



16. Joy

It is advantageous to set up a ruler and mobilize the army.

EXPLANATION

Joy is happiness. As for the qualities of the hexagram, above is *thunder* ䷳, active, and below is *earth* ䷁, compliant: acting in accord with the time, active yet also compliant, it is therefore called joy.

This hexagram represents summoning yang by yin; it follows on the previous hexagram *great possession*. In *great possession*, strength and understanding are employed together; it is the path of wealth and daily renewal. For wealth to be daily renewed it is necessary to act in accord with the time; only then can one succeed.

If one can accord with the time, then the promotion of strength can be correct, and the use of intelligence can be appropriate: The firing pro-

cess does not go wrong, the measure of the elements is regulated, haste and relaxation are in order, and advance and withdrawal accord with the appropriate time and measure; reaching effortlessness by way of effort, there is no problem of losing what one has gained.

What is the happiness of harmonious action like? As an image of harmonious action, nothing compares to setting up a ruler and mobilizing the army. The ruler is the leader of the nation, and the general is the leader of the army. When the leader is set up in accord with the timing of heaven, then the country is peaceful; when the mobilization of the army is in accord with people's hearts, then the troops are complete.

The mind is the leader of the body, like the ruler and the general. As it is beneficial to set up a ruler and mobilize the army for harmonious action, so is it beneficial to rectify the mind and train the body. If one acts in accord with the time, it is beneficial; if one's action is not in accord with the time, it is not beneficial. When it is beneficial, one attains happiness; when it is not beneficial, one is not happy. The path of producing happiness is the consummation of harmonious action.

■ **First yin: Trumpeting joy is inauspicious.**

EXPLANATION

In the beginning of *joy*, also at the bottom of three yins, this represents being foolish and moreover associating with petty people, ruining oneself, taking misery for happiness. This is called trumpeting joy. Trumpeting joy means considering oneself happy when in fact one has no happiness, ultimately to enter the state of inflexible ignorance and not attain happiness. This is happiness that is not true and brings misfortune.

■ **2 yin: Firm as a rock, not procrastinating, rectitude is good.**

EXPLANATION

Having no greed, no ambition, happy with knowledge of celestial order, solid as a rock, steadfast, not letting external artificialities injure inner reality, when it comes to improper enjoyment one does not delay in getting rid of it; this is the happiness of preserving rectitude and thus gaining good fortune.

■ **3 yin: Looking up to joy, if repentance is tardy, there will be regret.**

EXPLANATION

Abandoning one's own happiness and looking up hopefully at the happiness of other people is called looking up to joy. When one comes to looking up to others for happiness, before one gets it from others one loses it in oneself. The way to repent is to do so quickly once it is realized that there is no benefit in looking to others; then one can be without regret. Other-

wise, one cannot repent quickly and repentance is late, so there is regret and one does not attain happiness.

- **4 yang:** Being the source of joy, there is great gain. Do not doubt. Companions gather.

EXPLANATION

With one yang dwelling in the midst of a group of yins, not confused by the yins, it can also convert the yins, so that all come and follow it. This is called being the source of joy, having great gain. The image of great gain is as of tousled hair being gathered back into one bunch; it means overcoming confusion by unity, stopping distraction by concentration. Then the yang energy is ever flourishing and the yin energy spontaneously transmutes. What happiness can compare with this? This is the happiness of gain through the use of firm strength.

- **5 yin:** There is a persistent illness, but one never dies.

EXPLANATION

Being flexible and yielding without firmness, keeping to quietude in solitary silence, empty without fulfillment, is like having an illness and being incapable of enjoyment. However, if flexibility is properly balanced, even if one cannot bring about happiness one still does not get to the point of bringing on misfortune; though one has illness, one never dies. Not dying and not living, keeping to one principle alone, resting in a small vehicle, even if true yang is in view, one cannot have it oneself; this is sticking to indifferent emptiness, in which there is no joy.

- **Top yin:** Oblivious in joy. What comes about has change; there is no blame.

EXPLANATION

At the end of joy, only knowing how to go along with enjoyment, not knowing how to operate enjoyment in reverse, is called oblivion in joy. When joy reaches oblivion, and one clings obstinately to it and doesn't pass through it, submitting to the enjoyment of what one desires, although what one enjoys comes to be, it must undergo change; when happiness culminates, that gives rise to sadness. After all it is self-defeating; it is not the fault of other people. This is pursuing what one likes and losing happiness.

So happiness as a path is all a matter of compliance; the way to bring about happiness is to be able to act in accord with the time. When one acts in accord with the time, the yang energy is expansive, like thunder going out of the earth and rising forcefully into the sky, startling an area of a hundred miles with its rumble, so that all demons flee. The life-giving potential continues increasing, and the earth is always covered with yellow

sprouts, the world blooms with golden flowers. Wherever one may walk, everywhere is the Tao. No happiness is more delightful than this.



16. *Joy*

thunder above,
earth below

When thunder emerges the earth stirs; joy. Thus did the kings of yore make music to honor virtue, offering it in abundance to God, thereby to share it with their ancestors.

Joy is happiness. Above is *thunder* ䷳, below is *earth* ䷁; this is thunder coming from the earth, stirring and rising up. When positive energy prevails harmoniously, all things are pleasantly uplifted by it; this is the image of *joy*.

What the kings of yore saw in this was that virtue is what is com-

manded by heaven, and is the root of human life, so it should be a joy to cultivate and practice it. Therefore they made music to honor virtue. Joy is that whereby virtue is made harmonious, virtue is that whereby joy is made complete. If one creates enjoyments without honoring virtue, that is called creating enjoyment in the midst of misery. But by using joy to harmonize virtue, the virtue becomes more exalted; by using virtue to create joy, the joy becomes more harmonious. When virtue and joy coincide, this is called true happiness.

The richness of the music of that happiness and joy is sufficient to offer to God, and to share with the ancestors. Since what God likes is virtue, and what the ancestors like is virtue too, offerings to God and to the ancestors are offerings of virtue. When one creates enjoyment and happiness without losing virtue, this is obeying God and remembering the ancestors. Obeying God is answering heaven, remembering the ancestors is repaying our debt.

When people are born, they receive their lives from God and their bodies from their ancestors. The body is that whereby life is carried, life is that whereby the body is completed. Since the body and life are inseparable, repaying our debt is answering heaven, answering heaven is repaying our debt. When we answer heaven and repay our debt, we can be happy. Such is the effect of finding joy in honoring virtue; how can people be happy without honoring virtue?