

12.
P'i

Stagnation.

Upper Trigram: Ch'ien; Creative Principle, Heaven.
Lower Trigram: K'un; Passive Principle, Earth.

Constitutional Rulers: Six in the second place.
Governing Rulers: Nine in the fifth place.

The Image:

The trigrams of heaven and earth, not in intercommunication:
the image of P'i.

The superior man, in accordance with this, restrains the
manifestations of his virtue, and avoids the calamities that
threaten him.

There is no opportunity of conferring on him the glory of
emolument.

Miscellaneous Signs:

(11, 33, 34)

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

The Judgement:

Stagnation.

There is want of good understanding between the different
classes of men, and its indication is unfavourable to the firm and
correct course of the superior man.

We see the great gone and the little come.

Commentary:

The 'want of good understanding between the different classes of men', in
P'i, and its indication as unfavourable to the correct course of the superior
man, with the intimation that the great are gone and the little come: all this
springs from the fact that in it heaven and earth are not in mutual
communication, and all things in consequence do not have free course; and

that the high and the low are not in mutual communication; and that there are no well-regulated states under the sky.

The inner trigram shows darkness, the outer light; the inner weakness, the outer strength; the inner the small man, the outer the superior man.

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

The Lines:

Six in the bottom place:

Suggesting the idea of grass pulled up, and bringing with it other stalks of roots interconnected. With firm correctness there will be good fortune and progress.

Six in the second place:

X

Showing its subject patient and obedient. To the small man there will be good fortune. If the great man adapt to what distress and obstruction require, he will have success.

Six in the third place:

Showing its subject ashamed of the purpose folded in his breast.

Nine in the fourth place:

Showing its subject acting in accordance with the ordination of Heaven, and committing no error.

Nine in the fifth place:

O

We see him who brings the stagnation to a close, the great man and fortunate! But let him say 'We may perish! We may perish!', so shall the state of things become as if bound to a clump of bushy mulberry trees.

See also Ta Chuan, section II, chapter V, §9.

Top-most nine:

Showing the overthrow and removal of distress and stagnation. Before this there was that condition. Hereafter there will be joy.

Commentaries:

Six in the bottom place:

The 'good fortune through firm correctness', as suggested by 'the pulling up of the grass', arises from the subject's will being bent on serving the ruler.

Six in the second place:

'The great man adapting to what distress and obstruction require, will have success': he does not allow himself to be disordered by the herd of small men.

Six in the third place:

That 'his shame is folded in his breast' is owing to the inappropriateness of his position.

Nine in the fourth place:

'He acts in accordance with the ordination of Heaven, and commits no error': the purpose of his mind can be carried into effect.

Nine in the fifth place:

'The good fortune of the great man' arises from its correct position.

Top-most nine:

'The distress and stagnation having reached its end, it is overthrown and removed': how could it be prolonged?
