thunder**

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===== **Wind**

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The Image

Thunder and Wind:

The Image of DURATION.

Thus the superior man remains constant in his ability to adapt;

Changing to the changing situation;

While holding to his Inner Truth.

The TRIGRAMS:

Thunder and Wind are naturally occurring phenomena that often occur together. Arousing penetration leads to more penetration; indicating Duration in the situation. Thunder is the eldest son and Wind the eldest daughter; our ancient ancestors thought this the perfect match for Duration in marriage as both are adaptable to each other's needs.

The HEXAGRAM:

The invasion of the random chaos of Heaven is returned to the position it had in the category of Change, The Ting; denoted by the three unbroken lines contained by two broken lines. This enhances the Change without it having the Overbearing Power of the previous movement. This is denoted by the two Earth lines at the top slowing the advancing Heaven lines and adding to the category's Duration.

In the natural world great storms follow one after another.

In the affairs of man Duration provides a period of stability.

Translator's Comment: The trigrams, which have greater influence in this second phase, has Thunder over Wind. Here Thunder's movement and Wind's movement correspond as they both can move in either direction. This flexible arrangement allows things to develop without hindrance. This suggests Duration; Duration within and of Tsao Hua.

The Concept

DURATION is obtained through flexibility.

The situation is one of self-renewing movement.

Self-contained;

It obeys the unseen Natural Principles of Reality.

Success.

The Changing Lines

Changing Line at the beginning means:

Anything that endures arrives by continuous development.

To force anything to endure is bound to fail.

Misfortune.

Changing Line in the second place means:

That which does not accord with the times does not endure.

Those that act in such a way will surely experience

Remorse.

Changing Line in the third place means:

The superior man's character is one of Duration.

Thus he avoids inconsistency in his actions;

And the resulting humbling experiences.

No blame.

Changing Line in the fourth place means:

Duration is not mere persistence.

Those that persist in folly remain in folly.

Changing Line in the fifth place means:

Who knows what the Duration of the situation will be.

Not even the superior man can tell.

Only a sage who is one with the Primordial State

Has this form of knowledge.

Changing Line at the top means:

Even Duration has an end,
As all things must change.



18 Decay

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== == **Mountain**

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===== **Wind**

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The Image

The Still Mountain slows the Wind:

The Image of DECAY.

Thus the superior man avoids the debasing attitudes of decadence,
And inspires the people to renewal by great works.

Perseverance brings success.

The TRIGRAMS:

The Wind expends its energy on the Mountain with Decaying force. According to our ancient ancestors this is a Decaying Wind for such a Wind rots the vegetation growing on the Mountain. Penetration is thrown back on itself leading to Decay.

The HEXAGRAM:

Here the movement around the differentiation in the primordial state almost comes to, but not quite, a stop. This finds its expression in the hexagram because the two Earth lines block the rising Heaven lines in the centre of the hexagram.

In the natural world the drying effect of the Wind does not exist leading to Decay.

In the affairs of man the Decay in civilization is man-made and hence can be rectified.

The Concept

DECAY has set in.

By working on the causes of Decay this situation can be rectified.
 Decadence is the major cause of Decay in civilization.
 Self-indulgence by the ruler and his court are major components.
 Renewal by adventurous dynamic action brings
 Success.

The Changing Lines

Changing Line at the beginning means:
 Unbending attitudes towards traditions leads to Decay.
 Reforming tradition also has its dangers.
 Mindful of these,
 Perseverance brings
 Success.

Changing Line in the second place means:
 Even small amounts of decadence should be rectified,
 But not at the expense of conflict.
 Humorous persuasion will bring
 Success.

Changing Line in the third place means:
 Invigorating renewal can cause resentment.
 Better resentment than decadent decay.
 No blame.

Changing Line in the fourth place means:
 Tolerance to decadence leads to Decay.
 Intolerance to decadence leads to renewal.

Changing Line in the fifth place means:
 The decadence is long established.
 Decay has already set-in.
 It will take more than one man with reforms
 To rectify.
 Grave Misfortune.

Changing Line at the top means:
 The superior man withdraws from public life;
 There is nothing he can do in these times.
 He spends his time in self-cultivation
 To produce a set of moral values for the future.

19 The Well

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===== Water

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===== Wind/Wood

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The Image

Water rising through Wood:

The Image of THE WELL.

The superior man organizes the people

In the same manner as the tree organizes its parts.

Raising nourishment from the wellspring of his Inner Truth

He spreads it through civilization.

Success.

The TRIGRAMS:

Trees bring Water up from the Earth to nourish its leaves. So men dig Wells to bring water up from the Earth to nourish themselves. Since ancient times Wells are dug so that villages, towns and even cities can be successfully built.

The HEXAGRAM:

This is the end of the first cycle of the second phase of Tsao Hua. The first phase was dominated by the hexagram of Heaven. The second phase is dominated by the cycles of the trigrams of Wind, Fire, Lake, Mountain, Water and Thunder. This first cycle of Wind, of the second phase, draws to a close with the Earth lines dispersed throughout the hexagram; perfect order organizing random chaos; the Earth lines distributing the power of the Heaven lines.

In the natural world springs abound and new wells are dug.

In the affairs of man new sources of renewal are tried.

Translator's Comment: Tsao Hua is now fully established, in that the movement around the differentiation in the primordial state is valid in its own terms. And, that the movement corresponds directly with the sixty four categories of change of the Great I. As this is a process, the categories of change must follow the principles of nature; a proscribed pattern. This is revealed in diagrams A in its linear format and in diagram B as a square with the three main sections or phases defined: the first phase is Heaven dominated hexagrams; the second phase are the six cycles of trigram dominated categories of change; and the third phase is Earth dominated hexagrams. Having reached the end of the first cycle of the second phase, the movement around the differentiation as an established pattern of categories of change for the continuing process of creation (Tsao Hua), is obviously stable and logically consistent.

The Concept

THE WELL symbolizes both the beginning of civilization

And its Duration.

Without water no civilization can exist.

Without spiritual nourishment no man can grow.

The Changing Lines

Changing Line at the beginning means:

Just as a muddy Well is no longer used

Neither can a civilization sustain itself without nourishment,

Nor a man without spiritual nourishment.

Changing Line in the second place means:

When a Well is not in use

The potential for civilization is lost.

So too with a man who remains a recluse.

Changing Line in the third place means:

The Well produces clean water but no one uses it.

Misfortune.

The same is true when a man of ability is ignored.

Changing Line in the fourth place means:

Just as a Well needs to be relined to enhance its performance.

So the superior man enhances his abilities

By careful reconstruction of his mind by

Self-cultivation..

Changing Line in the fifth place means:

The Well is fed by a pure spring.

All superior men are nourished from the same source;

The spirit of his Inner Truth.

Changing Line at the top means:

A sage is like a Well that all can be nourished by.

His Inner Truth is inexhaustible.

The people return time and again.

Great good fortune.



20 The Clinging Fire

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== == Fire

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== == Fire

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The Image

Fire clinging Fire:

The Image of THE CLINGING FIRE.

Thus the superior man develops the brightness of his spirit,

So he can illuminate the principles of the unseen world.

Translator's Comment: The principles here refer to the patterns governing Tsao Hua.

The TRIGRAMS:

In ancient times this Image was thought of as the sun's passage across the sky; denoting periods of time, it was nature's clock.

The HEXAGRAM:

The second cycle of the second phase begins. The movement of Tsao Hua into the primordial state marks a more vigorous transformation in this cycle. This vigour sparks in brightness. Just as fire clings onto the wood it is burning, so does this second cycle cling on to the primordial state from which it is deriving its energy. In terms of the lines the Earth lines hold the positions of power in the second and fifth places and so control the Heaven lines that surround them. This reinforces the vigorous nature of this category of Change. With the upward movement of Fire doubled this hexagram sets the pattern for this cycle in brightness.

In the natural world firers clear the forest allowing cultivation.

In the affairs of man the people cling onto what is bright and illuminated.

The Concept

THE CLINGING FIRE shows the dependent nature of man.

Are we not dependent on the natural world for life itself?

By recognizing our limitations we can live in harmony with the world.

Success.

The Changing Lines

Changing Line at the beginning means:

Just as a Fire brings brightness into life.

Only by such brightness can the situation be clarified.

Changing Line in the second place means:

Just as the fiery sun clings to the sky,

So the superior man clings to the brightness of his virtue.

Changing Line in the third place means:

Brightness leaves the sky at the setting of the sun.

Thus men's thoughts turn to death.

The superior man does not dwell on such thoughts.

For who can say what fate or destiny brings?

Changing Line in the fourth place means:

Straw burns with a bright light but is soon consumed.

So too with men whose lives' burn bright

Only to be consumed by the darkness of history.

Changing Line in the fifth place means:

Fire can illuminate the darkest of places.

In the same way understanding can illuminate the darkness

Of our ignorance.

Thus the superior man throws the light of knowledge

Onto every situation.

Changing Line at the top means:

The flame is gone, the Fire is dead.

Only the sage knows that this is also an illusion.

21 Revolution

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===== Lake

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== == Fire

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The Image

Fire in the Lake:

The Image of REVOLUTION.

The old order resists the necessary change.

As such the moment has arrived where violent conflict is inevitable.

The TRIGRAMS:

Fire is the middle daughter and Lake the youngest. Our ancient ancestors noted how sister's often were in conflict with each other even turning into physical violence. As the sister's grow the situation Changes as the younger sister becomes the physical equal of the older; if the older sister does not adjust to this new situation then physical violence is inevitable. Fire and Water have a natural antipathy for each other also signifying violent conflict.

The HEXAGRAM:

Here the movement of Tsao Hua is in conflict with the Primordial State. The movement is already too powerful to be reversed but resistance to its forward progression is strong. This is denoted by the three Heaven lines that threaten to break through the Earth line at the top. These Heaven lines occupy positions of power making the power of random chaos even more dangerous, and with only one line of perfect order at the top, that is itself in a transitional state, this threatens chaos.

In the natural world snow falls in the summer threatening the natural order of the seasons.

In the affairs of men violent change is inevitable.

The Concept

REVOLUTION is more than chaos.

It can even be appropriate

But only as a last resort and if the time is right.

The time for change depends on the demands of the people.

Thus The Mandate of Heaven was brought into being

By the Duke of Zhou on the instigation of the people.

The Changing Lines

Changing Line at the beginning means:

The time is not yet right for Revolution.

The superior man prepares himself for the coming struggle.

Changing Line in the second place means:

Exhaust all possibilities for reform.

Only then can preparations be made for Revolution.

Changing Line in the third place means:

Neither hesitation nor ruthlessness gives birth to a successful Revolution.

Deliberation before and common humanity after,

Make for a Revolution that is

Successful.

Changing Line in the fourth place means:

Revolution is only successful if it accords with the will of the people.

It is therefore essential that the great man who leads a Revolution,

Does so for the benefit of the people

And not for selfish or petty reasons.

Changing Line in the fifth place means:

In times of Revolution

The superior man gives guidelines

That are easily recognizable by the people.

These accord with The Mandate of Heaven bringing

Great success.

Changing Line at the top means:

Even a successful revolution cannot achieve everything at once.

The people must be satisfied with what is attainable

And not with what is desirable.

Translator's Comment: The Mandate of Heaven was introduced by Zhou Wen Tan while he was Regent at the beginning of the fourth millennium B.C.E. It states that the ruler must create a society that is not just for the benefit of the few, nor for the benefit for the many, but must be for the benefit for everyone. If he does not, then Heaven removes its Mandate from the ruler. As such the people can remove the ruler and secure a new one that will. This revolutionary idea is at the core of all Chinese history, philosophy and culture.

Zhou Wen Tan was the brother of Zhou Wu who overthrew the last Shang Emperor in 1129 B.C.E. He was also the son of King Zhou Wen, the man who supposedly constructed the I Zhou, the forerunner of the I Ching. Zhou Wen Tan was also the man that supposedly wrote the Changing Lines to his father's sixty four Images. It is hardly surprising then, that he is known as The Famous Duke of Zhou.

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22 The Family

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===== **Wind**

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== == **Fire**

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The Image

Wind emanates from Fire:

The Image of THE FAMILY.

So the great man adds actions to his words.

Like a father with his own family,

He is the power that regulates behaviour.

So acts the ruler with his people.

The TRIGRAMS:

The penetrating emanates from spirit. Long has been the time when spirit has been associated with the father of the myriad things and that which penetrates the world in which we live has long been associated with The Family. Indeed, The Family has always, from the most ancient of times, been the structure of society; indeed, the structure of civilization. The ruler is the father of his people with all the connotations which accompany it.

