



58. Joy

Joy is developmental, beneficial if correct.

EXPLANATION

Joy is delight. In the body of the hexagram, two yangs are below, one yin is above; empty without, fulfilled within, it is represented as a body of water, and its quality is joy. As water provides moisture for myriad beings, joy develops myriad beings; joyful within and without, reaching the outer from within, communicating with the inner from without, inside and outside are conjoined, without separation between them—therefore it is called *joy*.

This hexagram represents joy in practicing the Tao; it follows on the preceding hexagram *travel*. *Travel* involves applying understanding with stability, so that understanding is not misused, having one's will on the Tao, so that no external things can move it. Having one's will on the Tao is finding joy in the Tao; when one delights in the Tao, then one can practice the Tao. This is why joy is developmental.

However, though joy is developmental on the path, it is only beneficial if correct. When it is correct, it is beneficial, and one consummates one's joy. If incorrect, it is not beneficial, and one loses one's joy. As in the image of the hexagram, with *joy* ☵ above and below, the six lines are parallel: The lower *joy* is inward joy, the upper *joy* is outer joy; when inward joy is fulfilled outer joy is also fulfilled, and when inward joy is empty outer joy is also empty. Fulfillment here means reality of joy, emptiness means falsehood of joy. Reality means joy endures; falsehood means joy does not last long. Herein lies the benefit of correctness.

People who practice the Tao really correctly do not delight in objects of the senses, in wealth and gain; they delight in benevolence, justice, and

the qualities of the Tao. So naturally they have real joy and do not strive for artificial joy. Thus every step proceeds from the work they apply to the essence and life of body and mind; joyful in the beginning, they can naturally complete the end, so joy always develops, and the development is always beneficial.

- **First yang:** The joy of harmony is good.

EXPLANATION

When strong and firm and always correct and upright, joy comes forth naturally, without any effort; this is called the joy of harmony. When joy attains harmony, one can be great or small, without damaging one's strength, naturally producing good results. This is the joy of strength under control.

- **2 yang:** The joy of truthfulness is good. Regret vanishes.

EXPLANATION

True to the mean, having inner autonomy, delighting in the real and not in the false, unaffected by any illusions, good is therein; what regret would not disappear? This is the joy of strength attaining balance.

- **3 yin:** Imported joy is not good.

EXPLANATION

When weak, imbalanced, and not correctly oriented, one does not delight in the inner but delights in externals, giving up the real and pursuing the artificial. This is an obstacle to the practitioner of the Tao, who will thus never be able to enter the Tao; obviously it is not good. This is the joy of the weak who strive for externals.

- **4 yang:** Joy after deliberation: If one is firm and wary without complacency, there will be happiness.

EXPLANATION

Using strength flexibly, speaking only after deliberation, acting only after consideration, effecting the intended events with deliberation and consideration—this is called joy after deliberation. When joy is deliberate, one does not dare to submit to joy, but is careful and wary, not complacent, not acting improperly, as if seriously ill, eventually there will be happiness and one will be able to consummate one's joy.

- **5 yang:** There is danger in trusting plunderers.

EXPLANATION

If one is self-satisfied, able to find joy in strength but not in yielding, one will lose out in the end. Being strong but unhappy is the inevitable danger

in trusting plunderers. Generally speaking, people of natural brilliance can only receive benefit if they open their minds and approach people of the Tao with a humble attitude; if they presume upon their status or talent and like to be obeyed but hate to hear honest words, thus associating with petty people and avoiding superior people, their faults will increase day by day and their virtues will decrease day by day, their bad qualities will gradually grow and their good qualities will gradually vanish. Thus they bring danger on themselves even when they weren't in danger to begin with. This is what is meant by the saying that even if one has great talents, if one is haughty and jealous the talents are not worthy of consideration. This is the joy of the strong who are self-satisfied.

■ **Top yin: Induced joy.**

EXPLANATION

Delighting in outward appearances, using clever words and a commanding demeanor, not liked by others yet inducing others to like one, such people pretend to have what they have not, pretend to be fulfilled whereas they are empty; they are unwilling to think of their own errors, and also induce others to err. In the end they cannot make others joyful, and wind up being disliked themselves. This is the joy of the weak who concern themselves with externals.

So in joy there are differences between real and false, right and wrong; they are not the same in terms of leading to good or bad results, to regret or shame. In sum, it is important that joy be correct; if it is correct, it is developmental. If incorrect, it is not developmental. Those who would practice the Tao need the correct joy.

carried

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58. Joy

lake above,
lake below

Joined lakes are joyful. Thus do superior people explain and practice with companions.

Joy means the joy of harmony. Above and below is *lake* ☱☱; this is two lakes joined together, providing each other with water. This is the image of *joy*.

What superior people see in this is that the Tao of nature and life is

most profound, and the slightest slip causes a tremendous loss, so they expound and practice it with companions.

Companions are people of like mind on the same path. Principles are not clear without explanation, explanation is not thorough without practice. Companions explain to each other, and practice what is explained by each other, discussing back and forth, pursuing their investigation into the Tao in the process of this interaction, entering deeply into it and advancing far on it, finally reaching attainment.

The reason for this is that the knowledge of one person is limited, whereas the views of many people are endless. When there is something one does not know oneself, one needs companions to explain and clarify it. By this mutual explanation and practice, those who do not know will come to know, and those without mastery will gain it. Inwardly understanding and outwardly acting in accord with that understanding, there is no doubt that one will reach the stage of profound attainment of self-realization.