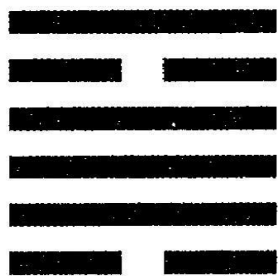


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## (dǐng) The Cauldron

The cauldron. Success from the beginning.

- Six in the first place: The cauldron is filled to the foot. It is well to expel the negative and to take a partner for the sake of the child. No blame.
- Nine in the second place: The cauldron is filled. While my enemies are ill, they cannot limit me. Good fortune.
- Nine in the third place: The loops atop the cauldron [lit., its ears] are cut, so moving it is difficult and the [delectable] pheasant dish inside cannot be eaten. Widespread rain reduces regrets. In the end, good fortune.
- Nine in the fourth place: The cauldron has a broken leg, overturning the duke's food. Punished by [confinement to a single] room. Misfortune.
- Six in the fifth place: The cauldron has brass loops and a metal handle [to slip through them.] Persistence is effective.

- Nine at the top: A cauldron with a jade handle [to slip through the loops.] Great good fortune. Nothing is ineffective.

### Image

Above the wood there is fire: the image of the cauldron. You should make your position correct in order to clarify your destiny.

We put wood into the flames to feed the fire which rises to cook our food. In a similar manner, we put food into cauldrons (pots and pans) in order to cook it, then share it with others. So the image here is that of a *ding*, an ancient Chinese cooking pot with legs, which could be set directly among the flames without any additional tools such as a stove or separate tripod. The focus here is on the process of cooking, and on the vessel that makes it possible to bring fire and food into close proximity for this purpose. In addition to the primordial meaning of all gathering around the cooking fire or hearth, this hexagram has the additional weight of the powerful religious and political rituals that took place around these bronze cauldrons. During these rites, which carried much greater weight than written laws at that time, the animals, which had been sacrificed to the Lord on High and other spirits often in conjunction with a series of divinations using ox scapulars, were used to make stews which, in turn, were cooked as offerings. The king then shared these precious viands with those he had chosen as his closest and most trusted followers, to whom he also granted fiefs and control of them.

On the whole, the situation symbolized by the cauldron and the wood consumed by the flames is a positive one, presaging success. The act of cooking brings together the fruits of the interactions of nature and humans; that is, good ingredients with

the expertise and tools needed to make the most of these ingredients. At the same time, it brings people together to share the provender, an implicit statement of mutual trust, sharing of our essentials with people we can trust not to poison them or to grab them from us. Altogether, this is a complex image of many forces, natural and human, brought together to provide nourishment and community.

Shaughnessy, 148–149, 317.

Lynn, 451–459.

Wilhelm/Baynes, 193–197.