The HEXAGRAM:

The movement around the differentiation in the Primordial State has now settled into its second phase and second cycle configuration. Even this fiery dynamic cycle is capable of stability; stability through harmony with Tsao Hua. This is denoted by the Earth lines in a place of power in the second place and in the fourth place where it regulates the Heaven lines above it; random chaos controlled and regulated by the perfect order.

In the natural world the nests are filled with fledglings.

In the affairs of man the ruler depends on the stability of the family, where each individual knows their rightful place.

The Concept

THE FAMILY is society in embryonic form,
Where moral duty is tempered by natural affection.
So the ruler must act as the father of his people.

The Changing Lines

Changing Line at the beginning means:
Just as the father must set the order inside of a family,
So he must also enforce the rules and regulations of that order.
He must not allow the love he has for his wife and children deter him.
How much more true then, for a ruler and his people?

Changing Line in the second place means:
A wife must obey her husband
While attending to her duties of providing nourishment
And ritual sacrifice.

Changing Line in the third place means:
The mean between severity and indulgence must guide the ruler.
Just as it must guide the father of a family.
To err on the side of severity is preferable
Because it preserves discipline.

Changing Line in the fourth place means:
Expenditure and income must balance in any family.
So too the financial situation in society.

Changing Line in the fifth place means:
The successful ruler does not govern by fear
But by trust built on love.

Changing Line at the top means:
Ultimately, the harmony of a family is regulated by the father's character.
A character refined by the self-cultivation of his Inner Truth.
How much more true then for a ruler and his people?

23 Grace

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== == **Mountain**

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== == **Fire**

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The Image

Fire illuminates the Mountain:

The Image of GRACE.

So the superior man appreciates the transient nature of life,

Including his own.

The TRIGRAMS:

What has more Grace than the Mountain illuminated by moon light; reflected sunlight; Fire. The Mountain has beauty in its form which is enhanced by illumination. Thus our ancient ancestors realized the transient nature of life by comparing it to the illuminated Mountain.

The HEXAGRAM:

In the second half of the second cycle of the second phase of Tsao Hua the balance of Heaven and Earth brings an aesthetic quality to the movement; the right balance between random chaos and perfect order; this can be seen in the equal number of Heaven and Earth lines. Being part of the process this is a temporary aesthetic. The Earth lines have the positions of power and so control the hexagram even though this is in the Heaven dominated half of Tsao Hua; the movement half way down the first circumnavigation of the differentiation.

In the natural world this manifests itself as illuminated snow-tipped mountains.

In the affairs of men petty problems dominate the agenda and can be dealt with in a gracious manner.

The Concept

GRACE in small matters,

Leads to success.

Contemplation on transient beauty,

Leads to an understanding of the transient nature of all things.

The Changing Lines

Changing Line at the beginning means:

The superior man ignores flattery

No matter how graciously offered.

Changing Line in the second place means:

The superior man avoids vanity in his appearance

And arrogance in his manner

No matter how gracious it makes him appear.

Changing Line in the third place means:

A charming gathering of friends

Blessed by the heady effects of wine

Brings the risk of indolence.

Beware.

Changing Line in the fourth place means:

The winged horse is the symbol of those thoughts

That transcends space and time.

Thus the superior man dreams he is a winged horse

Dreaming that he is a superior man.

Changing Line in the fifth place means:

Grace as sophistication of manner is devoid of content.

Simplicity as a way of life is filled with Grace.

Changing Line at the top means:

Perfect Grace is transient beauty.

The superior man appreciates that which is perfect

And that which is transient,

Knowing that beauty resides in the mind.

24 Abundance

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== == **Thunder**

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== == **Fire**

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The Image

Thunder and Lightning:

The Image of ABUNDANCE.

The superior man celebrates the principles

Which have produced such abundance.

But still he enforces the law

For civilization depends on the rule of law.

The TRIGRAMS:

Thunder, whose movement can be either up or down, is propelled up under the movement of Fire, whose movement is up. This produces an Abundance of energy in the movement of Tsao Hua, the continuing process of creation.

The Hexagram:

As the end of the second cycle of the second phase nears, the movement around the differentiation in the primordial state suddenly increases with this category of Change. This can be seen by the position of the Earth lines in the places of power the second and the fifth places with the Heaven lines in between in the third and fourth places. The Heaven line at the beginning sets the upward movement in motion propelling the power of random chaos in the centre to move the whole Hexagram up. This is an Abundance of movement in the Hexagram which is reflected in an Abundance of movement in the process of Tsao Hua.

In the natural world it is the period of abundant production seen in late summer.

In the affairs of man it is a period of great civilization nearing its peak.

The Concept

ABUNDANCE is the result of a great civilization.

The ruler, his clan and the people who have constructed this civilization

Should enjoy the moment.

Like all things, it will not last.

The Changing Lines

Changing Line at the beginning means:

The superior man finds himself in accord with the ruler.

Their clarity (Illumination) and energy are as one.

He takes the opportunity to advance the civilization

For the benefit of all.

Great success.

Changing Line in the second place means:

Abundance gives rise to factionalism as many want to share in this wealth.

The superior man trusts to his Inner Truth,

Knowing that the ruler is of a like mind.

Perseverance brings success.

Changing Line in the third place means:

The forces unleashed by Abundance

Have gained a malignant influence over the ruler.

There is nothing the superior man can do.

No blame.

Changing Line in the fourth place means:

The malign influence over the ruler is on the wane.

The superior man brings the wisdom of his Inner Truth

Into alignment with the power of the ruler.

Good fortune.

Changing Line in the fifth place means:

The ruler takes counsel from superior men

Who suggest a course of action for him to implement.

For the ruler,

His counsellors and all of the people this brings

Great success.

Changing Line at the top means:

The success of abundance breeds arrogance and greed
Amongst inferior men.
This eventually leads to isolation and vilification.
Misfortune.

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25 After Completion

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===== Water

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== == Fire

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The Image

Water over Fire:

The Image of CLIMAX.

Boiling water soon evaporates

Leaving an empty vessel.

Beware.

The TRIGRAMS:

The transition from one state to another is easily seen in the trigrams; Water soon turns into steam when heated on the Fire. This transition has to wait for the climactic moment.

The HEXAGRAM;

Here, at the end of the second cycle of the second phase, the transition from chaos to order is temporarily achieved in this category of Change. With the power of Heaven at the beginning and perfect order at the top, the direction is set. Chaos and order are unified with the Heaven lines and Earth lines in their rightful places and interspersed throughout. It is a moment of Climax.

In the natural world flowers burst open.

In the affairs of man order seems to have been established but this is a false dawn.

The Concept

CLIMAX is both the end and the beginning;

If Climax was truly the end there would be no beginning.

At the beginning good fortune,
After, disorder.

The Changing Lines

Changing Line at the beginning means:
Confidence is high when the state is in good order.
Inferior men press on without thought.
The superior man is not deluded by this temporary condition
But may suffer the consequences anyway.

Changing Line in the second place means:
The superior man's warnings are ignored.
So he waits with Patience until the transition is complete.
No blame.

Changing Line in the third place means:
Confidence expands to conquest.
Ambition rules good sense.
The Law of Unintended Consequences reigns supreme.
Danger.

Changing Line in the fourth place means:
In a flowering culture evil may manifest itself in a spectacular way,
But is soon lost to view in the drive to a Climax.
The superior man takes these as omens that all is not well in society.
He turns his attention to the Climax
So they will not be neglected.

Changing Line in the fifth place means:
Elaborate ritual is often the consequence of a flowering culture.
These are like an empty Ting.
Simple heartfelt pious devotion is the gold handled Ting
In a time of Climax.

Changing Line at the top means:
It is the end of this state of Climax.
Don't look back in envy for what has past.
Strive into the new world with dynamic purpose and
Success will follow.

26 The Joyous Lake

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===== Lake

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===== Lake

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The Image

The Image of JOY.

The superior man joins with friends in convivial discussion

Where knowledge and philosophy develop in joyful accord.

Great success.

The TRIGRAMS:

Lake upon Lake: joy upon joy.

The HEXAGRAM:

The beginning of the third cycle of the trigram dominated second phase is also the final cycle that is dominated by Heaven. Here, the movement around the differentiation has settled into a steady pattern of change like a big river entering a Lake. The power is dispersed in currents so the Lake has hidden movement; has power in depth; yet remains calm on the surface; with a beautiful smiling face. Lake upon Lake, joy upon joy.

In the natural world water fills in the hollows as it finds its own natural level in the form of a Lake.

In the affairs of man these are exceptional times of plenty bringing joy to the people. But below the surface currents move drawing the moment of transition ever closer.

The Concept

THE JOYOUS LAKE has depth.

Joy has a powerful hold over men

For there is little men will not do to achieve it.

When it arrives the spirit soars.

Success.

The Changing Lines

Changing Line at the beginning means:

Innocent joy abounds; desiring nothing;

Free of arrogance; it has a purity that gladdens the heart.

Enjoy.

Changing Line in the second place means:

Joy expresses itself in numerous ways.

The inferior man often expresses joy in lurid ways.

The superior man expresses joy with sincerity.

Changing Line in the third place means:

Joy is not idle pleasure nor simple amusement.

The superior man's joy comes from the depths of his spirit.

Avoid dwelling on surface pleasures or

Misfortune will follow.

Changing Line in the fourth place means:

Inner conflict warps joy into hysterical behaviour.

Passions escape control.

Beware.

Changing Line in the fifth place means:

In great gatherings or celebrations,

Joy masks those intent on mischief.

The superior man remains vigilant.

Changing Line at the Top means:

The expression of joy gives insight into the person within.

The superior man observes and remembers.

27 Conflict

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===== **Heaven**

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===== **Water**

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The Image

The creative Heaven shuns the abysmal Water:

The Image of CONFLICT.

The superior man looks to the beginnings of transactions

For the seeds of conflict.

Coherence of the spirit makes arbitration possible.

The TRIGRAMS:

The movement of the trigrams is away from each other; Heaven is up Water is down. Thus our ancient ancestors believed that if people didn't come together to settle their differences then Conflict would follow.

The HEXAGRAM;

The random chaos of Heaven produces an anomaly in the continuing process of creation (Tao Hua. The power of the Heaven lines renders The Joyous Lake into its constituent parts; converting Lake into Water. This was to be expected at some point in the process that is converting random chaos into perfect order. By its very presence in its full trigram form, Heaven makes its presence felt.

In the natural world it snows on the cherry blossom and freezes still water.

In the affairs of man conflict is to be expected.

The Concept

CONFLICT within weakens the power

To overcome the danger without.

This applies as much to the individual as to society.

Thus the great man acts as arbitrator to defuse the situation.

Success.

Changing Lines

Changing Line at the beginning means:

While in the incipient stage the situation can be avoided

Before conflict arises.

Avoiding conflict brings

Good fortune.

Changing Line in the second place means:

Avoid conflict with an enemy of superior strength.

Know when to retreat from any situation of unequal force.

Thus the superior man remains free from remorse.

Changing Line in the third place means:

To avoid conflict allow others to claim the success.

How can others rob you of what is rightfully your success?

For that they would have to rob you of your Inner Truth.

Changing Line in the fourth place means:

The superior man in a superior position

Avoids conflict that reflects negatively on his Inner Truth;

Integrity before

Success.

Changing Line in the fifth place means:

The superior man acts as arbitrator.

Dispensing wisdom in equal measure with detachment.

Good fortune.

Changing Line at the top means:

Pursuing conflict to the bitter end,

Even when one is right,

Provides the seeds for further conflict.

Misfortune.

28 Opposition

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== == **Fire**

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===== **Lake**

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The Image

Fire shuns the Lake:

The Image of OPPOSITION.

All men are born different and then brought up differently.

Individuality is a fact of life that often leads to opposition.

The superior man retains his individuality,

Even amongst men of a like mind.

The TRIGRAMS:

Fire is the second daughter and Lake the youngest daughter. There was always going to be Opposition between these sisters when their natures are so different. Thus our ancestors have always thought.

The HEXAGRAM:

The anomaly in the process that is Tsao Hua has passed to be replaced by a category of Change that is similar but not as strong. The movement around the differentiation in the primordial state settles down to a more even pattern. Dominated once more by the trigram Lake. There are only two Earth lines but one of them is in the position of power in the fifth place controlling the two Heaven lines either side, and in the hexagram overall. This arrangement shadows the other Earth line in the third place just below giving control over the two Heaven lines that are in opposition in the second place and at the beginning. There may only be two Earth lines but they manage to control the hexagram.

