

## HEXAGRAM 59

HUAN SCATTERING, DISINTEGRATION,  
DISPERSAL

*Component trigrams:*

*Below: K'AN, water, a pit.*

*Above: SUN, wind, wood, bland, mild.*

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**TEXT** Scattering—success! The King has approached his temple.<sup>1</sup> It is advantageous to cross the great river (or sea).<sup>2</sup> Persistence in a righteous course brings reward.

**COMMENTARY ON THE TEXT** This hexagram presages success, for the firm (line two) approaches and is not exhausted. The yielding (line four) obtains a place outside (the lower trigram)<sup>3</sup> and the line above it responds to it. The King (line 5) has approached his temple and is to

be found in its centre (i.e. the centre of the upper trigram). The advantage of crossing the great river (or sea) is that concrete results are obtained from mounting upon wood.<sup>4</sup>

**SYMBOL** This hexagram symbolizes wind blowing across the face of the waters.<sup>5</sup> The kings of old built temples<sup>6</sup> in which to sacrifice to the Supreme Lord (of Heaven).

### *The Lines*

**6 FOR THE BOTTOM PLACE** Helping others with the strength of a horse—good fortune! **COMMENTARY** This good fortune results from willing accord with others.

**9 FOR THE SECOND PLACE** When disintegration is in process, hasten to the altar<sup>7</sup> and regret will vanish. **COMMENTARY** This line indicates that we shall obtain what we desire.

**6 FOR THE THIRD PLACE** Self (-centred) thoughts are dispersed—no regret! **COMMENTARY** This indicates that the will is fixed upon something external (to our own well-being).

**6 FOR THE FOURTH PLACE** He disperses his group of companions<sup>8</sup>—sublime good fortune! Dispersion leads to accumulation, but this is not something that ordinary people understand.<sup>9</sup> **COMMENTARY** In this context, sublime good fortune connotes glory.

**9 FOR THE FIFTH PLACE** Scattering perspiration,<sup>10</sup> he issues his royal command. The King disperses (the treasures in) his palace [among the people]—no blame. **COMMENTARY** That his doing so was not culpable is indicated by the correct position of this ruling line.

**9 FOR THE TOP PLACE** Dispersing blood (i.e. fending off injury or violence<sup>11</sup>), he keeps it at a distance—no blame! **COMMENTARY** This means keeping evil at a distance.

**NOTES** (1) An omen of safety. See note six. (2) I.e., to go on a long journey. (3) The lower trigram, K'an, signifies danger, trouble and so forth; it is well to be outside it, as is the case with the top three lines. (4) Wood is one of the meanings attached to the upper trigram. Here, no doubt, a boat or ship is implied. (5) A reference to the component trigrams. (6) A temple is a place of safety from the ills of the world. The symbolism here is that the upper trigram forms a temple in which people are safe from the

pit [the lower trigram]; its middle line [five] signifies the King. The implication is that we should employ spiritual or moral means to preserve ourselves from the danger threatened by the lower trigram. (7) The implication is similar to that explained in note six. (8) Namely a group of people who have proved themselves inimicable to the public good. (9) This is an auspicious time to 'cast our bread upon the waters'. Acts of great generosity are now essential to our success. (10) One additional commentary suggests that perspiration comes from illness and anxiety and that the meaning is: 'The King rids himself of cause for anxiety by ordering that his goods be dispersed among the needy.' Again, large generosity is required for our success. (11) The text of the original is so unclear that the additional commentaries all disagree as to the meaning of dispersing blood, but the general idea is perfectly clear from the commentary on the line.