

坤 Kūn (Receiving)

Other Translations – Earth, Earthly Principle, Earth's Fecundity, Soil, Field, Home Land, Nature, Loving Service of the Earth Mother, Female Principle, The Womb, The Bearer, Absolute Yin Energy, Pure Dark Energy, Multiplicity of Things, Receiving, Receptive, Receptivity, Nurturing Receptivity, Responsiveness, Responsive Service, Natural Response, The Right Response, Accepting, Acceptance, Compliant, Following, Willing to Follow, Submission, Subordination, Devoted Subordinate, Supporting, Acquiescence, Quiescence, Docility, The Passive Principle, Relaxing, The Yielding, Yielding Force, Inner Strength, Fulfilling Destiny, Fulfillment, The Doer, Success, Direction of Self, Choices Amongst Activity

- **Receptivity** – receiving, reacting, responding, accepting, adapting, yielding, following, completing, complying, allowing, listening, understanding, comprehending, realizing, corresponding, accommodating, openness, reciprocity, submission, subordinate, secondary, acquiescent, next, after, final, absorbing, tolerant, patient
- **Mothering** – nourishing, nurturing, loving, kind, humane, virtuous, peaceful, compassionate, helpful, benevolent, endearing, supporting, embracing, supporting, gratitude, goodness
- **Passive** – quiet, empty, void, secret, hidden, humble, modest, patient, delicate, simple, gentle, sensitive, softness, weakness, spare, even, neutral, docile, latent
- **Devotion** – persevering, enduring, industrious, resourceful, reliable, sturdy, resilient, steady, sure, dedicated, diligent, sincere, earnest, caring
- **Substance** – material, matter, things, basis, capacity, potential, possibility, field/ground of influence, room, breadth, range, latitude, suchness, actual
- **Earth** – land, ground, soil, loam, nature, female, yin, cloth/textiles, dark/black colors, stripes, cow/calf, ox, mares, great masses, crowds, late summer (damp/warmth), transitions, center
- **in culture** – civilization, society, humanity, family, crafts/skills, domestic ability, cooking pots, cauldrons, the art of writing, levers/handles, carts/wagons, agriculture, commerce
- **in the body** – stomach, belly, gut, womb, lower jiao, flesh/tissues, limbs/joints, senses
- **in medicine** – cold/damp, stasis/vacuity, chronic/enduring disorders, serious/grave conditions, spleen/stomach disorder, abdominal disorder, digestive disorder (diarrhea/vomiting), gynecological disorder, water/earth disharmony, yuan/source vacuity, mental/physical weakness, weak limbs, depression, despair, melancholy

pronounced *kwan* in Cantonese and means to trick, fool, cheat, lure, mislead

not enough – loneliness, apathy, distrust, instability, denial, infidelity, insensitivity

just right – virtue, compassion, mutuality, satisfaction, responsibility, wholeness, diversity

too much – hypersensitivity, self-consciousness, confusion, congestion, over-dependence

ETYMOLOGY OF KŪN 坤

*image of an “object on the earth” 土 with “hands joined” 升 around a “central axis” 中
which is then “extended to all things” 申 (9th Earthly Branch)*

土 tǔ – earth, soil, ground, land, dirt, dust... matter, material, substance... items made from raw materials, uncultured... image of an object on the ground

升 gōng – hands joined in a gesture of respect... image of two hands joined

中 zhōng – center, middle... medium, average, halfway... in the midst of, in, among, during, within, inside, fall into, while doing something, in the process of... fit exactly, be agreeable to... hit the mark, strike... be struck, be affected by, suffer... China... image of a line bisecting a target

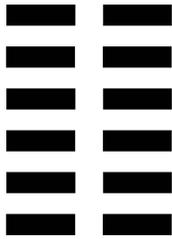
申 shēn – explain, set forth, state, report to a superior... extend, spiritual... completion of ripeness, time of harvest... 9th Earthly Branch, Ebbing 12, August, 3-5pm, Bladder Mai... image of hands girding a body

鯤 kūn – image of a “fish” that is “comparable to” the “sun”... ancient mythical name for enormous primordial fish or sea monster, mutual opposite of the primordial Peng bird (Chapter 1 of the Zhuangzi)... young fish, spawn, roe... to fry small fish

輿 yú – cart, carriage, vehicle... palanquin, sedan chair... world, earth, territory, area... public, popular, general... used to represent the yin principle in early literature

川| chūan – stream, river, creek... flow, constant flow... plain, area of level/low country... to boil... The Flow, River, Stream, Current, #33 in Mawangdui (same hexagram as Kun)

順 shùn – obey, follow, go along with, comply, submit to... cause to surrender, fall in with, take the opportunity... in the same direction, arrange, order, make reasonable... smooth, flowing, hitchless... favorable, agreeable, happy, comfortable, convenient... image of “head” and “flow”



坤

Kun (Receiving)

2

地勢坤君子以厚德載物

The influence from earth is Receptive.
The Master's Child in accord,
generates a thick bed of virtue
for the support of all things.