In the natural world opposites unite to produce new life.

In the affairs of man theses and antitheses results in syntheses.

The Concept

OPPOSITION of ideas brings about fertile concepts.

This can only be achieved in small stages

And by accepting the principle of opposites

By which order is brought into the world.

Changing Lines

Changing Line at the beginning means:

Opposition between individuals

Is often brought about by misunderstandings.

If they are friends they will retain their fellowship.

If they are enemies they will not.

Changing Line in the second place means:

Accidental meetings provide opportunities for people in opposition.

Serendipity happens too often to be mere chance.

The superior man knows that there are hidden laws that govern these things

And knows how to take advantage.

Success.

Changing Line in the third place means:

The whole world often seems in opposition to the individual.

The superior man knows that it is a passing phase.

Holding to his Inner Truth and the people that he trusts

Good fortune returns.

Changing Line in the fourth place means:

An individual only needs one true friend

No matter how many are in opposition to him.

With such a friend all opposition is overcome.

Changing Line in the fifth place means:

Strangers are by their position estranged from each other.

Take time to reveal their Inner Truth and

Friendships will blossom.

Good fortune.

Changing Line at the top means:

A man may even misjudge his best friends

And end up in opposition to them.

Such misunderstandings are only too human.

So do not refuse the hand of friendship when offered.

Good fortune will follow.

29 Decrease

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==  ==  Mountain
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==  ==
=====  Lake
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The Image

Mountain over Lake brings forth

The Image of DECREASE.

The Lake at the foot of the Mountain evaporates.

Joy retreats in the presence of stillness.

No blame.

The TRIGRAMS:

As the Lake Decreases the Mountain is blessed by the mists formed, bringing joy to the vegetation on the Mountain's sides. As Mountain remains still and Lakes movement is here, down; the overall movement is down; registering a decrease in movement.

The HEXAGRAM;

As the movement around the differentiation in the primordial state nears the transition point, where the preponderance of Heaven gives way to the preponderance of Earth. Earth, the symbol of perfect order, appears in this category of Change taking up the third, fourth and fifth places. This Decreases the power of random chaos considerably. The three broken lines of Earth are together controlling the hexagram even before the transition.

In the natural world nets are cast but no fish are caught.

In the affairs of man the wealth of the nation has Decreased and the poor, as always, suffer.

The Concept

DECREASE in wealth must not be hidden.

Sincerity by the government and the ruler is essential.

Elaborate ritual will attain nothing.

Misfortune.

Changing Lines

Changing Line at the beginning means:
 Helping others in times of decrease is beneficial
 But only if it doesn't injure oneself.

Changing Line in the second place means:
 Avoid undertaking anything that adds to the decrease,
 Even when under instruction from a powerful person.

Changing Line in the third place means:
 In times of decrease the proper response
 Is a return to simplicity.

Changing Line in the fourth place means:
 As the times are one of decrease
 The superior man decreases his faults,
 And as such remains in harmony with
 Heaven and Earth.

Changing Line in the fifth place means:
 Even in times of decrease some will prosper.
 That is because the destiny of an individual is ordained by Tsao Hua.
 Who can doubt its efficacious choices?

Changing Line at the top means:
 There are those that bring increase
 Without decreasing the benefits of others.
 These are truly superior men.

30 The Marrying Maiden

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== == **Thunder**

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===== **Lake**

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The Image

Thunder rolls over the Lake:

The Image of the MARRYING MAIDEN.

Thus the superior man

Understands the transitory

In the light of the Eternity of the Primordial State.

The TRIGRAMS:

Thunder is the eldest son and Lake the youngest daughter it would be surprising if there was not a great Affection between these two in the family. Between families this Affection if allowed to develop will lead to marriage. Hence the ancients named this hexagram 'The Marrying Maiden.

The HEXAGRAM:

As Tsao Hua nears the transition point the power of Heaven finds a brief harmony with Earth. The random chaos of Heaven is here manifest in terms of the joyous Lake. The perfect order of Earth in its most shocking and dynamic form as Thunder. Both Thunder and Lake have movement both up and down and therefore are in a state of affectionate harmony. The lines mirror each other, top and bottom; the two heaven lines at the bottom reflect the two Earth lines at the top; the Earth line in the third place reflects the Heaven line in the fourth place. It is often said: Affection is a simple reflection between individuals Inner Truth.

In the natural world thunder rolls over a lake: the dynamic affection of joy.

In the affairs of man affection is most associated with women and yet in spite of their inferior position it is affection that binds mankind together.

The Concept

AFFECTION: that which binds us together.

The union of Heaven and Earth

Is the origin of both nature and mankind.

Who can doubt that affection was present at that union?

Changing Lines

Changing Line at the beginning means:

Affection can occur between people of different rank.

The superior man acts with propriety in all relationships.

Changing Line in the second place means:

When affection leaves a husband and wife

Loneliness springs forth to replace it.

We are each and every one of us alone;

Trapped in our own mind.

Yet spirit is the same in all of us.

So how can we say we are alone?

Changing Line in the third place means:

Craving affection will not make it manifest.

Affection will appear in its own time.

Changing Line in the fourth place means:

Affection is the companion of virtue.

The superior man remains virtuous;

His Inner Truth demands it.

He basks in the affection of righteousness.

Changing Line in the fifth place means:

Humbly accepting one's fate

Wins the affection of all.

Changing Line at the top means:

When the rites are carried out without affection

It is worse than if they were not carried out all.

Misfortune.

31 Limitation

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===== **Water**

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===== **Lake**

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The Image

Rain pours into the Lake:

The Image of LIMITATION.

Thus the superior man measures all things

And applies limits

The TRIGRAMS:

The Water that has increased the height of the Lake has reached its upmost Limit before it flows out through the rivers that take the Water to the sea. It was by this that our ancient ancestors understood that all things have Limits.

The HEXAGRAM;

The original movement around the differentiation in the primordial state has reached half way. This marks the end of the overriding preponderance of Heaven - powerful random chaos - and the beginning of Earth's - perfect order - overriding preponderance. As the movement is half way around the differentiation the movement has turned back on its self in terms of direction. Imagine a circular movement with the beginning being at the top; the thirty one changes descend to the bottom of the circle at the bottom of the differentiation (Translator's Comment: see diagram 3). The last category of Change is, 31, Limitation, before it starts up the other side of the differentiation with the first category of Change dominated by Earth, 32, The Wanderer. As this is a circular movement the categories of change have opposites on the other side of the circular movement (Translator's Comment: see diagram 3). Thus the process that is Tsao Hua has a mirror image - one for each of the two sides of the movement around the differentiation. In terms of the structure of Tsao Hua the first half is dominated by

Heaven and the second half is dominated by Earth; this is seen in the reversal of the structure of Tsao Hua. At the beginning of the movement the first phase is the Heaven dominated Hexagrams, the second phase is the heaven dominated trigrams, and the third phase is the Earth dominated trigrams. In the second phase of trigram dominated Changes the first cycle is Wind, the second cycle is Fire and the third cycle is Lake; these are the Heaven dominated trigrams. The fourth cycle is Mountain, the fifth cycle is Water and the sixth cycle is thunder; these are the Earth dominated trigrams.

Limitation is the last of the Heaven dominated trigrams and marks the transition point to the Earth dominated trigrams. This can be seen most acutely in the lines of the two hexagrams where each line in the hexagrams are the opposite of the other (Translator's Comment: see diagram 4). Limitation - Water over Lake - turns into The Wanderer - Fire over Mountain. Although the second half of the movement around the differentiation is a mirror image of the first half this does not mean that the hexagrams are also in some form of correspondence; each hexagram is unique and the meaning is also unique. The circular movement around the differentiation - which is only one way - makes sure of that. Here then is the arrow of time that only moves in one direction; past, present and into the future.

Translator's Comment: Unlike western philosophy and in particular western physics where there is no explanation for the arrow of time, Neo-Confucian metaphysics delivers the arrow of time as a consequence of the movement around the differentiation. This is a startling revelation that lends credibility to the metaphysics of Neo-Confucianism. That the Neo-Confucians had the first comprehensive Theory of Everything is impressive, that it explains the arrow of time is quite remarkable. It must be remembered that all theories and models of reality are artificial constructs produced by the human mind and that are imposed on reality; as much for western scientific models as well as for the Neo-Confucian model. This raises interesting philosophical questions. An idea that has floated around the periphery of western philosophy, science and mathematics, is that because reality is seamless, that somehow imposing an artificial structure on this seamless reality activates reality into trying to accommodate that structure. Quantum entanglement or 'spooky action at a distance', as it is euphemistically known, may provide an answer; a western scientific explanation. In quantum mechanics it has been proven that by simply observing an event can affect its outcome. This suggests an holistic element to all of reality; that everything is interconnect on a level of reality that science is barely aware. Neo-Confucianism and indeed Confucianism have mystical foundations; mysticism is an holistic concept; mysticism is consciousness based. When Shao Yong suggested that there were branches of knowledge that could not be expressed or understood in words, this leads to the conclusion that they can only be understood by other forms of consciousness; holistic forms of consciousness. What can it possibly mean when the I Ching states: Water over Lake: The Image of Limitation. Water and Lake are both Images; trigram Images; two Images in a relationship, one over the other that produces a third Image that is a hexagram Image. Is the Image a way of giving expression to a body of knowledge that is beyond words? How successful is it? Does

it give a clue to the western science community of how to tackle the problems of quantum mechanics in this area? Chinese metaphysics may have far more to offer the science community than has been thought previously.

The limit of Heaven domination has arrived.

In the natural world the rains have taken the Lake to its furthest height. From now on the water drains out into the river and eventually to the sea.

In the affairs of man economic limitations dominate the agenda of society. For the individual, limits on all types of behaviour are enforced.

The Concept

LIMITATION on expenditure brings

Success.

Limits on limitation are imposed

To prevent rebellion.

Changing Lines

Changing Line at the beginning means:

Understanding the limits imposed by external conditions brings
Good fortune.

Changing Line in the second place means:

When the limits of external conditions recede
It is time for action.
Not to do so brings
Misfortune.

Changing Line in the third place means:

The inferior man lives in a world without limits.
Eventually this leads to
Misfortune.

Changing Line in the fourth place means:

The superior man applies natural limits
That are in keeping with his Inner Truth.
Success.

Changing Line in the fifth place means:

The superior man applies the same limits on himself

As he imposes on others.
Good fortune.

Changing Line at the top means:
The situation requires ruthless limitation.
Failure to act brings
Misfortune.



32 The Wanderer

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== == **Fire**

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== == **Mountain**

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Translator's Comment: This marks the beginning of the second half of Tsao Hua's movement around the differentiation. It is worth reading the beginning of, 31, Limitation, where the explanation for the end of the first half of Tsao Hua's movement around the differentiation is given. Please note that each line in the hexagram of Limitation is the opposite in the hexagram of the Wander. Proof, if any were needed, that this is a mirror Image of the first half.

The Image

Fire rises away from the Mountain:

The Image of THE WANDERER.

Fire here represents the infinite spirit

On its journey to the finite perfect forms of

The myriad things.

The TRIGRAMS:

Fire's movement is up and the Mountain has no movement. Fire's dynamic movement leaves the safety of the stable Mountain behind. Since ancient times men have left their homes to discover new lands and start new lives; these were called Wanderers.

The HEXAGRAM:

This is the beginning of the second - Earth dominated - part of Tsao Hua (Translator's Comment: see diagrams 1, 2, 3 & 4)). This transition occurs at the end of the differentiation and half way around the movement created by it - the movement that is Tsao Hua. It is appropriate that it begins with Fire over Mountain (The Wanderer) as here, at the beginning of the fourth cycle of the second phase

of trigram dominated hexagrams, it is as if the movement is just setting off on the second half of the journey to perfect order. The movement so far has been dominated by Heaven (random chaos) but this marks the departure for the movement, like a stranger in a strange land.

In the natural world seeds blow on the wind.

In the affairs of man new discoveries are made that extend civilization.

The Concept

THE WANDERER is on a voyage of discovery.

The discovery of new ideas in a new world.

The discovery of his ultimate Inner Truth.

Perseverance can only bring

Good Fortune.

The Changing Lines

Changing Line at the beginning means:
 Setting out on a journey into the unknown
 The superior man prepares himself outwardly
 By correct behaviour
 And inwardly by perfecting his Inner Truth.

