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餘



(yú) Excess

It is effective to appoint trusted helpers (literally, to establish subordinate leaders in their domains), and to set the troops marching.

- Six in the first place: Crying out excessively: misfortune.
- Six in the second place: Scratched on a rock, but not lasting until day's end. Persistence brings good fortune.
- Six in the third place: If over-confident, regret. If hesitant, regret.
- Nine in the fourth place: Real contentment. Great attainments. No doubts. Friends gather as a hairpin [gathers long hair.] (R)*
Real excess. Great with attainments. Don't doubt: Friends armored with slander. (M)*
- Six in the fifth place: Persevere when ill. It may last long, but not be fatal.

- Six at the top: At sunset, excess achieved. There is information but no blame.

Image

Thunder rolls, the earth shakes: the image of excess (or enjoyment). Thus former rulers made music, ennobled the virtuous, and made splendid offerings to the Lord on High, in order to be deemed worthy of their ancestors.

Early Chinese envisaged earthquakes as thunder breaking out of the earth. Having excess is likened to such an upheaval. Perhaps this is because they were so used to times of scarcity. When we are overwhelmed by excess or by joy, we may be tempted to simply bask in this pleasant anomaly. This image reminds us that having much can be dangerous if it is not shared in appropriate ways. With increased wealth or power come responsibilities too great for one person to control alone. We need to find trustworthy allies and delegate powers to them, just as the new Zhou kings enfeoffed their relatives with allied but autonomous realms. New musical forms should be used to express our joy in ways that can endure and knit together the community into a multi-dimensional harmony. Some of the excess must also be used to recognize good people and to sacrifice to the Higher Power. If, in a time of excess, we replace broken systems with new forms of organization, song, and rites of praise for both people and whatever is above us, we may move ahead with our plans effectively.

It is hard to remember that having too much can be as upsetting to our lives as an earthquake is to the land broken by it. New forms must be created to delegate excessive responsibilities to subordinates worthy of long-term trust, to recognize the good in others, and to express in music the joy that comes from abun-

dance. Some of the excess must be sacrificed to the Highest Power, then shared among those entrusted with the care of the many. Only in this way can we be worthy of all those before us who have prepared the way for the changes brought by excess.

* R: in received text; M: in Mawangdui text.

Shaughnessy, 90–91, 301.

Lynn, 235–241.

Wilhelm/Baynes, 67–71.