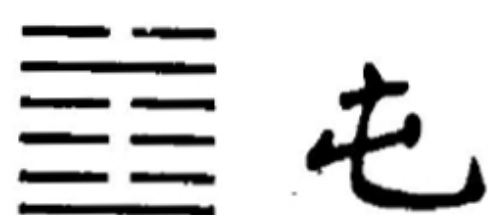


3



TÚN

# GATHERING SUPPORT

Gathering support.

Gathering support is supremely blessed.

It is favorable to continue.

Do not advance.

It is favorable to appoint officers.

Before setting out to do something, one must first pause to gather support or resources. This initial delay will make possible eventual great success.<sup>1</sup>

## *Lines*

first line/9 ——— Hesitating.  
It is favorable to stay where one is.  
It is favorable to appoint officers.

He hesitates because he is not yet strong enough to advance safely. He should get help before he sets out. This lowest line represents someone small or in a low position.<sup>1</sup>

line two/6 — — Gathered together but halted,  
His horses and chariots stand arrayed.  
Not plunder but marriage.  
The lady refuses to wed,  
She will wed in ten years.

He has gathered enough support to advance, but the person whom he goes to join will not accept him. All he can do is wait. Line two is the place of the subject, who seeks to join his ruler. The “lady” represents the ruler. The ruler/lady accepts or rejects the subject/suitor.<sup>2</sup>

line three/6 — — He hunts without a huntsman.  
When the deer enter the forest,  
the lord should not follow  
but let them go.  
Advancing leads to trouble.

If he goes ahead without the proper help, he will get into difficulties. Line three is almost always inauspicious.

line four/6 — — His horses and chariots stand arrayed.  
He seeks marriage.  
It is auspicious for him to go forward,  
no longer unfavorable.

Not only has he gathered enough support that he is strong enough to go forward, but the person whom he goes to join is ready to accept him. Line four is the place of the officer, the king’s assistant. It often involves movement after a delay and presents the solution to a problem encountered previously — in this case, in line two.<sup>2</sup>

line five/9 — — Hoarding fat meat.  
For someone small, this is auspicious.  
For someone big, it is not.

Someone who has few resources should continue to accumulate more. But someone who already has great resources should start to make use of them. Line five is the place of the ruler, who should spend his resources for his subjects’ benefit and not just hoard them for himself.<sup>3</sup>

top line /6 — — His horses and chariots stand arrayed.  
Tears and blood flow.

He did not advance and make use of his resources when he could have and now it is too late. His strength seems a threat to someone even stronger, who attacks him. “Marriage” is no longer possible. Because this top line is above the line of the ruler (line five), it often represents someone who sets himself above his ruler and describes the conflict that ensues.<sup>2</sup>

STRUCTURE    ☵ 坎 Kǎn      Pit (difficulties)  
                   ☳ 震 Zhèn      Thunderbolt (rush forward)

If he rushes forward (lower trigram ☵), he will get into difficulties (upper trigram ☳). The active first line (—) gathers up the passive lines two through four (☳) against the solid line five, which makes active use of them (—).

SEQUENCE      The first two hexagrams represented the basic active and passive principles on which the *Changes* is built. In GATHERING SUPPORT, the two principles mix together for the first time. The protagonist delays (passive) taking action (active) until he has gathered support and the action he takes then is to subordinate himself (passively) to someone greater. The hexagram can be thought of as a kind of pregnancy, a period of secluded growth before the young creature fully enters the world. The next hexagram MÉNG (4) THE YOUNG SHOOT represents childhood.

## Notes

1. “appoint officers” (opening text and first line) — The words 建侯 *jiàn hóu* literally mean “establish marquises.” This refers to the Zhou kings’ practice of enfeoffing their more powerful followers with noble rank, land, and people in return for support.

2. “horses and chariots” (lines two, four, and top line) — At the time of the *Changes*, the Chinese did not ride horses but only used them — in pairs and fours — to pull chariots and carriages. They did not begin riding them until later in the Zhou period, when faced with the threat of mounted nomad raiders.

3. “fat meat” (line five) — Meat was a delicacy reserved almost exclusively for the nobility. Fat meat was apparently considered the best. See DǐNG (50) THE RITUAL CALDRON, line three.