Changing Line in the second place means:
 It is the same spirit in all things
 And all people.
 Recognizing this in others is
 The Wanderer's first step.

Changing Line in the third place means:
 Ignoring the common humanity in our fellow man
 Breeds mistrust amongst strangers.
 Misfortune.

Changing Line in the fourth place means:
 Not all strangers are to be trusted.
 Constant vigil is required
 And a willingness to defend one's self.

Changing Line in the fifth place means:
 The Wanderer makes friends amongst kindred spirits.

Good fortune.

Changing Line at the top means:

All journeys begin with a first step

Which is different for everyone.

The last step is finding The Way (Tao)

And is the same for everyone.

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33 Development

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===== **Wind/Wood**

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== == **Mountain**

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The Image

The penetrating power of Wind and Wood Changes the Mountain:

The Image of DEVELOPMENT.

Thus the ruler lays plans

To last a thousand years.

Only extraordinary perseverance can bring

Success.

The TRIGRAMS:

The Tree penetrates the Mountain with its roots giving it a strong grip but its growth is slow because of the Mountain's conditions. Mountain wood has always been valued since ancient times for its strength and hardness; attributes of a slowly Developing tree.

The HEXAGRAM:

The second half of Tsao Hua is underway. The fourth cycle of the second phase where the Earth (perfect order) is dominant has already developed. This development is one of steady progress. The penetrating power of Wind and Wood affects even the Mountain over time. The double Earth lines at the beginning mirror the double Heaven lines at the top. And the lines in the third and fourth place mirror each other forming a balance between Heaven and Earth where the power of random chaos slowly develops under the influence of perfect order.

In the natural world the mountain tree grows slowly but is strong and firmly rooted.

In the affairs of man projects are started that will last a thousand years.

The Concept

DEVELOPMENT that lasts

Is slow and continuous.

This is true for society

As much as it is for the individual.

The Changing Lines

Changing Line at the beginning means:
 Difficulty at the beginning of Development.
 Perseverance brings
 Success.

Changing Line in the second place means:
 Successful Development at an early stage
 Is more by chance than great skill.
 Such luck should be shared with others.

Changing Line in the third place means:
 Avoid the struggles of entanglement
 By Developing in quietude.
 Only perseverance brings
 Success.

Changing Line in the fourth place means:
 A suitable situation is required to develop.
 A suitable place is needed for growth.
 Perseverance brings
 Success.

Changing Line in the fifth place means:
 Successful Development can bring isolation.
 Isolation can bring resentment.
 It is easily rectified by re-engagement then follows
 Success.

Changing Line at the top means:
 Successful Development acts as an inspiration for all.
 Good fortune.

34 Influence

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===== Lake

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== == Mountain

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The Image

The joyous Lake and the still Mountain:

The Image of natural INFLUENCE.

When the Lake rises over the Mountain in the form of mist,
Beauty abounds.

Thus the superior man is stimulated by Attraction and
Asks for ideas that are alien to him.

The TRIGRAMS:

The sight of a mist covered Mountain is Attractive to all. True for us today as it was for our ancient ancestors.

The HEXAGRAM:

Here the resurgent power of Heaven, denoted by the three Heaven lines coming together in the hexagram, influences the Tsao Hua movement but not in a destructive way. The Earth lines surround the Heaven lines - power within, order without; this is the natural attraction between Heaven and Earth. Opposites Attract and thus create form.

In the natural world deer are on the rut.

In the affairs of man the marriage of opposites is creative.

The Concept

INFLUENCE is natural

Between opposites.

Man and woman.

Darkness and light.

Yin and Yang.

Who can say what this Attraction is?

Only the sage knows and he remains silent.

Changing Lines

Changing Line at the beginning means:

At a glance mutual attraction.

It is too early to tell if this will survive

But a start has been made.

Changing Line in the second place means:

Acting too soon, and hence without propriety,

To a mutual attraction brings

Misfortune.

Changing Line in the third place means:

The superior man guards himself from the vagaries of the heart

By using his Inner Truth to balance the Attraction.

Changing Line in the fourth place means:

When the character of the superior man shines through,

All those who are receptive to his Attraction

Will be influenced by him.

Success.

Changing Line in the fifth place means:

Attraction comes from the depths of our being.

It speaks from beyond our Inner Truth,

From the resonance of our kindred spirit.

Changing Line at the top means:

Trying to be attractive by the use of words alone

Is insignificant.

Content and sincerity must also be present.

35 Obstruction

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===== **Water**

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== == **Mountain**

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The Image

Water rains on the Mountain:

The Image of OBSTRUCTION.

Thus the superior man tests himself against obstructions

So that he can learn to solve problems and develop his Inner Truth.

The TRIGRAMS:

It is hard enough to climb a Mountain but when it Rains this acts as a further Obstruction to progress. Our ancient ancestors were fully aware that Obstructions are not necessarily bad. A lot can be learned by overcoming Obstructions both inwardly as well as outwardly.

The HEXAGRAM:

The power of Heaven is here, for the first time, in an inferior position to Earth as denoted by the number of perfect order lines to those of random chaos lines. The power of Heaven is Obstructed by the perfect order of Earth. Thus the movement around the differentiation slows considerably but does not stop. It is an Obstruction only, not the end of the path.

In the natural world landslides caused by rain block the way on mountain roads.

In the affairs of man Obstacles appear as problems to be solved.

The Concept

OBSTRUCTIONS provide opportunity
 For self-cultivation.
 This is the value of adversity.
 The great man can help but
 Only perseverance brings
 Good fortune.

The Changing Lines

Changing Line at the beginning means:
 One must not strive blindly ahead
 When one meets an obstruction.
 Reflection before action brings
 Success.

Changing Line in the second place means:
 Obstructions that are not of one's own making carry
 No blame.

Changing Line in the third place means:
 Remember one's family and friends
 Before tackling a dangerous obstacle.
 However, responsibility must not become an obstacle in its self.

Changing Line in the fourth place means:
 In overcoming obstructions,
 The most direct route is often not the shortest.
 Beware.

Changing Line in the fifth place means:
 The greatest obstructions often cannot be overcome by oneself.
 The superior man gathers helpers
 And organizes well-directed co-operation.
 Perseverance furthers.

Changing Line at the top means:
 The recluse cannot deny his duty when great obstructions appear.
 He must even abandon his own salvation
 To fulfil his sacred duty.
 Thus the superior man sullies his own hands

But remains in harmony with Heaven and Earth.
Great success.



36 Darkening of the Light

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== == **Earth**

== ==

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== == **Fire**

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The Image

Earth subdues the brightness of Fire:

The Image of DARKENING OF THE LIGHT.

Even the superior man is affected

But he clings onto his own light; his Inner Truth.

Hiding it from a severe ruler he avoids confrontation.

Danger.

The TRIGRAMS:

The Sun has sunk below the Earth bringing a Darkening of the Light. This term 'Darkening of the Light' has been used since ancient times to describe a period when 'this culture of ours' was under attack. Either by corrupt government officials, a corrupt Emperor or from barbarians invading the middle-kingdom.

The HEXAGRAM;

The random chaos of Heaven has already created an anomaly in the form of the hexagram Conflict. Here another anomaly appears in the form of the hexagram, Darkening of the Light. In the movement around the differentiation it appears opposite the first anomaly. This is to be expected as the second half of Tsao Hua is the mirror image of the first (Translator's Comment: see diagrams 3 & 4). In the first anomaly, Conflict, it is Heaven over Water. No surprise then that the second anomaly is the opposite, Earth over Fire, the hexagram, Darkening of the Light. Each line is the opposite of the other in the two hexagrams. Proof, if it was ever needed that this sequence of Changes is indeed the internal structure of Tsao Hua.

By its very presence in its full trigram form, Earth makes its presence felt in the process that is Tsao Hua.

In the natural world a full eclipse covers the sun darkening its light.

In the affairs of man a hegemon threatens the light of civilization.

The Concept

THE DARKENING OF THE LIGHT affects everyone.

The relentless march of civilization has been halted.

Not by rebellion but by the strict application of overbearing order.

Danger.

Changing Lines

Changing Line at the beginning means:

One must suffer people speaking ill of you,
Even though you are not to blame
For unfair laws and their strict enforcement.
It is best to hold your own counsel.

Changing Line in the second place means:

Rescuing others from misplaced laws
The superior man risks grave danger.
His duty to common humanity is rewarded by friendship.
In the end,
Good fortune.

Changing Line in the third place means:

The hegemon falls by chance.
Undoing his strict rules and regulations too quickly
Leads the people to expressions of anger,
This may result in rebellion.
Danger

Changing Line in the fourth place means:

The hegemon will not relent.
The superior man knows it is time to leave.
No blame.

Changing Line in the fifth place means:

For those unable to leave the unrelenting hegemon,
There may even be a case for feigning insanity.

Grave danger.

Changing Line at the top means:
The hegemon reigns supreme.
The Darkening of the Light is complete.
Then comes the dawn.



37 The Still Mountain

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== == **Mountain**

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== == **Mountain**

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The Image

Mountain upon Mountain:

The Image of KEEPING STILL.

The superior man practices

Reflective meditation,

So he can meld his spirit with the spirit of all things.

The TRIGRAMS:

Stillness within and stillness without, according to our ancient ancestors, refers to our mind and body. The body has to be still in order for the mind to be still. These are instructions for meditation.

The HEXAGRAM:

After the disturbance of the anomaly in Tsao Hua the process continues in a state of quietude bringing to an end the fourth cycle of the second phase. Mountain upon Mountain reinforces the state of stillness. Stillness, however, needs the context of movement to exist. For without movement there can be nothing to be still. Each of the four Earth lines is capped by a Heaven line; these lines of random chaos bring stillness to the movement of Earth's relentless march to completion.

In the natural world snow covers the Mountains in frozen beauty.

In the affairs of man the outer world can only be tackled when the inner world is calm.

The Concept

THE STILL MOUNTAIN embodies a state of mind;

A calm fortitude.

Only in this state can one tell when it is time

To move or remain still.

Changing Lines

Changing Line at the beginning means:

Keeping still before moving.

The superior man halts at the beginning

To reflect on his course of action.

Changing Line in the second place means:

The ruler takes a wrong path

And the superior man is unable to stop him.

Misfortune.

Changing Line in the third place means:

Stillness develops from inner composure

Which rests upon the foundation of Inner Truth.

Forcing stillness leads to bad results.

Danger.

Changing Line in the fourth place means:

Stilling the mind can be achieved

Without removing self-centred ambition.

This can lead to mistakes.

Perseverance with stilling the mind

Will eventually remove self-centred ambition.

Changing Line in the fifth place means:

The superior man is reserved in his speech.

Hence his words slowly develop into a definite form.

Doubts and confusion disappear leaving no room for regret.

Changing Line at the top means:

Stillness achieved.

Destiny accepted.

In every single matter the superior man is correct.

Great good fortune.

38 Before Completion

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== == **Fire**

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===== **Water**

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The Image

Fire over Water:

The Image of BEFORE COMPLETION.

Harmony - separation - transition.

Thus the superior man increases his knowledge

By learning to differentiate.

The TRIGRAMS:

Fire's movement is up and Water's movement is down leading to separation. Separation eventually leads to transition. Transition to a new state of harmony. Thus the ancients saw the progress of civilization as a process.

The HEXAGRAM:

This is the beginning of the fifth cycle of the second phase of Tsao Hua. The Heaven lines are in harmony with the Earth lines in terms of their distribution in the hexagram; random chaos in harmony with perfect order. This is not completion of the process that is Tsao Hua but only a stage on the way. As if to prove how far this process has yet to go, even when the lines in the trigram are in harmony, the trigrams reveal separation at this stage of Tsao Hua.

In the natural world the transition from winter to summer occurs in the form of spring.

In the affairs of man times of transition are filled with random dangers.

The Concept

BEFORE COMPLETION

Transition.

Deliberation and caution

Before Completion brings

Success.

The Changing Lines

Changing Line at the beginning means:
 Until one understands the situation completely,
 Thoughtful deliberation is essential.
 Investigation by the differentiation of things
 Is the correct way to proceed.

Changing Line in the second place means:
 Understanding that the situation is one of transition
 The superior man waits for clarity
 Before acting.
 Success.

Changing Line in the third place means:
 When the situation is hopeless
 The superior man creates a new situation.
 Success.

Changing Line in the fourth place means:
 The situation is known.
 Resoluteness in action brings
 Success.

Changing Line in the fifth place means:
 The situation is resolved.
 The transition is complete.
 The superior man wonders what the new situation will bring.

