

Record of the Joining of Similarars

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Chapter 1 – The Overarching Organization of the Great Changes

Giving 1 and Receiving 2 are the gateway and door to the Changes. They are the father and mother of the many Symbols. Concealing 29 and Revealing 30 are what restores the energy and revolves the forms. They are what turns the wheels and keeps the axles straight. As in the coming together of woman and man these four Symbols act in concert like a bellows and its nozzle.

Embodying and enabling the way of Yin and Yang is work that is similar in nature to that of harnessing a plumb-line, or using a marking-chord, or aligning with a ruler, or a compass. It's like handling a bit and bridle and navigating the many ruts and tracks. The idea is to reside securely within while maintaining all necessary functions without. The strategy relies upon the principles that can be found in the calendar.

In one month there are five sixes. The warp and weft of day and night are ruled by the sun. All together there are 60 degrees. The firm and the soft are nothing other than outside and inside. At dawn on the first day of the month Emerging 3 is what aligns affairs. When arriving at dusk, it's Delusion 4 that must then be accepted. Day and night each use one Gua and comply with the order of the sequence for the rest of the month. Already Across 63 and Not Yet Across 64 arrive at the end simultaneously confused and delighted. All that's left to do is turn back to the beginning. This is how the sun and moon calibrate the degrees of time. Movement and stillness are nothing other than morning and evening.

Spring and summer represent the essence and theory within: from Zi to Chen and Si. Fall and winter represent the practice and application without: from Wu to Xu and Hai. Reward and punishment correspond to spring and fall, just as darkness and light correspond to cold and heat. The line statements of the Yi Jing inspire benevolence and dignity. They elicit joy and anger interchangeably depending on the timing. It is thus in response to the four seasons that the Five Phases get their principle.

Chapter 2 – Establishing the Positions of Giving and Receiving

“Once the positions of sky and earth have been established change can move from the center.” The sky and the earth are the symbols of Giving and Receiving. To “establish the positions” means to arrange yin and yang into positions relative to each other. The “Change” then comes from what we call Concealing and Revealing, the two functions of Giving and Receiving. These two functions do not have a set position in the Lines and are cyclically flowing through the six empty spaces. Their coming and going follows no fixed pattern. They rise and fall without regularity.

Quiet and hidden, murky and latent, change and transformation emerge from the center. Encircling the sack of the ten-thousand things is the guiding cord of the dao: organizing what is by means of what is not. The vessel is most useful when empty. If forward ambition can be dissipated and brought to a rest, then Concealing and Revealing will not be lost.

These words were not composed carelessly. This discourse was not set forth for no reason. Tease it out, put it to the test and watch the results. The school of nature uses the spirit of clarity. By setting forth the discourse and connecting to the words the source of logic will be confirmed.

The Wu in Concealing is the essence of the moon and the Ji in Revealing is the radiance of the sun. The sun and moon are the catalysts of change, firm and yielding as appropriate. The earth fully prospers throughout the four seasons, fully enmeshed in the net of beginnings and ends. Green, red, black, and white each resides in its own region, yet all are bound to the central palace through the secret skill of Wu and Ji.

Chapter 3 – The Suspended Images of the Sun and Moon

The Changes are the images. Suspended just so, the images catch the light. How could there be greatness if there is neglect of the sun and the moon? Pursue spirit exhaustively and let knowledge transform. Where the yang goes, there the yin comes. Where the spokes come together into a hub, there the wheel turns. Exiting and entering is the same as contracting and expanding.

The Changes have 384 lines. Each line has been given a tag. Each of the 64 hexagrams as well has been christened with a tag. From out of the dark proceeds the new dawn and Arousing (Thunder) comes to get its tag. There at the cusp is where the sky and the earth merge their essences, and the sun and the moon play it out and keep it going. The masculine yang teases out the mystery and sets it free. The feminine yin transforms the yellow and embraces it whole. In formless chaos they blend and merge with one another. The intrinsic authority of what is establishes the root and foundation. The channel of nourishment flows from the oceans to the mountains. Concentrate spirit and complete the physical form. Many a practitioner has danced the dance and been released. Writhing around like that, how could there be no reason why?