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物
生必蒙故受之以蒙蒙者蒙也物之穉也

First there was the sky and the earth. After that were born the 10,000 things. The space between the sky and the earth was completely filled with the 10,000 things. Therefore of course what followed was Emerging 3. “Emerging” means filling up. It means that things have arrived at the beginning of life. Yet once alive, they will most certainly be delusional. Therefore of course it follows as Deluding 4. “Deluding” is that which is deluded. It means that things have arrived at their youth.

元亨 至哉坤元萬物資生乃順承天坤厚載物

original offering

德合無疆含弘光大品物咸亨

Arriving at receiving is “original.” The 10,000 things are supplied with life. Compliance inherits the sky. Receiving generously bears all things. It unifies all virtues and has no boundaries. It's contained by the expanse and illuminated by greatness. Anything and everything is an “offering.”

利牝馬之貞 牝馬地類行地無疆柔順利貞

favor the instinct of the mare

“The mare” belongs to the earth. It roams the earth without boundaries. The soft complies and “favors instinct.”

君子有攸往 君子攸行

master's child has that which goes

The “Master's Child” is “that which” moves.

先迷後得主 先迷失道后順得常

at first confusion later obtain a host

“At first confusion” and losing the way.
“Later” complying and “obtaining” the constant.

利西南得朋東北喪朋 西南得朋乃與類行東北喪朋乃終有慶

**in the southwest friends are gained
in the northeast friends are lost**

“In the southwest friends are gained.” They are now together in the same movement. “In the northeast friends are lost.” But still ending in celebrations.

安貞吉 安貞之吉應地無疆

peaceful instinct is lucky

“Peaceful instinct is lucky.”
The responding of the earth has no boundary.

Xi Ci I

乾道成男坤道成女乾知大始坤作成物乾以易知坤以簡能

1 – The dao of giving is completed in man, and the dao of receiving is completed in woman. Giving knows and greatness begins. Receiving does and all things are completed. Giving is for knowing it easy, and receiving is for keeping it simple.

成象之謂乾效法之為坤

5 – The completion of the image is called giving, but when the method is effective it's because of receiving.

夫乾其靜也專其動也直是以大生焉夫坤其靜也翕其動也闢是以廣生焉

6 – In giving, the stillness is focused, the movement is direct, and greatness is born. In receiving, the stillness is an agreement, the movement is a development, and vastness is born.

闔戶謂之坤闢戶謂之乾

11 – Closing the door is called receiving, and opening the door is called giving.

Xi Ci II

夫乾確然示人易矣夫坤隤然示人簡矣

1 – Giving is certain and manifests in mankind as ease, while receiving is reciprocal and manifests in mankind as simplicity.

夫乾，天下之至健也，德行恆易以知險，夫坤，天下之至順也，德行恆簡以知阻

12 – Thus in giving, all under the sky arrives at strength, and the movement of virtue is constantly at ease in order to know the dangers. While in receiving, all under the sky arrives at compliance, and the movement of virtue is consistently simplified in order to know the obstructions.

Wen Yan

坤至柔而動也剛至靜而德方後得主而有常含萬物而化光坤道其順乎承天而時行

Receiving arrives at softness by being firm in motion. It arrives at tranquility by being square in virtue. It eventually finds the host by having what is common. It embraces the 10,000 things by transforming their glory. The dao of Receiving is to comply, to inherit the sky by moving in time.

積善之家必有余慶積不善之家必有余殃臣弑其君子弑其父非一朝一夕之故其所由來者漸矣由辯之不早辯也

The house that accumulates goodness will have plenty to celebrate, while the house that does not accumulate goodness will have plenty to lament. When ministers kill their rulers or children kill their parents, it cannot be because of what has happened in the space of just one morning or one evening. This type of situation can only come about gradually over time. It comes about through long disagreement, not just the onset of a disagreement.

