

tial en-



44. Meeting

Meeting, the woman is strong. Don't get married.

EXPLANATION

Meeting means encounter, unexpected encounter. In the body of the hexagram, there is one yin, which enters under five yangs; five yangs meet one yin, so it is called *meeting*.

This hexagram represents warding off mundanity and preserving celestial energy; it follows on the previous hexagram *increase*. *Increase* means augmenting insufficient celestial energy; to augment what is insufficient means adding from one yang until there are six yangs, so that finally positive celestial yang is pure and complete. However, when yang culminates, yin is inevitable; one yin surreptitiously arises, and the yang energy is damaged. This is why the text says "meeting, the woman is strong."

However, the inevitability of yin when yang culminates is the path of the temporal, going along with creation; if one can borrow the earthly to complete the celestial, the sages' science of reverse operation to get back to the primordial, and, as in the second and fifth lines of this hexagram, have strength in balance, attaining the power to adapt to changes, having flexibility within firmness and firmness within flexibility, one can thereby go in and out of yin and yang without being constrained by yin and yang.

Using yin without being used by yin is like meeting a woman but not marrying her. Though earthly yin energy be strong, after all it will obey celestial yang energy. Not only will the yang energy not be damaged, the yin energy will gradually sublimate. This is why the work of warding off mundanity is valued.

- **First yin:** A metal brake is applied. It is good to be correct. If you go anywhere, you will see misfortune. An emaciated pig leaps in earnest.

EXPLANATION

When one yin surreptitiously arises, its strength is sufficient to oppose five yangs, just as a metal brake can stop a car so that it doesn't move. For practitioners of the Tao, it is good to preserve correctness without losing it, preventing trouble early. If there is arbitrary action, one will bring negativity on oneself, which brings misfortune. This is especially so since when one yin advances all yins go into motion, just as a single emaciated pig can leap ahead, bringing along a group of pigs; though the incipient impulse is very subtle, the harm it does is very great. This is the first arising of mundane yin energy.

- **2 yang:** When the fish is in the bag, there's no fault. It is not advantageous to the visitor.

EXPLANATION

Strength applied with flexibility, cautious and wary, able to ward off the first arising mundanity, is like a fish being in a bag, unable to cause harm. The advantage is with the host, not the visitor, because the host (the celestial) has already espied the visitor (the mundane) early on. This is preventing mundanity before it acts up.

- **3 yang:** No flesh on the buttocks, having trouble walking. If one is diligent in danger, there is no great fault.

EXPLANATION

Strong and complacent, unable to guard against carelessness early on—once mundane energy acts up it is very hard to subdue. Then the human mentality is mixed in the mind of Tao; like having no flesh on the buttocks and having trouble walking, the inner autonomy is unsettled. It is fortunate if one is strong yet can maintain rectitude, working by day and careful by night, mastering oneself in danger; then one can avoid the fault of damaging the celestial by the mundane.

- **4 yang:** No fish in the bag causes trouble.

EXPLANATION

Being strong yet losing mindfulness, unable to prevent mundanity and even indulging mundanity, sitting by and watching the outcome—the mind of Tao is obscured and the human mentality springs up wildly, so trouble arises, creating obstructions, like a fish getting out of a bag, going anywhere it wants. This is suffering damage through not knowing how to prevent negative mundanity.

- **5 yang:** Wrapping a melon in river willow. Hiding embellishments, being detached, one realizes the celestial self.

EXPLANATION

When firm strength is balanced correctly, heaven and humanity merge; one controls the human mentality by the mind of Tao, like wrapping up the yin of a melon with the yang of river willow. Expelling intellectualism, concealing illumination within, mundanity cannot get near: Dealing with *meeting* in this way, one can return to heaven by human power; celestial energy is not damaged, and earthly energy spontaneously sublimates. This is preventing negative mundanity by positive celestial energy and suffering no damage.

- **Top yang:** Meeting the horn is humiliating. No blame.

EXPLANATION

When strong but arrogant, one is unable to prevent mundanity early on. When yang reaches the extreme it must turn to yin; when strength reaches the extreme, it will be defeated. The gold elixir, once attained, is again lost, and it is one's own fault. But there is no blame on the yin. This is suffering damage in the end by tardiness in preventing mundanity.

In the six lines, there is knowledge of preventing negative mundanity, lack of knowledge of preventing it, preventing it early on, preventing it too late.

If we look for where negative mundanity is prevented early on so that it cannot arise, we find it only in the yang in the second place, where yang controls yin, causing it to sublimate spontaneously. As for the attainment of proper balance, we find it only in the yang in the fifth place. Preventing negative mundanity with proper balance, using yin without being used by yin, borrowing yin to preserve yang, seems to lie in this.



44. Meeting

heaven above,
wind below

There is wind under heaven, meeting. Thus do rulers announce their directives to the four quarters.

Meeting is getting together. Above is *heaven* ☰, below is *wind* ☴; there is wind under heaven. Heaven creates myriad beings but cannot stir them; it is with the blowing of the wind that myriad beings stir. Thus heaven gets together with myriad beings through the agency of the wind. This is the image of *meeting*.

What rulers see in this is that just as heaven and myriad beings are far apart and cannot easily get together, but with the blowing of the wind those who have not gotten together do meet, in the same way rulers are far apart from their subjects and cannot easily get together, but with the announcement of directives, those who have not met can in fact meet. Therefore they give out directives for the education and guidance of the people, announcing them to the four quarters.

The four quarters are distant, and the local customs are not the same; how can everyone be taught personally? But when rulers give out directives, then everyone follows their direction, and those far and near are affected. This is like the wind under heaven, reaching everywhere, getting into everything. The ruler is heaven, the directive is the wind; where the wind reaches, things stir; where the directive reaches, the people are guided.

The way sages teach people is also like this. Just as rulers have directives that they announce to the four quarters, sages have classic writings that they use to teach later generations. They leave classic writings in the world for later generations, and students who hear them are stirred, those who read them are inspired. Even a hundred generations later people are roused and come face to face with the sages. The influence of the sages does not extend only to the four quarters of their own time. When rulers and sages love all beings and are in sensitive contact with all beings, they are upholding the practice of heaven.