



乾 Qián (Giving)

Creating, Creativity, Creative Principle, Creative Universe, Creative Force in Action, Responses to Creative Potential, Enflaming Inspiration, Initiating, Originality, Origin, Cause, Innovative Action, Strong Action, The Active, The Dynamic, The Assertive, The Firm, Vigor, Lasting Vigor, Vigorous Appearance, Vigilant, Persisting, Power to Overcome, Strength of the Dragon, Substantive, Projective, Ordering, Impartial, Authority, Directive Power of Heaven, Heaven, The Heavenly Principle, The Sublime, Vital Spirit, Absolute Yang Energy, New Life Energy, Pure Light Energy, Fulfilled Promise, Positivity, Worthiness, Self-Expression, Intelligence

Giving is sky. It is circle. It is ruler. It is father. It is the whole. It is jade and gold. It is ice and cold. It is deep red. It is horses that are good, old, thin and piebald. It is the fruit of trees.

– from the Shuo Gua of the Ten Wings

- **Living** – well, healthy, firm, full, vital, good, strong, powerful, virile, vivacious, abundant, affluent, wealthy, opulent, prosperous, capable, thriving, warming, life-giving
- **Active** – dynamic, expressive, creative, assertive, decisive, potent, releasing, energetic, engaging, vigorous, fertile, diligent, infusing, welling up, issuing forth, coming out
- **Constant** – lasting, continuing, enduring, ceaseless, untiring, timeless, vast, ongoing, expansive, infinite, unending, persistent, penetrating
- **Original** – initial, primal, primary, first, beginning, genuine, native, basic, fundamental, authentic, essential, foundational, principle, designing
- **Authority** – mastery, command, cogency, sovereignty, autonomy, governance, superior, ruler, leader, chief, lord, elder, master, teacher, sage, emperor, father, patriarch, male, masculine
- **Heaven** – sublime, spiritual, sacred, holy, religious, eternal, greater, enlightened, divine, deity, sky, power of the sun, dragonhood, higher purpose/power/order/calling
- **Taiyang** – circle, deep red, fruit trees, dragon, 4th month (May), summer, daylight, south
- **Yangming** – metal, gold, jade, cold/ice/frost, dryness, sunset, fall/winter transition, northwest
- **in the body** – head, mind, brain, spinal cord, central nervous system, spirit, heart, will
- **in medicine** – neurological disorders, brain disease, fertility/sterility issues, serious and inscrutable situations, extreme mental/emotional states, loss of consciousness, cognitive/functional disorders, paralysis/spasm disorders
- **Giving below** – Giving 1, Waiting 5, Lesser Cultivation 9, Flowing 11, Great Having 14, Greater Cultivation 26, Great Strength 34, Deciding 43
- **Giving above** – Giving 1, Contending 6, Treading 10, Stopping 12, Fellowship 13, Without Falsehood 25, Withdrawing 33, Encountering 44
- pronounced 'gān' – dry, dryness, dried, desiccated, not fresh... spent, exhausted, aged, withered, hollow, emptied... cleared, cleaned, cleansed... in name alone, all talk no walk, all cover no book (more modern usage)

ETYMOLOGY OF QIÁN 乾

image of “sun 日” over “stem 干” (meaning “dry lands 旱”) with “waving banners”
or “venting qi” 艸 and “young sprout” 乙 (2nd Heavenly Stem)

干 gān (modern simplified form for both 乾 and 幹) – stem (as in the 'Ten Heavenly Stems' of the Chinese calendar)... either an image of a “shield,” a “pestle” or a “stem” (radical 51)...consequence, results...dry, dried, dryness...river bank...invade, oppose, offend against...attend to, concern, seek, involve, manage, arrange, work, do (4th tone)

wood 杆/桿/竿 gān – pole, post, staff, rod, stem, shaft, cane, pipe, arm

bone 髌 gān – shinbone

flesh 肝 gān – the liver

心肝 xīngān – darling, sweetheart, lover, intimate

肝膽 gāndǎn – heroic spirit, courage, authenticity

water 汗 hàn – sweat... word used for the Mongolian ‘khan’ (as in Genghis)