1,6

履霜堅冰至
Treading on frost.
Hard ice is coming.

履霜堅冰陰始凝也馴致其道至堅冰也
“Treading on frost” and then “hard ice” means that once yin begins to freeze, since its dao is to obey, “hard ice” is bound to be “coming” soon.

履霜堅冰至蓋言順也

“Treading on frost, hard ice is coming” means to guard one's words and comply.

2,6

直方大不習無不利
Straight, square, and great.
Without learning,
not without favor.

六二之動直以方也不習無不利地道光也
The movement of the second six is “straight” and thereby “square.” “Without learning but not without favor” is how the way of the earth sheds light.

直其正也方其義也君子敬以直內義以方外
敬義立而德不孤直方大不習无不利則不疑
其所行也

“Straight” means with correction and “square” means with justice. The Master's Child bows low to the straight within and is just to the square without. Honor and justice thus established, no virtue is wasted. “Straight, square, and great: without learning but not without favor” means that none will question the shifting position.

3,6

含章可貞或從王事無成有終
Holding the seal
enables instinct.
Sometimes when involved
in the King's affairs
there is no completion,
but still there is an end.

含章可貞以時發也或從王事知光大也
“Holding the seal enables instinct” means waiting for the right time to express. “Perhaps involved in the King's affairs” means knowing the light of the great.

陰雖有美含之以從王事弗敢成也地道也妻
道也臣道也地道無成而代有終也

Although the yin has beauty to “hold,” it still must “yield to the King's affairs” without daring to “complete” them. The way of the earth is the way of the wife and the way of the minister. The way of the earth is “without completion” and yet still is able to “have an ending.”

4,6	<p>括囊無咎無譽 Close up the sack. No fault and no fame.</p>	<p>括囊無咎慎不害也 “Close up the sack without blame” means that care harms nothing.</p>
		<p>括囊无咎无譽蓋言謹也 “Closing the sack with neither fault nor fame” means to guard one's words and be cautious.</p>
		<p>天地變化草木蕃天地閉賢人隱 When the sky and earth change and transform the plants and trees flourish. When the sky and earth close the Wise Ones conceal themselves.</p>
5,6	<p>黃裳元吉 The yellow robe is original and lucky.</p>	<p>黃裳元吉文在中也 “Yellow robe original and lucky” means that the culture resides in the center.</p>
		<p>君子黃中通理正位居體美在其中而暢於四支 發於事業美之至也 The Master's Child is yellow at the center in order to communicate with principle, is founded in correctness in order to reside in substance. When beauty lives in the center it spreads freely throughout the four branches. It comes forth in actions and tasks. This is how beauty is achieved.</p>
6,6	<p>戰龍于野其血玄黃 Dragons are off warring in the wilderness. Their blood is dark and yellow.</p>	<p>戰龍於野其道窮也 “Dragons warring in the wilderness” means that the way is being exhausted.</p>
		<p>陰疑於陽必戰為其嫌於无陽也故稱龍焉猶未 離其類也故稱血焉夫玄黃者天地之雜也 天玄而地黃 When yin doubts yang there is bound to be a “war.” Because of that suspicion, the yang is not there. The reason it speaks of “dragons” is because the particular kinds have not yet been revealed. The reason it speaks of “blood” is because what is “dark and yellow” is the sky and earth mixed together. The sky is “dark” and the earth is “yellow.”</p>
All,6	<p>利永貞 Favor the ongoing instinct.</p>	<p>用六永貞以大終也 Using the sixes is the “ongoing instinct” This is how greatness ends.</p>

Associations and Patterns

Opposite – Giving 1

King Wen Bagua Opposite – Keeping 52

Nuclear Partner – Hunger Within 27

Homonyms – Concealing 29, Struggling 47, Keeping 52

Receiving below – Allying 8, Ebbing 12, Delighting 16, Watching 20, Paring Away 23,
Progressing 35, Gathering 45

Receiving above – Mobilizing 7, Flowing 11, Modesty 15, Returning 24, Brightness
Elsewhere 36, Rising Up 46

Sequential Partners – Giving 1, Emerging 3, Delusions 4, Waiting 5, Contention 6

Line Partners – Returning 24, Mobilizing 7, Modesty 15, Delighting 16, Allying 8, Paring
Away 23