



STAND STRAIGHT

Stand straight.

Standing up straight will be blessed.

It is favorable to continue.

A subject rises to his feet. As long as he avoids giving offense to his ruler, this will be the beginning of a further rise.¹

Lines

first line/9 — Standing up in response.
Auspicious.

He stands up from his low position in response to his ruler's call.

line two/9 — Standing up in allegiance.
Auspicious.
Regrets will pass.

Line two is the place of the subject, who stands up ready to do what his ruler asks. Though he rises to his feet, he is still a loyal subject. His fears that standing up may be dangerous are unjustified. His regrets that he must remain loyal will pass.

line three/6 — — He comes and stands up.
Inauspicious.

He boldly rises to his feet right in front of his ruler and is struck down. Line three, at the top of the lower trigram, often shows the misfortunes of someone of low rank who tries to rise too high.

line four/9 ——— Before talk of standing up has been settled,
The great affliction that gave rise to it is cured.

The ruler corrects something that made his subject think of moving toward independence.²

line five/9 ——— Allegiance is destroyed.

Line five is the place of the ruler. If the subject stands up here, he will destroy all good faith between himself and his ruler.

top line/6 — — — Dragged to his feet.

This top line is associated with conflict between subject and ruler.

STRUCTURE ≡ 兌 Duì Stand Straight (break free, step forward)

≡ 兌 Duì Stand Straight

Two strong lines stand up through the weak line above them.

SEQUENCE A subject who has been KNEELING IN SUBMISSION (XÙN, 57) rises to his feet. In the next hexagram HUÀN (59) THE FLOOD, he will be swept off his feet and up to high position.

Notes

1. STAND STRAIGHT — Traditional commentators say that 兌 *duì* here has the meaning 悅 *yuè* “pleasure.” Gao (1947) and Li (1969) read it as 說 *shuō* “speak.” The word 兌 *duì* itself means “straight,” “connecting,” or “exchange.” I derive the meaning “stand straight” from context, especially the hexagram’s pairing with XÙN (57) KNEELING IN SUBMISSION.

2. “affliction” (line four) — See YÙ (16) CONTENTMENT, line five. WÚ WÀNG (25) NO EXPECTATIONS, line five, and SǔN (41) REDUCTION, line four.