



54. Making a Young Girl Marry

Making a young girl marry: To go on will lead to misfortune; no profit is gained.

EXPLANATION

Making a young girl marry means intercourse is not proper. In the qualities of the hexagram, above is *thunder* ䷳, movement, and below is *lake* ䷹ joy: Inwardly delighted and outwardly moved, actively seeking enjoyment, behavior obeying emotion—this is like using a girl to seek a son; yin is first, yang comes after—the intercourse is not proper, so it is called *making a young girl marry*.

This is the hexagram of seeking the real within the false; it follows on the previous hexagram *mountain*. *Mountain* means stopping in the proper place, getting rid of incorrect enjoyment and improper action. Before the primordial in people is spoiled and mixes with acquired conditioning, yin and yang are united: Yang controls yin, yin follows yang, one energy flows, the living potential persists, wholly integrated with the design of heaven—they merge naturally, without depending on human effort. Then when acquired conditioning takes over one's actions, the primal true yang is lost outside, discriminatory awareness uses consciousness to produce illusions, yin and yang go awry, the elemental energies get mixed up, desires stir and emotions arise, the mind gets mixed up with things—delighting in externals from within, inwardly moved by externals, one's inherent true yang is evaporated by other.

Self is represented by the east, in the province of *thunder* ䷳; other is represented by the west, in the province of *lake* ䷹. The east is the host, essence; the west is the guest, feeling. *Lake* seeking *thunder* is disturbing essence by emotion, external energy injuring inner energy.

Furthermore, *lake* is associated with metal, governing punishment and killing; *thunder* is associated with wood, governing life and merit. When punishment and killing overcome life and merit, positive energy dissipates day by day, and negative energy grows day by day. When this dissipation and growth reaches the point where there is pure negativity and no positivity, even if you want to avoid dying you cannot. Therefore if a young girl is made to marry, "to go on will lead to misfortune; no profit is gained."

So making a young girl marry means using *lake* to seek *thunder*, or using emotion to seek essence—even if they interact, it is not right. Sages have a way to restore the primal while in the temporal: If one seeks *lake* with *thunder*, using essence to seek feeling, not only will one not be overcome by emotion, one will also be able to snatch the true yang within feeling and restore it to essence. When feeling returns to essence, punishment turns into merit; essence loves the righteousness of feeling, feeling loves the goodness of essence. Essence and feeling united, there is a return to correctness: Reverting to the original, going back to the fundamental, the

spiritual embryo solidifies, and even when meeting misfortune it turns to fortune. Then there will be unfailing benefit where before there was none. This is an attempt to explain correctness in the midst of incorrectness.

- **First yang:** Marrying off a young girl as a junior wife. The lame can walk. It is good to go on.

EXPLANATION

Being strong yet being in a low position is like a young girl marrying as a junior wife. A junior wife is a second wife. The young girl humbles herself as a junior wife: The time is not right but her virtue is right, and she does not do anything improper. This is like the lame being able to walk. External objects cannot impose any defilement. To go on and practice the Tao on this basis, enjoying what is properly enjoyed, will always bring good fortune. This represents the ability to maintain rectitude when the time is not right.

- **2 yang:** The one-eyed can see. The chastity of a hermit is beneficial here.

EXPLANATION

Strength employed with flexibility, outwardly dark yet inwardly bright, is like the one-eyed being able to see. Embracing the Tao and dwelling in seclusion, remaining chaste and single-minded, considering essence and life the one important matter, there will naturally be true pleasure, and one will not care for artificial pleasure. One is upright at all times, effective in all matters. This represents preserving correctness and not getting into what is not right.

- **3 yin:** Making a young girl marry with expectation: She turns back and marries as a junior wife.

EXPLANATION

Being weak and improperly oriented, striving for externals and losing what is within, accepting the false and injuring the real, degrading oneself, is like making a young girl marry with expectation. If she can turn back, regret error and wake up, thus seeking marriage as a junior wife, associating with the wise, even if she cannot enter the great path of sages she can still avoid the error of wrong orientation. This represents turning back from error to adopt correct orientation.

- **4 yang:** When it is the wrong time for the girl to marry, she delays marriage until the proper time.