Changing Line at the top means:
 Celebration of a successful transition
 Is a natural part of the human condition.
 Moderation in all things furthers the new beginning.

39 Oppression

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===== Lake

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===== Water

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The Image

The Lake drains of Water:

The Image of OPPRESSION.

The superior man protects his spirit by remaining cheerful.

Thus he escapes from an Oppressive fate.

The TRIGRAMS:

Water drains out of the Lake reducing joy. The reduction of joy is brought about by the abysmal. There is nothing more abysmal than when inferior men are in positions of power. According to the ancients this situation cannot last because these inferior men do not possess righteousness or sincerity which are the only attributes that bring joy.

The HEXAGRAM;

The Heaven lines sit in the places of power. Because this is the fifth cycle of the second phase of Tsao Hua where Earth is dominant, having the Heaven lines dominating the Earth lines suggests oppression. The lines in the hexagram are evenly divided in number but with the Heaven lines in positions of power, and their movement is up, the movement of the Earth lines, which is down, suggests oppression both inward and outward.

In the natural world the sprouting seed is being suppressed by the soil in its upward thrust to life.

In the affairs of man oppression comes from inferior men.

The Concept

OPPRESSION eventually brings

Good fortune

To those that remain steadfast and cheerful.

Adversity without must not become Oppression within.

Perseverance in joy brings

Success.

The Changing Lines

Changing Line at the beginning means:

A fated adversity overcomes an individual

Who retreats into despair.

Misfortune.

Changing Line in the second place means:

A man suffering from internal oppression

Overcomes his despair by an external direction.

Good fortune.

Changing Line in the third place means:

A man suffers despair inwardly

While facing outward adversity.

Grave misfortune.

Changing Line in the fourth place means:

Adversity overcomes the people.

The superior man wishes to help

But finds his way oppressed by others.

With perseverance and fortitude

He eventually lifts the oppression.

Good fortune.

Changing Line in the fifth Place means:

Oppression above and below in society.

The superior man retreats into self-cultivation

Until the situation changes.

Changing Line at the top means:

The oppression comes from without;

At first despair.

By changing his attitude and making a firm decision
He masters the situation and
Good fortune follows.



40 Dispersion

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Wind/Wood

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Water

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THE IMAGE

The Wind carries the Rain:

The Image of DISPERSION.

Penetrating to the core of his Inner Truth

The superior man finds that the

Greatest of all its attributes is spirit;

That which unites all things in union.

The TRIGRAMS:

The gentle Wind Disperses the abysmal Water. According to the ancients this applies to both the inner world of the mind as well as to the outer world of the myriad things.

Indeed, one has to Disperse the arrogance of ones thoughts before one can Disperse the obstructions to development.

The HEXAGRAM:

The continuing process of creation, Tsao Hua, moves on from the last category of change, Oppression. Here the oppression of perfect order are still in place as the Heaven lines are still in the places of power. There is now, however, a Heaven line at the top that with another Heaven line just below it, will disperse the power of random chaos in the hexagram through its upward movement. This ironically will disperse the principle of Earth far and wide, like seeds exploding from a pod; thus furthering the movement to perfect order.

In the natural world mists carry the nourishment of water far and wide.

In the affairs of man great ceremonies and rites are conducted to produce unity amongst the people.

THE CONCEPT

DISPERSION of spirit amongst the myriad things brings

Harmony on the most fundamental level.

Thus rites celebrating the holistic nature of reality

Should be conducted.

Good fortune.

The Changing Lines

**Changing Line at the beginning means:
The situation calls for quick and vigorous action
Before dispersion of one's allies begins.**

**Changing Line in the second place means:
Dispersion of negative thoughts by self-cultivation brings
Good fortune.**

**Changing Line in the third place means:
Dispersion of negative thoughts by external creativity brings
Good fortune.**

**Changing Line in the fourth place means:
The situation is beyond hope;
The superior man does not descend into despair.
He disperses his allies far and wide
So like seeds blown on the Wind,
His ideas can find fertile ground.**

**Changing Line in the fifth place means:
It takes a great idea to rally the people.
Thus the superior man disperses negativity and
Unites the people.
Great good fortune.**

**Changing Line at the top means:
The superior man saves his clan from grave danger
By avoiding it head on,**

**Then by dispersing it in multiple conflicts.
Good fortune.**

41 Deliverance

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== == **Thunder**

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== ==

===== **Water**

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The Image

Thunder and rain:

The Image of DELIVERANCE.

Thus the superior man pays special attention

To the special conditions created by disasters.

The TRIGRAMS;

Thunder storms clear the air leaving everything fresh and clean. The regular occurrence of this natural phenomena has been with us from the most ancient of times. The idea of Deliverance has long been associated with the passing of the Thunder storm. Thunder storms can be dangerous so that when they pass it is as if we have been Delivered.

The HEXAGRAM:

The surge in Heaven's power in the last category of Change has past; this is denoted by the presence of only two Heaven lines in the hexagram. Tsao Hua continues on its inevitable way converting random chaos into perfect order. This is a Deliverance from the random chaos of Heaven's surge in the last Hexagrams.

In the natural world thunder rolls off into the distance leaving the beneficial rain to promote growth.

In the affairs of man disasters suddenly disappear allowing a return to normality.

The Concept

DELIVERANCE from disaster.

A quick return to normality is desirable,

So all outstanding conditions

Associated with the disaster

Must be quickly resolved.

The Changing Lines

Changing Line at the beginning means:

People recuperate and rest after deliverance from disaster.

This is without blame.

Changing Line in the second place means:

Villains take advantage of disasters.

There are many types of villains,

But they are all defeated by the same weapon;

The righteousness of the virtuous man.

Changing Line in the third place means:

Deliverance from one's own faults;

From greed and selfishness;

From arrogance and deception.

Thus the superior man remains superior.

Changing Line in the fourth place means:

Deliverance has radically changed the situation.

The superior man seeks out new allies for the new situation.

Neither those who were allies before the disaster,

Nor during the disaster, can expect consideration.

No blame.

Changing Line in the fifth place means:

After deliverance the superior man considers what he has learned.

Disasters provide a measuring-stick by which to judge himself.

There is no substitute for self-criticism or self-cultivation.

Perseverance in these matters brings

Success.

Changing Line at the top means:

Wariness of those that enjoy or benefit from disaster is essential.

There are those who will delay deliverance for their own benefit.

42 Youthful Folly

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== == **Mountain**

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===== **Water**

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The Image

Water springs up from the foot of the Mountain:

The Image of YOUTHFUL FOLLY.

Eventually the Water rises to cover the Mountain

But only after it has filled in every hollow, hill and valley.

Likewise Youth must attain all knowledge before becoming a sage.

The TRIGRAMS:

A new spring at the foot of the Mountain has a long way to go before it covers the mountain; so it is with Youth that they have much to learn before they can claim to have wisdom. This has been known from the most ancient of times.

The HEXAGRAM:

The resurgence of perfect order, as denoted by the three Earth lines in the centre of the hexagram and in control of the fifth line of power, sends Tsao Hua careering ahead. This category of Change is like a youth delivered from the bonds of servitude; he wishes to dash ahead at speed and without proper regard. The hexagram is nearing the end of the fifth cycle of the second phase. Indeed, the fifth category of the fifth cycle. This denotes both exuberance and danger.

In the natural world a spring appears at the foot of a mountain where none has been before.

In the affairs of man a lack of experience in the ruler risks bringing misfortune.

The Concept

THE YOUTHFULL CONDITION brings danger.

Where is his teacher?

What has he been taught?

Chance substitutes for experience and all is well.

No blame.

The Changing Lines

Changing Line at the beginning means:

Before self-cultivation, self-discipline.

Before self-discipline, external discipline.

With external discipline, moderation and the mean.

Changing Line in the second place means:

Tolerating youthful fools shows wisdom.

Tolerating old fools shows one to be a fool himself.

Changing Line in the third place means:

A student must respect his teacher,

Not idolize him.

It is bad for the teacher who becomes arrogant,

And the student who becomes a fool.

Changing Line in the fourth place means:

Youthful imaginings are to be expected.

Youthful imaginings that involves real life,

Must not be tolerated.

Changing Line in the fifth place means:

Youthful folly in all innocence,

Endears the student to his teacher.

Good fortune.

Changing Line at the top means:

The incorrigible fool must be punished.

He who will not heed,

Will be made to

Regret.

43 The Abysmal

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===== Water

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===== Water

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The Image

Water upon Water:

The Image of the ABYSSMAL.

Floods wash away the course of the river

Making a new way to the sea.

The TRIGRAMS:

Water has carved out a path through the hills and formed a ravine or Abyss. These processes take a long time and it is the relentless nature of Water that achieves this. Water brings life to the very Earth but too much brings danger.

The HEXAGRAM:

The end of the fifth cycle of the second phase of Tsao Hua produces the Earth dominated hexagram The Abysmal. Where two Earth lines enclose two Heaven Lines which are enclosing two Earth lines in the middle. Perfect order without, the power of chaos within that is enclosing the perfect order of the centre. The symmetry of the hexagram is reflective of the symmetry of the trigrams that make it up. Such symmetry produces a powerful category of Change that is reflective of Water passing through a gorge or an abyss.

In the natural world Water carves its own path through the landscape when in flood.

In the affairs of man external dangers abound.

The Concept

THE ABYSMAL surrounds us.

Everywhere danger.

Gathering together in sincerity brings

Success.

The Changing Line

Changing Line at the beginning means:

Dangers surround us like a flooding river.

The right course of action is unclear as everything has changed.

Misfortune.

Changing Line in the second place means:

Danger surrounds us like a flooding river.

It is enough to survive.

No blame.

Changing Line in the third place means:

Danger surrounds us like a flooding river.

To move anywhere or do anything only

Increases the danger.

Changing Line in the fourth place means:

Danger surrounds us like a flooding river.

Sincerity and honest intention

Form the bases for mutual help.

Changing Line in the fifth place means:

Danger surrounds us like a flooding river.

The danger has reached its height.

From now on it will recede.

Hold still.

Changing Line at the top means:

Danger surrounds us like a receding flood.

The superior man goes with the flow

Best to conserve his energy.

At last it is possible to move.

Success.

44 Difficulty at the Beginning

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===== Water

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== == Thunder

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THE IMAGE

Thunder then Rain:

The Image of DIFFICULTY AT THE BEGINNING.

In the chaos of a difficult beginning

Order is already implicit.

The TRIGRAMS:

The first cries of a new born baby heralds the beginning of new life; much like Thunder heralds the life giving Rain. Births of every kind are difficult. Thus it has always been.

The HEXAGRAM:

This is the beginning of the sixth and final cycle of the second trigram dominated phase of Tsao Hua. The two Heaven lines are in positions of power in terms of the hexagram; at the beginning and in the fifth place. The trigrams are in a state of harmony with Thunder's movement, up, and Water's movement, down. There are three Earth Lines gathered together in the lower centre of the hexagram denoting the ever increasing influence of perfect order. However, with random chaos at the beginning it suggests difficulties at the beginning for this category of Change. Tsao Hua is moving on to its final destiny but there are still difficulties to be overcome on the way to completion.

In the natural world the sprouting seeds start in the darkness and the confusion of the soil. It speaks of a time a time before the seedling breaks through to the light, when all seems barren.

In the affairs of man chaos and the difficulties it brings is rampant.

THE CONCEPT

DIFFICULTY AT THE BEGINNING perseverance brings

Success.

Difficulties arise because of the profusion

Of all that is struggling to attain life.

The Changing Lines

Changing Line at the beginning means:

The enterprise is hardly under way when difficulties arise.

The superior man halts to take stock

Before appointing helpers.

Changing Line in the second place means:

Difficulties can only be overcome at the right time and

With the right people.

Patience furthers.

Changing Line in the third place means:

The superior man discerns the seeds of coming events.

Forearmed he chooses the right path.

Success.

Changing Line in the fourth place means:

With difficulties of such proportions

The offer of help must be taken,

Even if it brings

Humiliation.

Changing Line in the fifth place means:

In times of difficulties

The superior man only proceeds

When all have confidence in him.

Changing Line at the top means:

Difficulties always produce casualties.

This cannot be helped.

No blame.

45 Increase

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===== Wind

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== == Thunder

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The Image

Wind and Thunder, Thunder and Wind:

The Image of INCREASE.

The superior man reads natural phenomena

To decipher the category of Change.

