



37. People in the Home

For people in the home it is beneficial that the women be chaste.

EXPLANATION

People in the home means there are people in the home; this is the path of governing the inner. As for the qualities of the hexagram, above is *wind* ☴, entering, and below is *fire* ☲, luminous: When illumined one can follow the Tao, and by following it one can gradually develop the illumination. Receptivity and understanding are necessary to each other, like wind blowing fire so that fire grows with the wind. Here is a way to govern the home, so it is called *people in the home*.

This hexagram represents refining the self, mastering the mind, turning the attention around to gaze inward. It follows on the previous hexagram *advance*. In *advance*, illumination grows from receptivity; it is the work of advancing the fire and employing illumination. To advance the fire and employ illumination, it is necessary to first illumine the inner; illumination of the inner is refining the self. Refining the self simply means refining the yin within oneself. What yin is this? It is the human mentality.

In the human body, the vitality, spirit, soul, psyche, and intent all be-

long to yin and all take orders from the human mentality. When the human mind is calm, they all are calm, and when the human mind is agitated, they all are agitated. Refining the self simply means refining away this human mind. When you refine away the human mind, the mind of Tao spontaneously becomes manifest. When the mind of Tao becomes manifest, the mind is illumined; then the vitality, spirit, soul, psyche, and intent all transform into guardian spirits of truth.

The human body is like a home; the human vitality, spirit, soul, psyche, and intent are like the people in a home. When you refine the human mind and produce the mind of Tao, the vitality, spirit, soul, psyche, and intent each rests in its own position and each discharges its own affairs; joy, anger, sadness and happiness are all harmonious and balanced, like a family being orderly. This is represented as the benefit in women being chaste.

Women consider preservation of chastity valuable. Refining the self is like a woman preserving her chastity and not getting engaged. Then the true yin within oneself will become manifest; when the true yin is manifest, the open awareness of the mind is unobscured, and outside things cannot get in. Thereby one can gradually progress in an orderly manner, to seek the yang of the other, to the benefit of all.

In the body of the hexagram, the second line is empty, below, while the fifth is solid, above: When one empties the mind one can thereby fill the belly. The benefit for female chastity is precisely that whereby one effects emptiness and preserves calm, as a strategy to establish the home and business. Therefore practitioners of the Tao are cautious and wary, and do not let any yin energy reside in the heart, even subconsciously.

■ ***First yang:*** Guarding the home, regret vanishes.

EXPLANATION

In the beginning of people in the home, being firm in refining the self is like guarding the home. Self-possessed, one can guard the self, conquering the heart so that it is empty and clear, thoughts not arising within and externals not entering from without. Whatever regret there may have originally been can thus vanish. This is refining the self in the beginning of self-possession.

■ ***2 yin:*** Not concentrating on anything, being chaste in the kitchen is auspicious.

EXPLANATION

Being gentle but balanced, turning the gaze around to inward examination, the heart pure and the mind quiet, not concentrating on externals but carefully watching over one's inner state, controlling movement by stillness, preventing fragmentation by unity, not taking in external things, impervious to outside influences, is like a wife in the kitchen, remaining chaste, invariably gaining good fortune. This is refining the self and using the path of gentility.

- **3 yang:** People in the home are strict. Conscientious sternness bodes well. If the women and children are too frivolous, it will end in humiliation.

EXPLANATION

When the work of self-refinement is diligent, and random thoughts do not arise, this is like the people in the home being strict, conscientious and stern, careful and wary, not daring to do wrong, thus naturally gaining good fortune. Otherwise, there are thoughts that do not leave, and one becomes lazy and tricky, indulging in feelings and desires, like women and children being too frivolous, without any order in the home. How can one then reach selflessness? Those who practice in this way never attain the Tao; they only get humiliation. This indicates the need for firmness in refining the self.

- **4 yin:** A rich home is very fortunate.

EXPLANATION

With flexibility seeking firmness, using firmness to balance flexibility, neither clinging nor rejecting, gradually introducing guidance, by emptying the mind one can fill the belly; wealth is renewed daily, and one accumulates spiritual riches and celestial treasure—that great fortune does not stop at selflessness. This is flexibility using firmness in refining the self.

- **5 yang:** The king comes to have a home; no worry—it is fortunate.

EXPLANATION

Positive strength being balanced, the mind is correct and the body disciplined. This is like a king coming to have a home and executing government, so that the land naturally becomes peaceful. That fortune comes naturally, it is not forced—what worry is there? This is unification of firmness and flexibility in refining the self.

- **Top yang:** There is trustworthiness, dignified; it turns out well.

EXPLANATION

Being firm yet dwelling at the top of the body of gentleness (*wind*), it can be trusted that the self-refinement has dignity. Refining the self with dignity, being strict in the beginning, one can naturally be fortunate in the end. This is refining the self conclusively.

The writings of the masters say that if refinement of the self is immature, the restorative elixir will not crystallize. The first step of spiritual alchemy is to refine the self. When self-refinement reaches selflessness, “light appears in the empty room”—the primal energy comes from nothingness and solidifies into a tiny pearl, whose light pervades heaven and earth.

How can any bewilderment or befuddlement befall you then? Certainly refinement of the self is no small matter.



37. *Members of a Family*

wind above,
fire below

Wind emerges from fire, members of a family. Thus is there factuality in the speech of superior people, consistency in their deeds.

Members of a family means the people of one family. Above is *wind* ☴, below is *fire* ☲; so fire is inside and wind is outside—wind emerges from fire, when fire burns, wind spontaneously arises; wind and fire are of the same family. This is the image of *members of a family*.

What superior people see in this is that just as wind and fire are in the same place, wind rising from fire, similarly others and oneself live together, and so what one can do for others is based on oneself. If one is upright oneself, others will naturally be influenced. Therefore when superior people speak, they do not speak in vain; there must be something factual for them to speak about. When they act, they do not do so at random; there must be something consistent about their deeds. When one is careful about one's words and prudent in one's acts, those with whom one lives will also be factual in speech and consistent in deeds, and be members of a family with oneself.

Members of a family does not only mean people of the same house; it means all those among whom one lives and with whom one works. When there is factuality in speech, words being based on actualities, then there is a point, there is evidence—that speech will accord with reason. When there is consistency in deeds, action having a conclusion, then there is true practice and genuine application—those deeds will accomplish something.

When one speaks factually and acts consistently, without flaw in word or deed, inwardly not losing oneself, outwardly not hurting others, then those with whom one lives and works will be influenced without anything being said, just as wind spontaneously rises when fire burns.

Words are the voice of the mind, deeds are the tune of the body; if practitioners of the Tao speak with factuality and act with consistency, then the mind will be upright and the body will be disciplined, nature and life will have a dwelling place. Furthermore, they will be in confluence with heaven above and earth below, and will be members of a family with heaven and earth.