EXPLANATION

When one is strong but yielding, refining oneself, awaiting proper timing, this is like a girl delaying marriage until the proper time if it is the wrong

time for marriage. "When it is the wrong time" means not acting when it is not the time to do so, getting rid of the human mentality. Delaying marriage means that action must have proper timing, being the restoration of the mind of Tao. Getting rid of the human mentality and restoring the mind of Tao is wherein lies the meaning of the saying "Attaining utter emptiness, maintaining single-minded stillness, as myriad things act in concert, I thereby observe the return." This represents returning to right from wrong by awaiting the proper time.

- **5 yin:** The emperor marries off his younger sister; the attire of the empress is not as good as the attire of the young wife. The moon is nearly full. Good fortune.

EXPLANATION

Being flexible and receptive, with an open mind, humble and deferential to the noble and wise, being wrong so seeking right, is like the emperor marrying off his younger sister and the attire of the empress not being as good as the attire of the young wife. Balancing oneself with the help of another, even the ignorant will be enlightened, the weak will be strong. This is also like the moon interacting with the sun, able thereby to shine, and approaching fullness: The light is immeasurably auspicious. This represents one who is originally incorrect ending up correct with the help of another.

- **Top yin:** The woman receives a chest but there is nothing in it; the man sacrifices a goat but there is no blood. No benefit is gained.

EXPLANATION

Being ignorant and mistakenly getting into deviant practices, making a living on conditioned yin and yang, seeking and joining them by force, hoping for eternal life in the wrong way, thus on the contrary hastening death, is like the bride receiving a dowry chest with nothing in it, the groom sacrificing a ceremonial goat with no blood. With selfish, improper union, one day the endeavor will fail, and there will be injury to essence and life. Obviously no benefit will be derived from this. This is ending up wrong and not knowing how to return to what is right.

So those who follow conditioned yin and yang end up in annihilation, while those who go back to primordial yin and yang end up with true salvation. Following, one becomes an ordinary mortal; going in reverse, one becomes an immortal. But the path of turning around and operating in reverse therein is not easy to know.



54. *Making a Young Girl Marry*

thunder above,
lake below

There is thunder above a lake, making a young girl marry. Thus superior people persist to the end and know what is wrong.

Making a young girl marry means that intercourse is not proper. Above is *thunder* ䷳, below is *lake* ䷹; there is thunder above a lake. Thunder stands for agitation, movement; lake stands for calm, stillness: Thunder agitating a lake, movement disturbing the stillness, the water of the lake overflows, the intercourse of yin and yang is not proper. This is the image of *making a young girl marry*.

What superior people see in this is that there are true and false yin and yang, there is right and wrong practice; the intercourse of true yin and yang comes about naturally, and thus can endure, while the intercourse of false yin and yang comes about through forced effort, and hence ultimately cannot last long. Therefore superior people want to persist to the end, yet first should know what is wrong.

Persisting to the end means to persist to the end of eternity. To know what is wrong means to know the degeneracy of what is incorrect. The Tradition of Connected Sayings of the I Ching says, "By finding out truth and fulfilling one's nature, one arrives at the meaning of life." The Tao of nature and life is all a matter of determining right and wrong by finding out truth. Finding out truth means finding out the principle of communion of yin and yang.

The dividing line between the primordial and the conditioned is but a hairbreadth; on one side is the primordial, on the other side is the conditioned. Conditioned yin and yang always interact, but their intercourse is not correct; it has no conclusion, and goes wrong. For example, there are ignorant people in the world who join the energies of heart and genitals, or join the active and passive energy channels up and down the back and front of the body, or cause energy to rise up the spine at midnight and descend down the front of the body at noon, or gather energy from sexual intercourse, or heat lead and mercury together, or regulate their exhalations and inhalations—all of these are recognizing the artificial as real, and trying to force communion; imagining that they will thereby live long, instead they are hastening death. This is quite wrong, a serious degeneration. If practitioners of the Tao want to persist to the end, they should first know what is wrong; if they know what is wrong, they will not be deluded by the depraved words of false teachings. Then if they seek to persist to the end, there is hope they will be closer.