Supreme good fortune

The TRIGRAMS:

Wind and Thunder feed on each other; Increasing each other's power. This is how our ancient ancestors saw the world; both the inner world and the outer world. Increase in virtue brings an Increase in sincerity; an Increase in sincerity brings an Increase in virtue.

The HEXAGRAM;

The second category of the sixth cycle of the second phase of Tsao Hua produces an internal Earth trigram in the same place in the hexagram as the previous category. Here, there are three Heaven lines suggesting greater power of random chaos in the hexagram than in the previous category of Change. With the result that the organization of perfect order now Increases at a relentless pace. With the trigram of Wind, whose movement can be both up and down, and Thunder, whose movement is also both up and down, the two trigrams strengthen and Increase each other. This is a very dynamic category which produces a massive increase in the movement that is Tsao Hua.

In the natural world a tropical storm bursts onto land.

In the affairs of man a great civilization brings about a massive Increase of benefits for the people.

The Concept

INCREASE. It furthers one

To undertake anything.

Great projects can be undertaken with

Great success.

The Changing Lines

Changing Line at the beginning means:

The ruler provides the energy.

The superior man the organization.

What cannot be achieved?

Supreme success.

Changing Line in the second place means:

Where Increase occurs which is in harmony

With Tsao Hua,

Whatever is undertaken

Succeeds.

This is the natural law!

Changing Line in the third place means:

Success comes to even those who suffer unfortunate events.

There is no blame in this,

As long as they react with sincerity.

Changing Line in the fourth place means:

The superior man who acts as an intermediary and

Remains free from self-interest in times of Increase,

Is blessed by both ruler and the people.

Good fortune.

Changing line in the fifth place means:

Generosity is its own reward,

As it resonates with an Inner Truth

That is in harmony with Heaven and Earth.

Changing Line at the top means:

Those who refuse to be generous in times of Increase

Bring opprobrium on themselves.

Grave misfortune.



46 Justice

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== == **Fire**

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== == **Thunder**

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The Image

Lightning then Thunder:

The Image of JUSTICE.

Clarity brings judgement.

Punishment brings shock.

Justice brings civilization.

The TRIGRAMS:

The Illumination of Fire brings clarity to the crime. The shock of Thunder brings surprise to the penalty. So it was our ancestors set down laws that brought Justice to civilization.

The HEXAGRAM:

The third category of the sixth cycle of the second phase has an even number of Heaven and Earth lines suggesting a balance between random chaos and perfect order. However, the positions of power in the fifth and second places are controlled by Earth lines revealing that perfect order is in control. In this place in the process of Tsao Hua this is only Just.

In the natural world thunder storms shock inferior men into good behaviour.

In the world of man clarity is brought to bear in judgements before the shock of punishment. This is the Justice of a great civilization.

The Concept

JUSTICE is brought to bear.

Punishment is administered.

Fair Laws, rules and regulations are applied

So that all can live in

Civilization.

The Changing Lines

Changing Line at the beginning means:

The first sentence is meant to deter,

Stopping him from choosing

The path of evil.

Changing Line in the second place means:

The second sentence is severe,

As he has not learned from his mistakes.

Changing Line in the third place means:

Justice is difficult as the case is complex.

Punishment should reflect this.

Changing Line in the fourth place means:

Powerful people are to be punished.

The superior man dispenses justice

With cold hard detachment.

Changing Line in the fifth place means:

Justice is tempered by the context of the crime.

This is not leniency,

This is the mean in action.

Good fortune.

Changing Line at the top means:

Punishment of incorrigible criminals is severe.

There is no alternative.

Misfortune.

47 Following

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===== Lake

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== == Thunder

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The Image

Thunder resting in the Lake:

The Image of FOLLOWING.

The superior man Follows nature's way

And rests in the joy of calm and tranquillity.

The TRIGRAMS:

Lake is the youngest daughter and Thunder the eldest son. By his appreciation of her joyous nature he shows her consideration and appreciation; thus she is moved to Follow him. Long was it the custom that an older man had to act if he was to entice a young woman to the marriage bed.

The HEXAGRAM:

The fourth category in the sixth cycle has a unique symmetry in terms of the lines. Double Heaven and double Earth lines are hemmed in by single Heaven and Earth lines. This applies both to top and bottom except in reverse. This is a symmetry that is implicit in the hexagram and it is repeated in the trigrams where both Lake and Thunder have both up and down movement. The movement of Tsao Hua comes to a temporary rest because of this unique symmetry; Thunder resting in the Lake; the arousing resting in joy. Here, the arousing Thunder Follows the joyous Lake in tranquil rest.

In the natural world all living things rest in the winter.

In the affairs of man the situation is stable and calm allowing great men to gather a Following, and for the people to follow in joy.

The Concept

FOLLOWING the great man brings

Success.

In times of stability and calm,

Ideas from great men win a Following.

Success.

The Changing Lines

Changing Line at the beginning means:

During these times of rest

The superior man gathers followers

By the strength of his ideas.

Changing Line in the second place means:

In gathering followers

The superior man chooses men of ability bringing

Great success.

Changing Line in the third place means:

Followers are made up of individuals

Who follow for their own reasons.

The superior man distinguishes those of worth

And those who are not worthy.

Changing Line in the fourth place means:

Having achieved a following

The superior man communicates his ideas with clarity.

Thus preventing inferior men from misinterpreting him.

Changing Line in the fifth place means:

Even the superior man has something to follow:

The Way of the sage.

Changing Line at the top means:

The recluse is aroused from his slumbers

By a follower who will not be put off.

The recluse becomes a teacher and his follower a student.

Good fortune.

48 Providing Nourishment

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== == **Mountain**

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== == **Thunder**

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The Image

Thunder at the foot of the Mountain:

The Image of PROVIDING NOURISHMENT.

Thus the sage provides nourishment

For all who seek The Way.

The TRIGRAMS:

The trigrams speak of Stillness above the arousing Thunder; explosive movement under no movement. This containment of the explosive power of Thunder, Nourishes the explosive to break out in an even bigger explosion. Thus the ancients thought of this as Nourishment both within and without; for the body as well as the mind.

The HEXAGRAM:

The movement around the differentiation that is Tsao Hua has reached a category of Change where it again gathers pace. Here, in this hexagram, the Earth lines take up the whole of the hexagram, only contained by the Heaven lines top and bottom. The strength of perfect order has been increased by the momentum of the movement that is Tsao Hua; this category of Change is being Nourished by the very process whose destiny it is to bring about perfect order; the universe we live in; the world of the myriad things; and all life.

In the natural world spring has arrived with an explosion of life.

In the affairs of man, nourishment of both the inner and outer world, fulfils all destinies in the fullness of time.

The Concept

NOURISHMENT within and without.

Just as nature nourishes the myriad things,

So must man nourish his body,

And his Inner Truth.

The Changing Lines

Changing Line at the beginning means:
Providing nourishment for the body
But not the spirit brings
Misfortune.

Changing Line in the second place means:
Forgetting to nourish the body
While pursuing The Way brings
Misfortune. No blame.

Changing Line in the third place means:
Nourishing desire for worldly things
Starves the spirit.
Grave misfortune.

Changing Line in the fourth place means:
The superior man provides nourishment for his helpers;
Both inner and outer sustenance.
Good fortune.

Changing Line in the fifth place means:
The superior man nourishes himself
With the wisdom of the sage.
Supreme success.

Changing Line at the top means:
A sage walks the Earth
Nourishing all.
Supreme success.
There is nothing that will not further.

49 The Arousing Thunder

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== == Thunder

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== == Thunder

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The Image

Thunder arouses Thunder:

The Image of SHOCK.

Even the superior man is momentarily shaken;

Showing his common humanity.

Then The Way beckons and he is lost in spiritual bliss.

The TRIGRAMS:

Thunder upon Thunder; Shock upon Shock. 'The Shock of thunder will awaken the dead.' Goes one old saying. 'The Shock of Thunder arouses man from his mundane thoughts so he glimpses the divine.' Goes another.

The HEXAGRAM;

This is the last category of Change in the last cycle of the trigram dominated second phase of Tsao Hua. What better category of Change to announce the end of the second phase of Tsao Hua; Thunder arousing Thunder.

In the natural world earthquakes and volcanoes shake the world.

In the affairs of man great events arrive with a Shock.

The Concept

The SHOCK of the Arousing THUNDER

First brings terror but then laughter.

Who can tell why it arrives?

Who can tell why such a reaction?

Heaven and Earth!

The Changing Lines

Changing Line at the beginning means:

Laughter follows terror follows shock.

Thus it has always been.

Good fortune.

Changing Line in the second place means:

The shock of a natural calamity must not bring despair.

One needs to be shocked into action.

Perseverance eventually brings

Success.

Changing Line in the third place means:

A shock to the body brings forth trembling.

A shock to the mind brings forth laughter.

A shock to the spirit;

The spirit is never shocked.

Changing Line in the fourth place means:

If shock finds no expression

The Movement that is Tsao Hua is halted.

The Movement that is Tsao Hua is never halted.

Thus perfect order arrives like the White Crane,

On the wings of random chaos.

Changing Line in the fifth place means:

Shock after shock after shock.

Thus the superior man sleeps in the movement that is

Tsao Hua.

Supreme success.

Changing Line at the top means,

All men are

Riders on The Storm.

When all lines change means:

The Great I.

50 Peace

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==  ==  Earth
==  ==
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=====  Heaven
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The Image

Heaven and Earth unite:

The Image of PEACE.

Thus man works in harmony with Nature.

And Nature rewards man with

Bountiful prosperity.

The HEXAGRAM:

Unlike the hexagram Standstill at the end of the first phase of Tsao Hua and where Heaven is above Earth, here, Earth is over Heaven, and this is the correct relationship between Heaven and Earth. The power below supporting perfect order above. The movement of Earth is down and the movement of Heaven is up, so that they unite in harmony and Peace. This, the beginning of the third phase of Tsao Hua, where Earth hexagrams are dominant is the final run-in to the completion of the process that is Tsao Hua - the conversion of Chi, which is in a state of random chaos in the primordial state, into Chi that is in a state of perfect order in the world of the myriad things, that the process that Tsao Hua creates.

In the natural world birds nest to bring forth new life.

In the affairs of man Heaven appears on Earth.

The TRIGRAMS:

Heaven and Earth unite in Peace.

The Concept

PEACE at last.

The Great Harmony between
Heaven and Earth.

Great success.

The Changing Lines

Changing Line at the beginning means:
In times of Peace
All men are called upon to
Accomplish something.
Success.

Changing Line in the second place means:
In times of Peace
Even the inferior man finds his place.
Good fortune.

Changing Line in the third place means:
Even in times of prosperity
The superior man follows
The middle way.
Success.

Changing Line in the fourth place means:
In times of Peace
The distinction between rich and poor,
Between the high and the lowly,
Is reduced to a minimum.
Affording great works to be completed.
Good fortune.

Changing Line in the fifth place means:
In times of Peace
The superior man accomplishes
Great things by extending his Inner Truth
Into the world.
Great good fortune.

Changing Line at the top means:
Even in times of Peace

Evil does not disappear.
It is on the wane but will return eventually.
No blame.

51 Progress

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== == **Fire**

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== == **Earth**

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The Image

The Sun rises over the Earth:

The Image of PROGRESS.

Thus the superior man fulfils his function

While adding to his own virtue.

The HEXAGRAM:

The Earth dominated third phase of Tsao Hua is underway. The three Earth lines now remain in the bottom half of the hexagram and in this hexagram, this category of Change, an Earth line stands in the place of power in the top half. Perfect order is making real Progress.

In the natural world the sun rises and illuminates the world.

In the affairs of man an enlightened man allies himself with a great man.

The TRIGRAMS;

Tsao Hua makes rapid Progress with Fire lighting the way. Even with Fire's movement, which is up, moving away from Earth's movement, which is down, it still manages to illuminate the way ahead by casting its light far and wide.

The Concept

PROGRESS in worldly affairs

Is brought about by a ruler

That takes advice from a
 Superior man.
 Good fortune.

The Changing Lines

Changing Line at the beginning means:
 Obstacles arise to progress in all spheres of life;
 This is to be expected.
 Perseverance brings
 Success.

Changing Line in the second place means:
 The obstacle to progress is here in relation to an individual.
 Patience is more than mere waiting.
 To cultivate one's self brings recognition from the ruler.
 Then all obstacles are removed.
 Good fortune.

Changing Line in the third place means:
 When a man wants to make progress,
 He may be forced to depend on others.
 He must not allow arrogance to cloud his vision
 When he cannot achieve this alone.
 Perseverance with gratitude brings
 Success.