hand 扞 hàn – defend, ward-off, forbid, guard... obstacle, hindrance

sun 旱 hàn – dry land/weather, drought, aridity... image of “sun” and “offending”

heart 悍 hàn – bold, intrepid... cruel, ruthless, violent, fierce

woman 奸 jiān – disloyal, adulterous... crafty, false... wicked, villainous

幹 gàn – main section of frame, tree trunk, plant stalk/stem, trunk/torso of body (spine)... to support, manage, take care of, attend to, guide, train, hold up... to do, act, perform, work as, engage in... capable, able, skillful... a cadre, corp unit... fight, strike... kill, murder... to fuck, have sex with... image of “rising sun,” “waving banner (or venting qi),” and “a shield”

幹勁 gānjìn – gusto, vigor, enthusiasm

堪 kān – a covering, that which surrounds... to endure, bear... mound... worthy, capable, adequate...

one of the earliest terms for ‘yang’ in old feng shui literature (in contrast with 輿 yu for yin – a carriage, or that which holds)... image of “earth” with “sweet pairing”

堅 jiān – strong, firm, solid, hard... durable, robust, healthy... to strengthen, confirm, maintain, establish... determined, resolute... obstinate, unyielding... used to add negative emphasis and imply over-willfulness or over-zealousness... the word chosen by Confucius to best describe the central quality of ‘qian’... image of “earth” under “servant” of the “right hand”

other qian – humble (謙), thousand (千), before/first (前), lead/involve (牽)

other jian – tip/point (尖), supervise (監), inspect (檢), see/appear (見), simple/brief (簡),

space between (間), shoulder (肩), build/found (建), healthy (健), key (鍵)



乾

Giving (Qián)

1

giving above and giving below

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乾元亨利貞

giving
original
offering
favors
instinct

元者善之長也亨者嘉之會也利者義之和也貞者事之幹也君子體仁足以長人嘉會足以合禮利物足以和義貞固足以幹事君子行此四德者故曰乾元亨利貞

“Original” is what makes goodness last. “Offering” is that which accumulates excellence. “Favor” is the peace that righteousness generates. “Instinct” is the main thrust of the whole effort. The Master’s Child embodies goodness so that humanity will last, accumulates excellence to unify the rituals, favors all things so righteousness enables peace and fortifies instinct to make it all happen. The Master’s Child continuously cycles through these four virtues. Thus it is said: “give original offerings and favor instinct.”

大哉乾元萬物資始乃統天行云雨施品物流形大明始終六位時成時乘六龍以御天乾道變化各正性命保合大和乃利貞首出庶物萬國咸寧

Greatness begins, “giving originates” and the ten-thousand things are provided with a start. Likewise commanded by the sky, the clouds move, the rain falls and all things flow into their forms. With greatness and clarity from start to finish, the six stages develop in due course and mount their six dragons across the sky. The dao of giving is in rhythm and change. Everything is correct in its true nature. Life is protected and unified by a great peace. Then while simply “favoring instinct” a leader emerges from the diversity of things and the many nations are able to have peace with each other.

有天地然後萬物生焉盈天地之間者唯萬物故受之以屯屯者盈也屯者物之始生也

With heaven and earth as they are the ten-thousand things can be born. Filling up the space between heaven and earth is what the ten-thousand things are for. Thus of course what follows is Emerging 3. “Emerging” means filling up. “Emerging” means that things have arrived at the beginning of life.

天行健君子以自強不息

乾剛坤柔

The movement of the sky is healthy. The Master’s Children Giving 1 is firm and Receiving 2 is soft. in accord strengthen themselves without ceasing.

大哉乾乎剛健中正純粹精也六爻發揮旁通情也時乘六龍以御天也雲行雨施天下平也

Greatness starts with Giving. Firm, healthy, central, correct, pure, genuine and essential. The six lines express and transmit, they intimate and communicate the feelings. Responding to every situation like six dragons across the sky. Clouds move, rain falls and the world finds peace.

