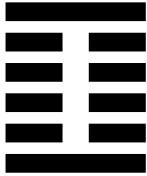




**2023-4-16 Core Principles of Good Society Today 61-6 > 60 < 27**  
**61 Profound Sincerity > 60 Discipline < 27 Nourishing Virtue**  
**Query in relation to MoA [Comment](#)**

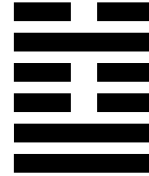
Nuclear 27



Primary 61



Derived 60



**IMAGE**

***Wind over the Lake  
Gentle Reflection***

**JUDGMENT**

***For human beings what ultimately matters is not where we go  
but how we make the journey and who we become in that process  
both individually and collectively  
attuned to Heaven, the Source of All, whilst here on Earth.  
Before reaching the end of the Journey, Hexagrams 61 and 62 softly proclaim:  
Ideologies are abstract conceptual constructions;  
Words cannot cook rice;  
There is no substitute for developing virtue or learning  
to tread Man's path of life with Sincerity and Discipline.  
Societies are cooperative ventures, beginning with basic food and shelter;  
Nuclear #27 advises:  
"Thus the superior man is careful in his words  
and temperate in eating and drinking."  
Indeed, the cultivation of virtue is as essential for any true civilization  
as food and shelter for basic survival.***

*In the beginning was the Word, the Idea,  
at the end is the meal eaten  
from the harvest gathered  
from the work enjoyed  
from the lives well lived.*



## Initial Evaluation

First 2 yins, Derived 3 yins, Nuclear 4 yins. The deeper you go in this dynamic, the humbler and softer you become. Strong Heaven, Earth and Mans - all double lines. MAN is yin, Heaven and Earth are yang. Changing line at the top is the Line of the Sage where wisdom and virtue are cultivated by #60 discipline involving especially the upper trigram Water, which means Work and connecting with core essentials whilst also being adaptable. Derived and Primary have same Nuclear 27 - nourishing goodness. The ultimate Nuclear is 2 - society in relative world.

## YI TEXTS

**NAME AND STRUCTURE** Zhong means core, center, middle, or to hit the mark. Fu means sincerity, confidence, honesty, reliability, and trustworthiness. Literally, Zhong Fu means to hit the core of sincerity and trustworthiness.

**Sequence of the Gua:** *When restriction is established, then people will be trustworthy. Thus, after Restriction, Innermost Sincerity follows.*

Wilhelm translates Zhong Fu as Inner Truth, and Blofeld translates it as Inward Confidence and Sincerity. I use **Innermost Sincerity**.

The name of the gua is made up of two Chinese characters. The ideograph of the first character, zhong, is a picture of an arrow that hits the center and passes through a target. The rectangle represents the target and the vertical stroke, the arrow. Only an arrow passing through the target in the center can strike a balance, without pushing the target to the left or right. The second character, fu, is a picture of a hen hatching her little ones. At the top of the ideograph is a hen's claw, representing a hen. The lower part is a picture of a little one with arms stretching upward. An image of a hen hatching a chick was created to express sincerity and trustworthiness. In hatching chicks, the hen must be faithful to her obligation.



The structure of the gua is Wind ☴ above, Lake ☱ below—an image of the wind blowing over the water. The area above a lake is a wide-open space. When wind fills this space, the space appears empty, though it is full of the wind's energy. Similarly, sincerity comes from the heart and is often more easily felt than seen. In ancient times, common people could not afford to offer big animals to worship the Lord of Heaven. They presented pigs and fishes in the spring and autumn. Because of their inner sincerity and trustworthiness, they were still bestowed blessing. Thus, King Wen says, "Innermost sincerity. Pigs and fishes. Good fortune."

From this gua Confucius gained insight concerning the principle of the Golden Mean. In his Doctrine of the Golden Mean, Confucius says, *Under Heaven, only the person possessing the most complete sincerity and trustworthiness is able to fully develop his true nature. If one is able to fully develop his true nature, he is able to fully develop the nature of other people. If one is able to fully develop the nature of other people, he is able to fully develop the nature of all creatures. In so doing, he is able to be involved in Heaven and Earth's transformational and nourishing functions and become one with Heaven and Earth.* [Huang]



## Changing Lines

### (6) Top Nine. Innermost Sincerity alternates to Restricting (60) ䷌.

The topmost line reaches the extreme of being sincere and trustworthy. One at this place is overconfident, strutting like a cock crowing; its call rises, but it is stuck on the ground. He cannot take a proper measure of himself. If he remains steadfast in his overconfidence, there will be misfortune. Any statement not stemming from sincerity and trustworthiness is like a cock's crow. It amounts to nothing. [Huang]

Excess results in injury. [Wu] Flying too high is dangerous - heady ideologies, visions of Empire  
Top line is like top line of Lake ䷺, to do with speech, so this is spreading confused mind speech.