Changing Line in the fourth place means:
 Progress of itself brings problems.
 An expanding civilization brings
 Opportunities for the corrupt.
 Danger.

Changing Line in the fifth place means:
 Many will benefit in times of progress.
 The superior man caring little for material wealth
 Contents himself with facilitating others.
 Undertaking great projects under such a man brings
 Success.

Changing Line at the top means:
 Aggressive progress in the short term brings
 Success.
 In the long term such behaviour is destructive.
 Beware.

52 Contemplation

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===== Wind/Wood

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== == Earth

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The Image

The Wind penetrates the Earth:

The Image of CONTEMPLATION.

Thus the superior man penetrates

The great mysteries of reality by Contemplating

The perfect order of Earth.

The HEXAGRAM:

The third category of Change in the third phase of Tsao Hua has the two Heaven lines above four Earth lines. Power in the form of the penetrating principle of Wind/Wood is in alliance with perfect order; which can be seen in the hexagram by the line in the fourth place that is also an Earth line. Penetration of perfect order reveals the natural laws that govern the universe. Further penetration reveals the natural laws of Change; those that govern Tsao Hua. Only through deep Contemplation can these be accessed.

In the natural world the leaves fall from the trees revealing the underlying structure.

In the affairs of man it is a time for contemplation on The Investigation of Things.

Translator's Comment: The Investigation of Things, comes from the ancient classic, The Great Learning. What Shao Yong meant here is best expressed by his friend Cheng I, "The perfection of knowledge depends on the investigation of things: If we wish to extend our knowledge to the utmost, we must investigate the principles (law, patterns) of all things we come into contact with, for the intelligent mind of man is certainly formed to know, and there is not a single thing

in which its principles do not inhere. It is only because all principles are not investigated that man's knowledge is incomplete." This, for the Neo-Confucians, was their take on The Investigation of Things. Shao Yong and Cheng I, both seem to have had a scientific, or at least a proto-scientific element to their philosophy and in Shao Yong's case, to his metaphysics. That he alludes to knowledge beyond words that can only be understood by deep Contemplation, is also part of his canon. This shows what an extraordinary man he truly was.

The TRIGRAMS:

The gentle Wind penetrates the Earth. The gentle penetrates perfect order by Contemplation.

The Concept

CONTEMPLATION on the Nature of Reality

Reveals the many aspects of its nature.

CONTEMPLATION to the deepest levels of Reality

Reveals the hidden principles that govern it.

The Changing Lines

Changing Line at the beginning means:
Contemplation without comprehension
Is a waste of time.

Changing Line in the second place means:
In the Contemplation of worldly affairs
Multiple perspectives are essential.

Changing Line in the third place means:
Contemplation of the self
From the perspective of the self
Leads to arrogant self-appraisal.
Misfortune.

Changing Line in the fourth place means:
Contemplation of the nature of reality
From the perspective of the self brings
Limited results.

Changing Line in the fifth place means:
Contemplation of the nature of reality.

The superior man prepares himself by self-criticism,
Then engages in self-cultivation.
Then finds tranquillity in reflective meditation.
And only then does he contemplate the Infinite.

Changing Line at the top means:
The sage is one with the infinite.
Is this contemplation?

53 Gathering Together

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===== Lake

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== == Earth

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The Image

Lake rests upon the Earth:

The Image of GATHERING TOGETHER.

The superior man prepares for the unexpected

When men gather together.

The HEXAGRAM:

The power of Heaven is here provided by the joyous Lake, which is resting on the perfect order of Earth. The two Heaven lines in the hexagram are in positions of power. However there is now an Earth Line at the top enclosing the Heaven lines; perfect order enclosing random chaos. There is the danger of the power of Heaven bursting out through the single Earth line at the top. Encirclement of a powerful force is always dangerous.

In the natural world floods threaten to break the river's banks.

In the affairs of man large gatherings brings danger.

The TRIGRAMS:

The Lake Gathers the Water together in the hollows of the Earth. Such is the nature of Gatherings; dangerous depths are concealed by a joyous face.

The Concept

GATHERINGS bring joy and

Danger.

The ruler exercises his ritual function
So men can Gather together in harmony.

The Changing Lines

Changing Line at the beginning means:
A gathering is without a leader.
Danger.

Changing Line in the second place means:
Gathering together in joy brings
Good fortune.

Changing Line in the third place means:
When men are forced into a gathering,
Either by natural disaster or war,
Strict discipline by the ruler ensures
Success.

Changing Line in the fourth place means:
The superior man acts for the ruler at a gathering.
Good fortune.

Changing Line in the fifth place means:
The man of destiny gathers people together spontaneously.
Who can tell where this power comes from?
Spirit to spirit.
Supreme good fortune.

Changing Line at the top means:
The gathering disperses,
Like seeds on the wind.
No blame.

54 Preponderance of the Small

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== == **Thunder**

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== == **Mountain**

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The Image

Thunder on the Mountain:

The Image of Preponderance of the Small.

Thus the superior man turns to his Inner Truth

When he is confined by fate.

The HEXAGRAM:

The power of random chaos is now fully enclosed within perfect order. The two Heaven lines in the hexagram have two earth lines top and bottom. As the movement of Tsao Hua nears completion the power of random chaos is first contained before elimination.

In the natural world the young dragon is confined within the egg.

In the affairs of man Confinement applies to all aspects of life.

The TRIGRAMS:

In the trigrams Thunder, whose movement is both up and down, plays over the Mountain that remains still. Both of these trigrams are Earth trigrams and as such reinforce each other; the Mountain is firmly anchored to the Earth; Thunder echoes around the Mountain trying to arouse that which cannot be aroused. Confinement of power in the Hexagram is dominant in this the third phase of Tsao Hua where the lines in the hexagram are more influential than the relationship of the trigrams.

The Concept

CONFINEMENT applies to both
 The inner world as well as to the outer.
 When King Wen was Confined in prison
 He produced the Images of The Great I.
 Outwardly confined his Inner Truth soared.

The Changing Lines

Changing Line at the beginning means:
 Struggling against Confinement
 Wastes time and effort.
 Perseverance brings
 Misfortune.

Changing Line in the second place means:
 He pleads his case to be released from Confinement
 But the official refuses to accept his argument.
 No blame.

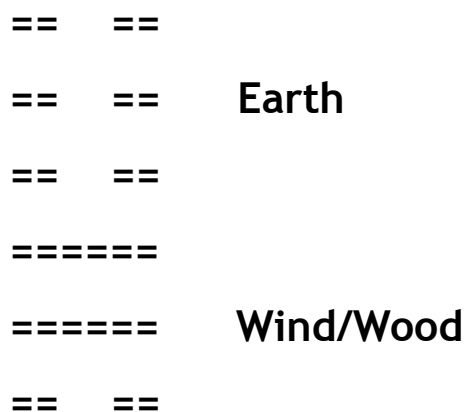
Changing Line in the third place means:
 The army is encircled by the enemy.
 Massing his troops he attacks their weakest point.
 Breakout.
 Good fortune.

Changing Line in the fourth place means:
 The army encircles the enemy.
 The enemy surrenders.
 Success.

Changing Line in the fifth place means:
 The superior man Confined unjustly
 Does not rail against the prince.
 Instead he searches his Inner Truth
 For a creative solution.
 Perseverance eventually brings
 Success.

Changing Line at the top means:
 Long confinement breaks his will.
 Grave misfortune.

55 Pushing Upward



The Image

Within the Earth Wood grows:

The Image of PUSHING UP.

The superior man moves up

Without haste but with continuous application.

He will surely achieve something great.

The HEXAGRAM:

The movement around Tsao Hua gathers pace once more. The Earth line dominates the beginning and the three Earth lines dominate the places of power at the top of the hexagram. This implies that the power that is contained by the Earth lines is pushing up and is still active.

In the natural world trees break out in new foliage.

In the affairs of man, men pushing upward in the social hierarchy are accommodated.

The TRIGRAMS:

The trigrams have the tree pushing upward through the Earth; the power of random chaos is channelled through perfect order to achieve new growth.

The Concept

PUSHING UPWARD in such times brings
Success.

The ruler must set to work immediately
For such times never last.

The Changing Lines

Changing Line at the beginning means:

He rises from the lowest place.

And like the sap in the root of a tree that ascends through the trunk

He reaches the crown.

Good fortune.

Changing Line in the second place means:

A man's character may not be conventional.

His appearance may be rough and unkempt.

Yet his intellect and ideas are of the highest order.

In such times of Pushing Up he will

Succeed.

Changing Line in the third place means:

Unobstructed progress does not last.

Thus the superior man applies himself with vigour

To ascending through the ranks.

Changing Line in the fourth place means:

Pushing Upward attains

Success of the highest order.

Who can doubt that

Heaven and Earth have blessed this action?

Changing Line in the fifth place means:

Step by step by step.

Not forgetting any stage.

Thus the superior man rises

Like a phoenix.

Changing Line at the top means:

He rises to the top in darkness,

Not knowing what the new situation will bring.

Caution. Hidden dragon.

Beware.

56 Approach

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== == **Earth**

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===== **Lake**

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The Image

The Lake rises up shaping the Earth:

The Image of APPROACH.

Thus the superior man

Has the depth of a Lake

In his endeavours

To teach and protect the people.

The HEXAGRAM:

In the hexagram the two lines at the bottom are Heaven lines. Above and descending are four Earth Lines; perfect order forcing out random chaos. This marks the end of any real chance of the return of the power of Heaven. There is, however, enough random chaos to make perfect order Approachable. A beautifully balanced Hexagram.

In the natural world there is nothing more APPROACHABLE than a Lake.

In the affairs of man Approach is inevitable between the King and his people .

The TRIGRAMS:

In the trigrams Earth sits all around the Lake; yet it is the rising and falling of the Lake that gives the Lake its shape. Joy fused with perfect order; the ephemeral beauty of life.

The Concept

Approach the ephemeral quality.

Brings joy to those Approaching

And to those being Approached.

It finds its most successful expression

In the relationship between a King and his people .

The Changing Line

Changing Line at the beginning means:

The mind of man is precarious,

The Way of Heaven and Earth is subtle.

The sage is approachable.

Great success.

Changing Line in the second place means:

Her beauty defies the bag of bones that give her form.

Her beauty defies the putrid flesh she wears.

Her beauty lasts forever in the mind of the sage.

Nature is always approachable.

Changing Line in the third place means:

So it is said by our ancient ancestors:

The sage understands the Approach of fate and destiny.

Only the sage knows how to Approach nature.

Changing Line in the fourth place means:

Those of high rank and those of low rank,

Those who are rich and those who are poor,

They all experience the same joy

When Approaching or being Approached.

Changing Line in the fifth place means:

The superior man Approaches all things

Through sincerity and righteousness

In all situations.

Changing Line at the top means:

The singular moment that lasts forever

Is experienced as beauty as it Approaches.

Thus the superior man gains insight into

Heaven and Earth.

57 SPLITTING APART

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== == **Mountain**

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== == **Earth**

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The Image

Mountains are born from the Earth:

The Image of SPLITTING APART.

The superior man remains attentive

In times of a civilization's development.

Factions can cause problems.

Even danger.

The HEXAGRAM:

The end of Tsao Hua approaches with the final cycle of the only Heaven line left descending through the Earth Lines; random chaos in trying to fracture perfect order only manages to create branching.

In the natural world branching is part of the development of all living things.

In the affairs of man factions occur when civilizations develop.

The TRIGRAMS:

The trigrams have Mountain resting upon the Earth which it is a part of. This is denoted by the two Earth lines of Mountain blending into the three Earth lines below; stillness as a part of perfect order. The relationship between the trigrams is one of mother and child; the Earth giving birth to Mountains; which is just another form of branching.

The Concept

BRANCHING out,

Expect factions to occur.

This can be good or bad

Depending on the circumstances.

The Changing Lines

Changing Line at the beginning means:
A faction behaves like a hidden dragon.
Danger.

Changing Line in the second place means:
The hidden dragon is revealed
And the full extent of its branches uncovered.
Grave danger.

Changing Line in the third place means:
The superior man avoids factions
And remains true to his Inner Truth,
By following the main branch that is built on sincerity.
Still there is
Danger.

Changing Line in the fourth place means:
Disaster as the faction makes a bid for power.
This branching of power weakens civilization.
Misfortune.

Changing Line in the fifth place means:
Branching occurs in the open.
It stimulates development.
Civilization is enriched by this form of branching delivering
Good fortune.

