

2. K'un

The Passive Principle.

Upper Trigram: K'un; Passive Principle, Earth.

Lower Trigram: K'un; Passive Principle, Earth.

Governing Ruler: Six in the second place.

The Image:

The capacity and sustaining power of the earth is what is denoted by K'un. The superior man, in accordance with this, with his large virtue supports men and things.

Miscellaneous Signs:

Strength in Ch'ien, weakness K'un we find.

(1)

The Judgement:

K'un is great and originating , penetrating , advantageous, correct, and having the firmness of a mare. When the superior man here intended has to make any movement, if he take the initiative, he will go astray; if he follow, he will find his guidance. Advantageousness will be seen in his getting friends in the south-west, and losing friends in the north-east. If he rests in correctness and firmness, there will be good fortune.

Commentary:

Complete is the great and originating capacity of K'un! All things owe to it their birth; it receives obediently the influences of Heaven.

K'un, in its largeness, supports and contains all things. Its excellent capacity matches the unlimited power of Ch'ien. Its comprehension is wide, and its brightness great. The various things obtain by it their full development.

The mare is a creature of earthy kind. Its moving on the earth is without limit; it is mild and docile, advantageous and firm: such, too, is the course of the superior man.

'If he take the initiative, he goes astray': he misses, that is, his proper course. 'If he follow', he is docile, and gets into his regular course.

'In the south-west he will get friends': he will be walking with those of his own class.

'In the north-east he will lose friends': but in the end there will be ground for congratulation.

The 'good fortune arising from resting in firmness' corresponds to the unlimited capacity of the earth.

The Lines:

Six in the bottom place:

Showing its subject treading on hoarfrost. The strong ice will come by and by.

Six in the second place:

○

Being straight, square and great. Its operation, without repeated effort, will be advantageous in every respect.

Six in the third place:

Showing its subject keeping his excellence under restraint, but firmly maintaining it. If he should have occasion to engage in the king's service, though he will not claim the success, he will bring affairs to a good issue.

Six in the fourth place:

A sack tied up. There will be no ground for either blame or praise.

Six in the fifth place:

Showing the yellow lower garment. There will be great good fortune.

Top-most six:

Dragons fighting in the wild, their blood purple and yellow.

Six in all places simultaneously:

If those who are thus represented be perpetually correct and firm, advantage will arise.

Commentaries:

Six in the bottom place:

'He is treading on hoarfrost; the strong ice will come by and by'.

The cold air has begun to take form. Allow it to go on quietly, according to its nature, and the hoarfrost will come to strong ice.

Six in the second place:

○

The movement of the second six is 'from a straight line to a square'. Its operation 'without repeated effort, in every way advantageous', shows the brilliant result of the way of the earth.

Six in the third place:

'He keeps his excellence under restraint, but firmly maintains it': at the proper time he will manifest it. 'He may have occasion to engage in the king's service': great is the glory of his wisdom.

Six in the fourth place:

'A sack tied up; there will be no error': this shows how, through carefulness, no injury will be received.

Six in the fifth place:

'The yellow lower garment will bring great good fortune': this follows from that ornamental colour's being in the right and central place.

Top-most six:

'The dragons fight in the wild'.
The onward course is pursued to extremity.

Six in all places simultaneously:

Becoming 'perpetually correct and firm', there will thereby be a great consummation.

Wen Yen, On the entire hexagram:

K'un is most gentle and weak, but, when put in motion, is hard and strong ; it is most still, but is able to give every definite form.

'By following he will find guidance', and pursue his regular course.

K'un contains all things in itself, and its transforming power is glorious.

Yes, what docility marks the way of K'un! It receives the influences of Heaven, and acts at the proper time.

Wen Yen, On the separate lines:

Six in the bottom place:

The family that accumulates goodness is sure to have abundant happiness, and the family that accumulates evil is sure to have abundant misery. The murder of a ruler by his minister, or of his father by a son, is not the result of events of one morning or one evening. The causes of it have gradually

accumulated, through the absence of early discrimination. The words of the I: 'He is treading on hoarfrost; the strong ice will come by and by', show the natural issue and growth of things.

Six in the second place:

'Straight' indicates the correctness of the internal principle, 'square', the righteousness of the external act. The superior man, by his self-reference maintains the inward correctness, and in righteousness adjusts his external acts. His reference and righteousness thus established, his virtues are not solitary instances, or of a single class.

'Straight, square and great. Its operation, without repeated effort, will be advantageous in every respect': this shows how such a one has no doubts as to what he does.

Six in the third place:

Although the subject of this divided line has excellent qualities, he does not display them, but keeps them under restraint.

'If he should engage with them in the king's service, and be successful, he will not claim that success for himself': this is the way of the earth, of a wife, of a minister.

The way of the earth is: not to claim the merit of achievement, but on behalf of heaven to bring things to their proper issue.

Six in the fourth place:

Through the changes and transformations produced by heaven and earth, plants and trees grow luxuriantly. If heaven and earth were shut up and restrained, we should have the case of men of virtue and ability lying in obscurity.

The words of the I: 'A sack tied up. There will be no ground for either blame or praise', are a lesson of caution.

Six in the fifth place:

The superior man in the 'yellow', that is correct, colour, is possessed of comprehension and discrimination. He occupies the correct position of supremacy, but that emblem is on the lower part of his person. His excellence is in the centre of his being, but it diffuses a complacency over his four limbs, and is manifested in his conduct of affairs: this is the perfection of excellence.

Top-most six:

The subject of the yin thinking himself equal to the subject of the yang, there is sure to be a contest. As if indignant at there being no acknowledgement of the yang line, the term 'dragons' is used. But the subject of neither can leave his class, hence 'the blood' is mentioned. The mention of that as being both 'purple and yellow' indicates the mixture of heaven and earth. Heaven's colour is purple, the earth's is yellow.