乾元者始而亨者也利貞者性情也乾始能以美利利天下不言所利大矣哉

“Giving originates” in that which begins and that which is “offered.” “Favor and instinct” follow from inner nature and true feeling. “Giving” is able to begin because of the beauty of that which is “favored.” What is “favored” throughout the whole world is not the “favor” of any one particular word or situation. It is the “favor” of greatness itself.

1,9

潛龍勿用
Hidden dragon.
No use.

潛龍勿用陽在下也 潛龍勿用下也 潛龍勿用陽氣潛藏
“Hidden dragon. No use.” All the yang is underneath. It is below. It means the yang qi is hiding in storage.

龍德而隱者也不易乎世不成乎名遯世无悶不見是而无悶樂則行之憂則違之確乎其不可拔潛龍也

Here the virtue of the “dragon” is concealed, uneasy with being in the world, unfinished with making a name, and withdrawing from the world without regret. Being entirely unnoticed, yet still without regret. Happiness results from going with. Sadness results from going against. Certain not to be roused, the “dragon” remains “hidden.”

君子以成德為行日可見之行也潛之為言也隱而未見行而未成是以君子弗用也

The Master's Child completes virtue by giving it motion. By the light of day what moves can be seen and what is hidden is put into words. However that which is still fully concealed and cannot yet be perceived, that which moves yet remains incomplete, that is what the Master's Child deems to be of “no use.”

2,9

見龍在田利見大人
See a dragon in a field.
Favor to see someone great.

見龍在田德施普也 見龍在田時舍也 見龍在田天下文明
“See a dragon in a field.” Virtue spreads out everywhere. It means residing in the timing when the whole world is cultured and bright.

龍德而正中者也庸言之信庸行之謹閑邪存其誠善世而不伐德博而化君德也

Here the virtue of the “dragon” is central and correct. Even casual speech can be trusted and casual actions will be prudent. Warding off wickedness and keeping to sincerity, working for good in the world without pride, spreading virtue wide and effecting change. This is the virtue of the master.

君子學以聚之問以辯之寬以居之仁以行之君德也

The Master's Child pursues learning, collects as much virtue as possible and asks questions in order to discern it better. They remain generous in order to reside in virtue and benevolent in order to move with it. This is the virtue of the master.

3,9

君子終日乾乾夕惕若厲无咎
The Master's Child finishes the day,
giving and giving.
Come evening,
the discipline seems severe,
yet it's faultless.

終日乾乾反復道也 終日乾乾行事也 終日乾乾與時偕行
“Finishing the day giving and giving.” Returning again and again to the dao. It means taking care of business. It means that it is time to coordinate one's actions.

君子進德脩業忠信所以進德也脩辭立其誠所以居業也知至至之可與幾也知終終之可與存義也是故居上位而不驕在下位而不憂故乾乾因其時而惕雖危无咎矣

“The Master's Child” advances virtue and contributes to the tasks. With loyalty and sincerity they advance their virtue. With careful words founded in integrity they maintain their contribution to the task. Knowing where to reach and reaching for it they are able to come right up to it. Knowing how to finish and finishing they are able to remain in righteousness. Holding the high place without arrogance and the low place without melancholy. “Giving and giving” as the occasion requires, so “disciplined” that even in the midst of danger they are “faultless.”

九三重剛而不中上不在天下不在田

The third nine is solid and firm but it is not in the center. Above it does not dwell in the sky and below it does not dwell on the earth.

