

HEXAGRAM 11

T'AI PEACE



Component trigrams:

Below: CH' IEN, heaven, male, active, etc.

Above: K' UN, earth, female, passive, etc.

TEXT Peace. The mean decline; the great and good approach—good fortune and success!

COMMENTARY ON THE TEXT This hexagram indicates that the celestial and terrestrial forces have intercourse and all things are in communion with one another.¹ High and low mingle and are of one will. The active, bright principle (Yang) lies within; the passive, dark principle (Yin) lies without—strength lies within, glad acceptance without.² The Superior Man is at the centre of the things; those of low moral worth hover about the fringes. The way of the former waxes, that of the latter wanes.

SYMBOL This hexagram symbolizes heaven and earth in communion.³ It is as though a mighty ruler, by careful regulation of affairs, has brought to fruition the way of heaven and earth. In harmony with the sequence of their motions, he gives help to people on every hand.

The Lines

9 FOR THE BOTTOM PLACE When grass is uprooted, what is attached to it is pulled up as well.³ It is an auspicious time for advancing according to plan. **COMMENTARY** The favourable conditions promised in this passage are due to the fact that the mind⁴ is outward looking (i.e. fixed upon the people's welfare).

9 FOR THE SECOND PLACE Supporting the uncultivated, crossing the river without boats, not retreating despite the distance (from his

base), not abandoning his comrades, he still manages to steer a middle course. **COMMENTARY** This passage means that a middle course can be steered because the situation is so brilliantly clear.

9 FOR THE THIRD PLACE Every plain is followed by a slope; every going forth is followed by a return. Persistence under difficulty will not lead to error. Do not lose faith, for an eclipse is sometimes a blessing.⁵

COMMENTARY 'Every going forth is followed by a return' is a law of the universe.

6 FOR THE FOURTH PLACE Running to and fro, kept from riches by those around him, he does not cease to put his trust in them.⁶

COMMENTARY His running to and fro and his lack of riches are due to his idealism. He preserves his faith in others because in his heart of hearts he WANTS to trust them.

6 FOR THE FIFTH PLACE By giving his daughter in marriage, the Emperor attained felicity and extreme good fortune. **COMMENTARY** This was because of his impartiality in carrying out what he felt to be desirable.⁷

6 FOR THE TOP PLACE The wall has tumbled into the moat; do not put up a fight, but just maintain order in the village. Although this is the right course, blame cannot be avoided.⁸ **COMMENTARY** This signifies a troubled destiny.

NOTES (1) In the following hexagram, Pi, where the trigrams symbolize heaven and earth in what would appear to be their normal positions, that arrangement is held to be disastrous; whereas here, where they seem to be upside down, everything is propitious. This may be because heaven above earth is held to imply that the two are existing separately without that intercourse which is the root of all growth; whereas here their intercourse is so absolute that heaven is actually supporting earth. (2) The component trigrams illustrate the kind of close intercourse just alluded to. This is surely the only way of depicting it under the circumstances, for any mingling of their component lines would produce quite different trigrams having no reference to heaven and earth. (3) This would seem to mean that we are likely to get what we seek plus something more. (4) This really means the mind of the Superior Man, whose duty it is to look after the people's welfare. If he is truly a Superior Man, when his mind is turned inward it is to meditate upon and eradicate his faults; when outward turned, it is concentrated upon his duty to the ruler (provided the king is worthy) and his care for the people. (5) The whole of this passage suggests present difficulties which we can surely overcome. (6) He runs to and fro in his anxiety to be of service, whether people reward his kindness or not. (7) This suggests a need for impartiality in conducting our affairs. (8) We shall be blamed for not being more aggressive even though circumstances more than warrant our failure to be so.