

## 8. Pi

### Seeking Unity.

Upper Trigram: K'an; the Abyss, Water, Danger.  
Lower Trigram: K'un; Passive Principle, Earth.

Governing Rulers: Nine in the fifth place.

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#### The Image:

The trigram of earth, and over it that of water; these form Pi. The ancient kings, in accordance with this, established the various states and maintained an affectionate relation to their princes.

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#### Miscellaneous Signs:

Pi shows us joy and Shih the anxious mind.

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#### The Judgement:

Pi indicates that under the conditions it supposes, there is good fortune. But let the subject intended in it re-examine himself by divination, whether his virtue be great, unintermitting and firm. If it be so, there will be no error. Those who are not at rest will then come to him; and with those who are late in coming it will be ill.

#### Commentary:

'Pi indicates that there is good fortune': Pi denotes mutual help; and we see in the hexagram inferiors docilely following their superior.

'Let the subject intended in it re-examine himself by divination, whether his virtue be great, unintermitting and firm. If it be so, there will be no error': all this follows from the position of the ruler.

'Those who are not at rest will then come to him': high and low will respond to its subject.

'With those who are late in coming it will be ill': for them the way of good fortune has been exhausted.

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## The Lines:

Six in the bottom place:

Showing its subject seeking by his sincerity to win the attachment of his object. There will be no error. Let the heart be full of sincerity as an earthenware vessel is of its contents, and it will in the end bring other advantages.

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Six in the second place:

Showing a movement towards union and attachment, proceeding from the inward mind.

With firm correctness there will be good fortune.

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Six in the third place:

Seeking for union with such as ought not to be associated with.

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Six in the fourth place:

Showing its subject seeking for union with the one beyond himself.

With firm correctness there will be good fortune.

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Nine in the fifth place:

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Affording the most illustrious instance of seeking union and attachment. We seem to see in it the king urging his pursuit of the game only in three directions, allowing the escape of all animals before him, while the people of his towns do not warn one another to prevent it. There will be good fortune.

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Top-most six:

In this line we see one seeking union and attachment without having taken the first step. There will be evil.

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## Commentaries:

Six in the bottom place:

From the 'seeking union with its object', shown here, there will be other advantages.

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Six in the second place:

'The movement towards union and attachment proceeds from the inward mind': the party concerned does not fail in what is right to himself.

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Six in the third place:

'Union is sought with such as ought not to be associated with'; and will not injury be the result?

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Six in the fourth place:

'Union is sought with one beyond him and worthy of it': he is following the ruler above him.

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Nine in the fifth place:

The 'good fortune belonging to the most illustrious instance of seeking union and attachment', appears in this line's correct and central position.

The king's neglecting the animals confronting him and then fleeing, and only taking those who present themselves as if they were obediently, is seen in 'his allowing to escape those in front of him'.

That 'the people of his towns do not warn one another to prevent it', shows how he, in his high eminence, has made them pursue the due course.

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Top-most six:

'He seeks union and attachment without having taken the first step to such an end': there is no possibility of a good issue.

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