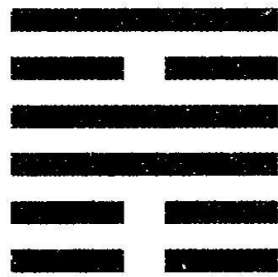


56

旅



(lǚ) The Wanderer

The wanderer, success in what is small. The wanderer's constancy brings good fortune.

- Six in the first place: A wanderer trivial and humble; this is what gains a fire for you.
- Six in the second place: The wanderer stops at an inn. Cherishing what you have collected, you attain the constancy of a young servant.
- Nine in the third place: The wanderer burns her lodging, and loses her servant boy. Here persistence is dangerous.
- Nine in the fourth place: The wanderer at a stopping point. Though I obtain goods and axe, my heart is not glad.
- Six in the fifth place: Shooting a pheasant, losing one arrow. In winter, you receive a promotion.

- Nine at the top: The bird burns her nest. The traveler first laughs, then weeps aloud. Losing the ox at Yi. Misfortune.

Image

Above the mountain, there is fire: the image of the wanderer. You should use clarity and precision when punishing, and not let litigation continue.

When there is fire upon a mountain, its blaze lights up the land around it. The blaze passes swiftly across the tops of trees or shrubs. In the same way, the circumstances in a case should be fully illumined and understood before any punishments are applied, and the process of litigation should also proceed swiftly. Justice delayed is justice denied and enmity spread. At the same time, great care must be taken that facts and contexts are seen clearly, lest greater injustice be done.

How does this relate to the wanderer? Like the fire on the mountain, a traveler does not tarry long in any one place. We are more vulnerable when on the road, away from our homes and families, and among people who may misunderstand our motives or mistrust us simply because we are strangers. Losses of lodgings, supporters, or of possessions hit more heavily when we are traveling, since we have fewer available resources and are less trusted because we do not have a recognized place in the foreign community. In these circumstances, we do well to remain polite at all times, receptive to clues about others' expectations or customs, and careful not to offend. We must not assume that our values are shared, and we cannot afford to seem to ridicule or belittle those around us. We do well to have ample financial resources, so that we can make treating us well worthwhile for these strangers.

For some people, it may be possible to live a life without ever moving or traveling beyond one's home, and thus to avoid this type of vulnerability. But for most of us, there are recurrent periods when we are the stranger, the visitor, the new person in town. With wealth and consideration, these can be comfortable and pleasant periods, but we are never as well protected as we are on our home turf, where our claims to power, our roles interacting with others, are accepted and well known. This hexagram reminds us of the inherent vulnerability of the traveler, the stranger. In addition to warning us to take care on our wanderings, it should remind us to offer kindness and understanding to wanderers we encounter. Some of the most unprepossessing strangers, arriving without any introductions, have brought blessings to those who treated them as their guests. We may learn much from the wanderers.

A further note: In early China, fire was used to clear mountainous land and prepare it for cultivation or easier access by humans. So for them it was a civilizing, fructifying act, not one of long-term destruction. In the same way, in being wanderers (or pilgrims), we must leave behind many ties and almost all physical possessions. But by acceding to this emptiness and vulnerability, we open ourselves to new worlds, some of which may be far more fruitful for us than our current homes.

Shaughnessy, 140–141, 314.

Lynn, 494–500.

Wilhelm/Baynes, 216–219.