



59. *Dispersal*

In dispersal there is development. The king comes to have a shrine. It is beneficial to cross great rivers. It is beneficial to be correct.

EXPLANATION

Dispersal means disorganization and disorder. In the body of the hexagram, below is *water* ䷜, in which one yang is hidden between two yins, yang being trapped by yin; above is *wind* ䷴, in which one yin enters under two yangs, yang being damaged by yin. Yin and yang do not interact, essence and sense are separated; so it is called *dispersal*.

This hexagram represents yin and yang being lost in confusion, then reordered; it follows on the previous hexagram *wind*. *Wind* involves gradually entering true eternity; because yin and yang are disordered, one progresses harmoniously to balance them. Once people's yin and yang are dis-

ordered, and essence and sense have shifted, the mind of Tao is obscured and the human mentality arises, the true sane energy is damaged and the false aberrant energy grows. This is like the one yang in the middle of *water* ☵, trapped by yin energy; the primordial is concealed inside acquired conditioning. Once the primordial is concealed, its vast energy is inhibited, and yin energy takes over affairs, insufficient to do good, excessive in doing evil, inevitably leading to total loss of natural innocence. This is like the one yin of *wind* ☴ insidiously rising under pure yang, subtly dispersing yang. This is why *dispersal* is so called.

However, even after dispersal, sages have a way to resolve dispersal, which is able to reorder that which is dispersed. What is the way to resolve dispersal? It is none other than the path of progress through obedience: The only distinction is that if you go one way, obeying invading conditioning, you disperse yang, while if you go the other way, obeying the primordial energy, you foster yang. If you can reverse obedience from acquired conditioning back to the primordial, gradually progressing, without hurrying or lagging, stopping falsehood and preserving truthfulness, mastering yourself and returning to appropriate order, that which is scattered can be assembled, that which is disorderly can be ordered, so that you can return to your original being. First dispersed, ending up not dispersed, there is thus paradoxically a way of development in dispersal.

Those who develop this have no danger in their hearts even when there is danger in events, are not imperiled inwardly even when there is outward peril; they make use of the path of flexibility to travel the path of firmness, and use positive energy to transmute negative energy. This is like a king coming to have a shrine, using sincerity to summon the spirit, so the spirit can be summoned. It is also like wood following the nature of water, "beneficial to cross great rivers," so that danger can be solved.

When people's yin and yang are scattered, it is always because of using the human mentality and abandoning the mind of Tao; every act, every step, is on dangerous ground. But if you use the mind of Tao and dismiss the human mentality, you can seek the jewel of life in a tiger's lair, search out the pearl of illumination in a dragon's abyss, progressing harmoniously in danger and getting through danger. With proper control according to events, whether agreeable or disagreeable, the mind of Tao is ever present, the human mentality passes away; the five elements aggregate, the four signs combine—what dispersal is there?

However, in the path of resolving dispersal, there is a process, there is a course of work, there is intensification and relaxation, there is stopping at sufficiency. The slightest deviation and you go far astray. It is only beneficial if you are correct. Accomplishing the work correctly, hastening and relaxing methodically, advancing and withdrawing at the proper times, there will surely be development and benefit.

- **First yin:** Act to save the horse; vigor will have good results.

EXPLANATION

In the beginning of dispersal, before the mind of Tao is far gone, and the human mentality has not yet grown to full strength, if you can exert a powerful effort to save the mind of Tao, the goal is at hand, the true treasure is before you; if you go on this way, a good result can be attained. It is a matter of applying vigor to quickly save it. This is resolving dispersal at the beginning of dispersal.

- **2 yang:** Running to support upon dispersal, regret vanishes.

EXPLANATION

When yang has fallen into yin, and one acts through the human mentality, one is already in a state of dispersal, and should have regret; but as long as one is strong and balanced, even though the human mentality arises, the mind of Tao is stable; this is like running to support upon dispersal—though there be regret, it can be eliminated. This is remaining secure even in dispersal.

- **3 yin:** Dispersing the self, there is no regret.

