

# 11. T'ai

## Peace.

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

Lower Trigram: Ch'ien; Creative Principle, Heaven.

Governing Rulers: Nine in the second place.

Six in the fifth place.

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### The Image:

The trigrams for heaven and earth in communication together; these form T'ai.

The sage sovereign, in harmony with this, fashions and completes his regulations after the courses of heaven and earth, and assists the application of the adaptations furnished by them, in order to benefit the people.

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### Miscellaneous Signs:

(12, 33, 34)

While P'i and T'ai their different scopes prefer,  
Ta Chuang stops here as right;  
withdraws Tun there.

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### The Judgement:

In T'ai we see the little gone and the great come. There will be good fortune, with progress and success.

### Commentary:

The little gone and the great come, in T'ai, and its indication of 'good fortune with progress and success', show us heaven and earth in mutual communication, and all things in consequence having free course; and also the high and the low in mutual communication and possessed by the same aim.

The inner trigram shows light, the outer shadow; the inner strength, the outer weakness and docility, the inner the superior man, the outer the small man.

Thus the way of the superior man appears to be increasing, and that of the

small man decreasing.

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## The Lines:

Nine in the bottom place:

Suggesting the idea of grass pulled up, and bringing with it other stalks of roots interconnected.

Advance on the part of its subject will be fortunate.

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Nine in the second place:

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Showing one who can bear with the uncultivated, will cross the Ho without a boat, does not forget the distant, and has no selfish friendships. Thus does he prove himself acting in accordance with the course of the due mean.

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Nine in the third place:

While there is no state of peace that is not liable to be disturbed, and no departure of evil men so that they shall not return, yet when one is firm and correct, as he realizes the distresses that may arise, he will commit no error. There is no occasion for sadness at the certainty of such changes and in this mood the present happiness may be enjoyed.

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Six in the fourth place:

Showing its subject fluttering down, not relying on his own rich resources, but calling in his neighbours. They come, not as having received warning, but in the sincerity of their hearts.

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Six in the fifth place:

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This line reminds us of king I's rule about the marriage of his younger sister. By such a course there is happiness and there will be great good fortune.

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Top-most six:

Showing the city wall returned back into the moat. It is not the time to use the army. The subject of the line may, indeed, announce his orders to the people of his own city; but however correct and firm he may be, he will have cause for regret.

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## Commentaries:

Nine in the bottom place:

The 'good fortune of advance', as suggested by 'the grass pulled up', arises from the subject's will being set on what is external to himself.

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Nine in the second place:

'He bears with the uncultivated and proves himself acting in accordance with the due mean': for his intelligence is bright and his capacity great.

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Nine in the third place:

'There is no going away so that there shall not be a return', refers to this as the point where the interaction of heaven and earth takes place.

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Six in the fourth place:

'He comes fluttering down, not relying on his own rich resources': both he and his neighbours have lost touch with reality.

'They have not received warning, but come in the sincerity of their hearts': this is what they have desired deep in their hearts.

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Six in the fifth place:

'By such a course there is happiness, and there will be great good fortune': the subject of the line employs the virtue proper to his central position, to carry his wishes into effect.

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Top-most six:

'The city wall returned back into the moat', shows how the governmental orders have long been in disorder.

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