- 4,9 或躍在淵无咎 或躍在淵進无咎也 或躍在淵自試也 或躍在淵乾道乃革
Possibly leaping into the abyss,
yet faultless. “Possibly leaping into the abyss” means advancing “without fault.” It means facing one's self. It means the dao of giving breeds revolution.
- 上下无常非為邪也進退无恆非離群也君子進德脩業欲及時也故无咎
Here what is above and below does not last but there is nothing wrong. Advance and retreat are inconsistent but there is no need to leave the group. Master's Child advances virtue and contributes to the task at hand. Longing for the awaited opportunity they remain “faultless.”
- 九四重剛而不中上不在天下不在田中不在人故或之或之者疑之也
The fourth nine is solid and firm but it is not in the center. Above it does not dwell in the sky, below it does not dwell on the earth, and in between it does not dwell with humanity. That's why it says “possibly.” There is uncertainty.
- 5,9 飛龍在天利見大人 飛龍在天大人造也 飛龍在天上治也 飛龍在天乃位乎天德
A flying dragon in the sky.
Favor to see the greatness in people. “A flying dragon in the sky.” The “greatness in people” is what is leading. It means being governed by what's above. It means that the virtue of the sky is in the right position.
- 同聲相應同氣相求水流濕火就燥雲從龍風從虎聖人作而萬物覩本乎天者親上本乎地者親下則各從其類也
Similar sounds respond to each other and similar energies seek each other out. Water flows from what is damp and fire comes to what is dry. Clouds obey the dragon and wind obeys the tiger. The sages go to work and the ten-thousand things stand witness. Everything related to what's above is rooted in the sky. Everything related to what's below is rooted in the earth. Thus it is that each follows its own kind.
- 夫大人者與天地合其德與日月合其明與四時合其序與鬼神合其吉凶先天而天弗違後天而奉天時天且弗違而況於人乎況於鬼神乎
The “greatness in people” is that which works together with the sky and earth to unify their virtues, together with the sun and moon to unify their illumination, together with the four seasons to unify their rhythms and together with the ghosts and spirits to unify their fortunes and misfortunes. When acting before the sky, the sky does not oppose. When acting after the sky, the timing of the sky is served. If the sky does not oppose, how then could any man oppose? How then could any ghosts or spirits ever oppose?
- 6,9 亢龍有悔 亢龍有悔盈不可久也 亢龍有悔窮之災也 亢龍有悔與時偕極
A proud dragon has regrets. “A proud dragon has regrets.” Filling up cannot go on and on. It means exhaustion leads to disaster. It means that it is time to coordinate the pivot.
- 貴而无位高而无民賢人在下位而无輔是以動而有悔也
Here one is worthy yet without a position, exalted yet without a people. The sage resides in the places below and can offer no assistance. Therefore any action will be a cause for “regret.”
- 亢之為言也知進而不知退知存而不知亡知得而不知喪其唯聖人乎知進退存亡而不失其正者其唯聖人乎
“Proud” means having lots of words. It means knowing how to advance but not how to retreat, how to live but not how to die, how to obtain but not how to lose. Only the sage knows both ways. Knowing how to advance and retreat and how to live and die, they know how to not lose what is correct. Only the sage!
- ALL,9 見群龍无首吉 用九天德不可為首也 乾元用九天下治也 乾元用九乃見天則
See a flock of dragons without a chief.
Lucky. When using the nines the virtue of the sky can have no “chief.” Giving is original when using the nines. The whole world is governed. Giving is original when using the nines. The law of the sky is “seen.”

Associations and Patterns

Structural Partners: Receiving 2, Revealing 30

Sequential Partners: Receiving 2, Emerging 3, Delusions 4, Waiting 5, Disputing 6

Line Partners: Encountering 44, Fellowship 13, Treading 10, Lesser Cultivation 9, Great Having 14, Deciding 43

Bagua Partners: Giving below – Giving 1, Waiting 5, Lesser Cultivation 9, Flowing 11, Great Having 14, Greater Cultivation 26, Great Strength 34, Deciding 43; Giving above – Giving 1, Disputing 6, Treading 10, Ebbing 12, Fellowship 13, Without Falsehood 25, Withdrawing 33, Encountering 44

Homonyms: Modesty 15, Influence 31, Stumbling 39, Gradual Progress 53

Also Uses Reduplicated Words: Concealing 29, The Well 48, Arousing 51, Traveling 56

Other Gua With Yuan, Heng, Li, and Zhen: Receiving 2, Emerging 3, Following 17, Approaching 19, Without Presumption 25, Revolution 49

Yao With Yuan, Heng, Li, and Zhen: Greater Cultivation 26, Increasing 42

Gua With Neither Yuan, Heng, Li, nor Zhen: Watching 20, Progressing 35, Opposition 38, Encountering 44, The Well 48, Keeping 52

Yao With Neither Yuan, Heng, Li, nor Zhen: Fellowship 13, Concealing 29, Deciding 43, Arousing 51, Abundance 55, Sharing 58, Already Across 63