Changing Line at the top means:
The superior man stands at the point of branching.
His virtue influences those of like mind producing many
Branches that add to the sophistication of civilization.
Supreme success.

58 Holding Together

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===== Water

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== == Earth

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The Image

Water holds fast to the Earth:

The Image of HOLDING TOGETHER.

The Earth is like the father.

The Waters are like his children.

The Mandate of Heaven is his creed.

Supreme good fortune.

The HEXAGRAM:

The remaining Heaven line assumes the place of power in the Hexagram. The power of random chaos, now in its much reduced state, still has some influence on perfect order because of its position. The laws that govern Tsao Hua, the sixty four hexagrams of Change, are nearly complete. However, the power of random chaos is present till the end facilitating the process to its final destiny. Here, in this hexagram, it plays the role of holding together the Earth lines of perfect order so that they can complete their destiny.

In the natural world the rains come to hold together the dry Earth.

In the affairs of man a powerful ruler holds together civilization on its way to its final destination.

The TRIGRAMS:

The movement of both trigrams is down this is mirrored to the fact that Water holds fast to the Earth by eternal laws of nature.

The Concept

HOLDING TOGETHER brings

Good fortune.

Inquire of The Great I:

Do you possess the right qualities to

Hold Together this civilization?

If The Great I answers in the affirmative

You must exercise your duty.

The Changing Lines

Changing Line at the beginning means:

All relationships are based on trust.

Only sincerity and truth can build trust.

Changing Line in the second place means:

Holding Together with a ruler must align with your Inner Truth.

Then there is

No blame.

Changing Line in the third place means:

There are many who would wish you to

Hold Together with them.

There are few who are worthy.

Beware.

Changing Line in the fourth place means:

Displays of loyalty should be reserved only

For those who deserve it.

Displaying loyalty to those that don't brings

Misfortune.

Changing Line in the fifth place means:

The ruler allows those that disagree with him

To go their own way.

Thus he guarantees loyalty from those

He Holds Together with.

Good fortune.

Changing Line at the top means:
Like with all things,
Holding Together is for the right time.



59 Enthusiasm

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== == **Thunder**

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== == **Earth**

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The Image

Thunder arouses the Earth:

The Image of ENTHUSIASM.

A burst of song,

The rhythmic movement of the body,

Inspired by this mysterious manifestation of spirit

The HEXAGRAM:

The power in this hexagram resides in the fourth place; traditionally the place of the chief minister. Unlike the previous category of Change, Holding Together, where it is the ruler who is the centre of power. Here, the chief minister has responsibility for bringing Tsao Hua to completion. He employs Enthusiasm for the task ahead; it is all the power Heaven has left in this hexagram, this category of Change.

In the natural world bees construct their hives with great Enthusiasm.

In the affairs of man great works are constructed with Enthusiasm by everyone.

The TRIGRAMS:

The trigrams reflect the hexagram in that, The Arousing Thunder Enthusiastically declares the coming arrival of Earth.

The Concept

ENTHUSIASM is energy and order

Combined in joy.

It allows great works to be completed with

Great success.

The Changing Lines

Changing Line at the beginning means:
Enthusiasm is not a singular occupation.
Only when it abounds in the many will
Success follow.

Changing Line in the second place means:
The superior man looks on
With detachment,
As others express Enthusiasm.
It soon comes it soon goes.

Changing Line in the third place means:
Enthusiasm pleases the ruler at the right time.
At the wrong time he wonders what folly abounds.

Changing Line in the fourth place means:
Certainty without hesitation arouses Enthusiasm.
Thus the superior man achieves great works and brings
Great success.

Changing Line in the fifth place means:
What mysterious thing is this Enthusiasm?
The sage knows its source but not its expression.
Only children are possessed of it in its full completeness.

Changing Line at the top means:
Enthusiasm deludes the inferior man.
Misfortune.

60 Modesty

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== == **Earth**

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== == **Mountain**

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The Image

Earth covers the Mountain:

The Image of MODESTY.

Thus the superior man balances all things.

The HEXAGRAM:

Before Tsao Hua can be completed the last remaining Heaven line, that of random chaos, of power, must exit through the base of the hexagram. Here, it has reached the stage where it is in the last trigram. Surrounded by Earth lines and falling fast the one remaining line of the power of Heaven is Modest in its influence.

In the natural world the Modesty of autumn sparkles with colour.

In the affairs of man a Modest ruler wins the affection of his people.

The TRIGRAMS:

The trigrams take on a greater significance in the last half of the last cycle of this, the third phase. Here also Modesty is highlighted with the humble Earth covering the mighty Mountain.

The Concept

MODESTY in the ruler

Balances his superior position.

He wins hearts and minds

Amongst the people bringing
Good fortune to all.

The Changing Lines

Changing Line at the beginning means:
The superior man is even modest about his modesty.
Such a man is capable of
Great success.

Changing Line in the second place means:
The superior man's modesty
Expresses itself in sincere piety towards
Heaven and Earth.
There is nothing that will not further.

Changing Line in the third place means:
A great man has achieved great things,
But if he loses his modesty it will all have been in vain,
As he will lose the respect of his people.
Misfortune.

Changing Line in the fourth place means:
The superior man does not wear his modesty as a symbol,
For this is false modesty.
Sincere modesty stems from his Inner Truth which is
Great Indeed.

Changing Line in the fifth place means:
Modesty can act as a cloak for the weak.
The superior man acts when it is time to act,
Even with the force of violence if need be.
Modesty in the face of conflict brings
Good fortune.

Changing Line at the top means:
Genuine modesty creates order out of chaos.
It is as if a mirror is held up to Inner Truth;
The strength of the Image alone,
Is enough to set things in their rightful place.
Supreme success.

61 The Army

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== == **Earth**

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===== **Water**

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The Image

Beneath the Earth, Water:

The Image of THE ARMY.

Thus the superior man organizes the people

With their consent.

The HEXAGRAM:

Only one further hexagram remains after this for the process of Tsao Hua to be complete. So it is no surprise that random chaos has become invisible even though it is still there. The perfect order that Earth represents is manifesting itself in perfect organization; the perfect organization of The Army. And as the army is invisible in the mass of the people in times of peace so through perfect organization it becomes visible in times of war. In ancient times the second place represented the General of The Army coming beneath the chief minister in the fourth line and the ruler in the fifth; this is a very apt reading of this hexagram.

In the natural world an underground river feeds a new Lake.

In the affairs of man the ruler organizes the people into an Army.

The TRIGRAMS:

This is similarly reflected in the trigrams where Earth hides the Water beneath our feet in ground water making it invisible. Also, the power of Water to bring life to the myriad things is no surprise either, because Water is essential for all living things. And finally, organization is the principle of The Army; it is also the principle by which Tsao Hua organizes the endless Chi of the primordial state into the perfect order of the myriad things.

The Concept

THE ARMY is organization personified.

Its perfect order invisible in the mass of the people.

Set in motion it transforms into the all-conquering dragon.

Supreme success.

The Changing Lines

Changing Line at the beginning means:

The army in setting off should be

Positive, dynamic and with direction.

Changing Line in the second place means:

The general must be at the very centre of The Army,

To share the destiny or fate of the people.

Changing Line in the third place means:

Without an able general The Army will fail.

Misfortune.

Changing Line in the fourth place means:

The Army retreats in the face of a superior enemy.

No blame.

Changing Line in the fifth place means:

Victory brings the spoils of war.

The ruler dispenses favours to all.

Good fortune.

Changing Line at the top means:

The battle is lost but not the war.

Those that survive live to fight another day.

Misfortune.

No blame.

62 Return

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== == **Earth**

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== == **Thunder**

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The Image

Thunder sleeps within the Earth:

The Image of RETURN.

Thus the Kings of old

Attained union with the source of all things

So they could deliver to humanity

THE GREAT I.

The HEXAGRAM:

Thus is the process of Tsao Hua completed by a Return to the beginning of the movement around the differentiation in the primordial state. As the principle of Tsao Hua has been successful in this movement the movement carries on. Moment by moment Tsao Hua goes through its sixty four categories of Change converting the random chaos of Heaven into the perfect order of Earth. Each cycle of the movement around the differentiation expands the perfect order of Earth so that we live in an expanding universe. The sun, moon and stars, as well as the earth and humanity too have been created by this process; indeed, all of the myriad things. So in returning to the beginning of Tsao Hua we set another cycle in motion that guarantees an endless series of cycles. This is Tsao Hua in its completeness; the continuing process of creation. It also explains how the Great I works. All sixty four categories of Change are imbedded as principles in all of life. At any one unique moment in time a category of Change is in operation in all situations; The Great I reveals what they are. Our ancient ancestors, King Wen and his son the famous Duke of Zhou must have discovered these principles by modes of knowledge that cannot be understood by conventional means; that cannot be

understood in words; by direct revelation while in union with the primordial state they named Heaven. The primordial state is made up of chi in a state of endless random chaos and we are made up of this same substance, chi, in a state of perfect order

In the natural world the Earth sleeps under a blanket of snow waiting for the Return of the power of light to wake it from its slumbers.

In the affairs of man Return symbolizes both completion and the beginning of a new cycle.

The TRIGRAMS:

In the trigrams Thunder sleeps under the Earth renewing its energy for the Return of another cycle of Tsao Hua.

The Concept

RETURN brings worlds anew.

The worlds of the myriad things;

This world and all the worlds it contains;

Worlds without end.

There is no greater

Success.

The Changing Lines

Changing Line at the beginning means:

As Mencius said: All men are born good.

It is life's complexities that introduce wickedness and evil.

Returning to man's original state brings

Great good fortune.

Changing Line in the second place means:

All men have the choice of Return.

The superior man searches his

Inner Truth for the answer.

Changing Line in the third place means:

Returning from a path of wickedness brings

Good fortune.

Changing Line in the fourth place means:

Travelling along a path with others
The superior man Returns alone
On finding it leads to evil.
No blame.

Changing Line in the fifth place means:
Returning to the source of all things
The sage attains union and all knowledge
Of all things.
There is nothing that will not further.

Changing Line at the top means:
Returning to evil ways brings
Grave misfortune.

SQUARE The Living Earth

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== == Earth

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== == Earth

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The Image

Earth upon Earth:

The Image of THE LIVING EARTH.

Thus the superior man follows

The path of the sage.

The HEXAGRAM:

The first great cycle of Tsao Hua is now complete. The endless random chaos of the psycho-physical substance chi that the primordial state is made up from has finally been converted to chi in the finite state of perfect order by Tsao Hua; the continuing process of creation. The sixty four categories of Change that this process is made up from have its own numbers; the hexagrams; they have followed a pattern or principle that has its own internal structure revealed in The Great I. The hexagram Earth is made up of all broken lines that denotes the elimination of all Heaven lines which means that all of the energy has been converted into form; perfect order; the universe; the very earth we stand on; all of the myriad things in the natural world; and man himself. Man stands at the apex of this hierarchy of sophistication and complexity. Man alone can reason; have complex relationships; communicate; and by dint of will alone become a sage. Just as man stands at the apex of the myriad things, so the sage stands at the apex of the hierarchy of man; the sage, the superior man, the ruler, the chief minister, the general, ordinary men and inferior men. The sage alone communicates directly with the primordial state having travelled in the reverse order of Tsao Hua; from perfect order to random chaos; and in so doing has all knowledge of all things.

In the natural world man works in harmony with nature to produce agriculture.

In the world of human affairs superior men strive to become sages.

The TRIGRAMS:

In the trigrams Earth upon Earth means: structure upon structure, complexity upon complexity, sophistication upon sophistication until we reach life itself.

The Concept

THE LIVING EARTH produces

The myriad things.

The sage has knowledge of all things,

Through union with Spirit.

This union brings forth the spirit of the

The Supreme Ultimate.

There is nothing left to further.

The Changing Lines

Changing Line at the beginning means:

Life begins with birth,

Then decay,

Then death.

It is the fate of all living things.

No blame.

Changing Line in the second place means:

Straight lines lead to squares,

Which lead to cubes,

Which lead to the myriad things,

Which lead to man with his fate and destiny.

No blame.

Changing Line in the third place means:

Man develops in accordance with principle.

Its manifestation is civilization.

Supreme good fortune.

Changing Line in the fourth place means:

The great man acts

So that all things can be accomplished.

Supreme success.

Changing Line in the fifth place means:

The superior man follows

The path of the sage.
Supreme success.

Changing Line at the top means:
A sage walks the Earth.
There is nothing that will not further.