EXPLANATION

At the extreme of danger, one regretfully walks on a precipice; but by having correspondence with yang one follows the mind of Tao and not the human mind—this is like dispersing the self. Regret derives from having the human mentality; when there is the human mentality, there is self. Dispersing the self is being selfless, nonegotistical, without the human mentality. When there is no human mentality, the mind of Tao is not obscured; one does not cause regret, and has no regret oneself. This is being able to escape dispersal on encountering it.

- **4 yin:** Dispersing the crowd is very auspicious. On dispersal there is gathering, inconceivable to the ordinary.

EXPLANATION

Yielding but maintaining correctness, refining the self and mastering the mind, reaching utter emptiness and single-minded calm, dispersing the crowd of negative forces and awaiting the return of positive energy, this is incomparably auspicious. What makes this auspicious is that when one can disperse false yin, one can recover and gather, so that what has been deranged can return to order—after great dispersal is great integration, as there is gathering of true yang on dispersal of false yin. True yin and true yang unite, the five elements aggregate, the four signs combine; what was

scattered is gathered. This is not conceivable to the ordinary. This is return to nonfragmentation after dispersal.

- **5 yang:** Dispersing defilement, that is a great directive. The dispersing king remains impeccable.

EXPLANATION

Positive strength balanced and correct, perceiving when to hurry and when to relax, understanding what bodes well and what ill, getting rid of the false and restoring the true, one can thereby resolve dispersal. Therefore “dispersing defilement, that is a great directive; the dispersing king remains impeccable.” The reason people cause dispersal of primordial positive energy and have faults is that they erroneously approve temporal artificial things, which have form, and abandon the primordial formless real treasure. If they can see through the artificiality of the temporal and not be burdened by acquired conditioning, that is like dispersing defilement. Having dispersed defilement, one promulgates a great directive, removing falsehood by truth, directly proceeding on the path of resolving dispersal. Thus by mastering oneself one can return to what is proper, thereby able to be humane. The mind-lord is peaceful and calm, integrated with natural principle, resting in the realm of ultimate good, without blame. This is dispersing the false and being able to complete the true.

- **Top yang:** Dispersing the blood, going far away, there is no fault.

EXPLANATION

At the end of dispersal, strength and flexibility are blended; this is “dispersing the blood, going far away.” Dispersing the blood means the human mentality cannot injure the mind of Tao; going far away means the mind of Tao can repulse the human mentality. When the mind of Tao is present and the human mentality goes, then the human mind also sublimates into the mind of Tao; the gold elixir crystallizes, the spiritual embryo takes on form. At first yin and yang were fragmented and there was fault; finally yin and yang are blended and there is no fault. This is regaining integration when dispersal ends.

So when the human mentality arises, the mind of Tao leaves; when the mind of Tao arises, the human mentality leaves. The human mentality is enough to disperse and fragment yin and yang, while the mind of Tao can unite yin and yang. Being able to unite what has been dispersed, returning to the origin, reexperiencing the fundamental being, is the culmination of the path of resolving dispersal.



59. *Disintegration*

wind above,
water below

Wind blows above water, unintegrated. Thus ancient kings honored god and set up shrines.

Disintegration means scattering in confusion. Above is *wind* ☴, below is *water* ☵; this is wind blowing above water. The nature of wind is to penetrate, but it cannot get into water; the nature of water is to flow downward, and it does not take in the wind. One another not joining is the image of *disintegration*. However, even though wind cannot enter water, it can go along with water as it blows; and even though water cannot take in wind, it can rise up along with the blowing of the wind. So there is also the image of resolving disintegration here.

What ancient kings saw in this was that people receive their nature and life from heaven, and receive their bodies from their parents; though there may be differences in social status and differences in goodness and evil, in sanity and aberration, nevertheless the source of everyone's endowments is the same. Therefore the ancient kings honored God and respected heaven, and set up shrines to pay respect to their ancestors, so as to cause everyone to know to honor God and respect their ancestors, not forgetting their roots.

When the roots are not forgotten, the basis is established and the path develops; correcting faults and pursuing goodness, manners and morals change, so that what had disintegrated can be reunited. Great indeed was the ancient kings' way of resolving disintegration.

If practitioners of the Tao can realize the intention of the ancient

kings in resolving disintegration, respect heaven and not oppose it, requite their origins and not forget them, seek life within death, seek blessing within injury, then the four forms can be combined and the five elements can be assembled; this then is the original self, without any disintegration.