## Trigram Analysis

<b>Below/Inner:</b>	䷺ Lake	<b>Reflection, pleasure, speech, soft</b>
<i>Below Derived</i>		
<b>Above/Outer:*</b>	䷺ Wind	<b>Influence, gentleness, spreading</b>
<b>*Unbalanced:</b>		<b>Widespread confusions via ideologies, propaganda</b>
<i>Above Derived</i>	䷺ Water	<i>Work, connecting with core essentials whilst being adaptable</i>
<i>Nuclear Below</i>	䷲ Thunder	<i>Determination, action, decisiveness</i>
<i>Baoti Lower</i>	Heaven	<i>Tyranny, domination, concept-driven</i>
<i>Nuclear Above</i>	䷲ Mountain	<i>Stability, calm, awareness, ancestral wisdom</i>
<i>Baoti Upper</i>	Heaven	<i>Tyranny, domination, concept-driven</i>

**Upper:** **Unbalanced Wind** ䷺ in 6th line of 61 changing to **Balanced Water** ䷺ in 60:  
Unbalanced Wind has to do with spreading/penetrating energy gone wrong - discursiveness, wildness, miscommunication, propaganda, harshness, insincerity. Balanced Water has to do with finding the essential truth or core, working adaptively around obstacles to achieve destiny.

## Heaven Earth Man

<b>HEAVEN:</b>	Gentle Yin Work	䷺ - ䷺	Old Yang	48	The Well, The Source
<b>EARTH:</b>	Thundering Yang Joy	䷲ - ䷲	Old Yang	31	Influencing
<b>MAN:</b>	Impactful Yang Stillness	䷲ - ䷲	Old Yin	27	Nourishing Goodness
	䷺ ䷲ ䷲	䷺ ䷲ ䷲	䷺ ䷲ ䷲	䷺ ䷲ ䷲	䷺

**Heaven** has to do with society being structured around essentials - water, togetherness, sanity.

**Earth** has to do with balancing masculine momentum with feminine delight. It is a dance.

**Man** has to do with performing that dance so that it engenders virtue, peace and plenty.

## Line Analysis

Two yin lines in the middle indicating inner softness, truth, sincerity, goodness; well protected. Mouth balances Thunder moving forward and upward, initiating with Mountain keeping still, downward, stopping. Morally it is interpreted as encouraging good discouraging bad which is the essence of moral nourishment because the two yang lines look like a mouth containing the four yin line space within. Derived 60 has same Nuclear 27 with same inner upward dynamic well contained.



The upper trigram is Work/Water from Changing 6th line which is a warning: if the spiritual level of society is consumed by ideology, this creates Danger which is solved by overall #60 Discipline, setting limits which in turn pushes things back to #61 Inner Sincerity balance. The query is about what it takes to make a good society, so the key warning from the Changing line is to avoid excessive ideology or spiritual ambition.

**NUCLEAR 27 NOURISHMENT:** Thus the superior man is careful in his words and temperate in eating and drinking. [Willhelm]

**Confucius/Legge:** When the nourishing is correct, there will be good fortune. We must examine those whom we wish to nourish, and we must also examine our own nourishing of ourselves. Heaven and earth nourish all things. The sages nourish men of talent and virtue in order to reach the masses. Great is the work intended in the time of nourishing.

## Notes

- Query in relation to MoA [comment](#): (Apr 16 2023 14:39 [164](#))
- 61 and 60 have same Nuclear 27.
- 2 yin > 3 yin > 4 yin. Yin grows, yang diminishes, but through Discipline and Nourishment this is development of virtue, so good.
- Water above in 60 is a warning about excess in Primary 61 Inner Truth's Line of the Sage 6; inner truth obviously is of great interest to any sage.
- The first and last pairs (1-2, 63-64) represent over-arching principles, whereas all others in between are processes, experienced dynamics. #61 is the first of the last pair, so in some sense it represents the fruition of the developmental path. Interestingly, #62, its mate, warns against big-headedness: no matter how high the bird flies, at the end of its journey it still has to land on Earth.

## Preliminary Summation:

The core message of #61 has to do with Inner Truth or Sincerity, and thus places emphasis on spiritual values. This is interesting because the [comment](#) linked posited that no political system can work without an overall cultural context in which basic goodness is valued and promoted. Put another way: capitalism, communism and any other ism can work well if all the people are generally aligned toward goodness but will surely founder if too many bad people are allowed to rule the roost. It's that simple. So the core principles are what matter and this is what Hexagram #61 represents. Outer strength above and below of the four yang lines protect and serve the two inner yin lines creating something fundamentally decent and good.

The changing line is a warning: if you get top-heavy with ideology - for the sixth is the line of the Sage not the President-King-Ruler - this is not good and to counter that tendency one needs discipline, which includes rules and guidelines for what is acceptable and what is not acceptable - limits in other words, which is the core notion in #60. Also, #60 comes in the pair immediately before #61 indicating it is the foundation for 61, even without the Changing line emphasizing this.

Nuclear 27 is about nourishing and paying attention to what goes into and out of the mouth, which is the portal between inner and outer, both physical and mental. One can eat good or bad food; one can also utter virtuous or unvirtuous words. So also in society: do they promote good physical, mental and spiritual dynamics or not? That is all that matters, not any particular conceptual framework, or 'ism,' they purport to be following.