



坤

Kūn (Receiving)

Earth, Earthly Principle, Earth's Fecundity, Soil, Field, Home Land, Nature, Loving Service of the Earth, 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

Receiving is earth. It is mother. It is cloth. It is cauldron. It is frugality. It is equality. It is a young cow. It is a big cart. It is writing. It is the multitudes. It is handles. In terms of earth it is the dark stuff.

– from the Shuo Gua of the Ten Wings

- **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
- **Passivity** – quiet, empty, void, secret, hidden, humble, modest, patient, delicate, simple, gentle, sensitive, softness, weakness, spare, even, neutral, docile, latent, feminine
- **Mothering** – nourishing, nurturing, loving, kind, humane, virtuous, peaceful, compassionate, helpful, benevolent, endearing, supporting, embracing, supporting, gratitude, goodness
- **Devoted** – persevering, enduring, industrious, resourceful, reliable, sturdy, resilient, steady, faithful, loyal, sure, dedicated, unconditional, diligent, sincere, earnest, caring, pious
- **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
- **Receiving below** – Connecting 8, Stopping 12, Readiness 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
- pronounced *kwan* in Cantonese and means to trick, fool, cheat, lure, mislead

ETYMOLOGY OF KŪN 坤

image of an “object on the earth” 土 with “hands joined” 卅 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

卅 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

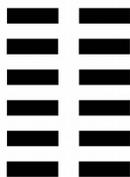
申 shēn – explain, set forth, state, report to a superior...extend outwards...spiritual intuition... completion of ripeness, time of harvest... 9th Earthly Branch, Ebbing 12, August, 3-5pm, Bladder Mai... image of hands girding a body

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

receiving above and receiving below

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元亨利牝馬之貞君子有攸往先迷後得主利西南得朋東北喪朋安貞吉
original offering
favor the instinct of the mare
master's child has that which goes
at first confusion, then get the host's favor
in the southwest friends are gained
in the northeast friends are lost
peaceful instinct is lucky

地勢坤君子以厚德載物
The defining quality of the earth is Receptivity.
The Master's Child in accord has a thick bed of
virtue for the support of all things.

乾剛坤柔
Giving 1 is firm and Receiving 2 is soft.

哉坤元萬物資生乃順承天坤厚載物德合無疆含弘光大品物咸亨牝馬地類行地無疆柔順利貞君子攸行先迷失道后順得常西南得朋乃與類行東北喪朋乃終有慶安貞之吉應地無疆
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 contains the expanse and is illuminated by greatness. Anything and everything is an "offering." "The mare" belongs to the earth. It roams the earth without boundaries. The soft complies and "favors instinct." The "Master's Child" is "that which" cycles. "At first confusion" and losing the way. "Later" complying and "obtaining" the constant. "In the southwest friends are gained." Now together in the same movement. "In the northeast friends are lost." Yet celebrated nonetheless. "Peaceful instinct is lucky." The responsiveness of the earth has no boundary.

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

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. Yet as soon as there is life there is sure to be delusions as well. Thus what follows is Delusions 4. "Delusions" means being deluded. It means that things have arrived at their youth.

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 through movement. Firmness arrives at tranquility through the squareness of virtue. "Eventually it gets the host" by having what is common. It cherishes the ten-thousand things and transforms their light. The way of Receiving is to comply, to support the sky and cycle the timing.

坤為地為母為布為釜為吝嗇為均為子母牛為大輿為文為眾為柄其於地也為黑
Receiving is earth. It is mother. It is cloth. It is cauldron. It is frugality. It is equality. It is a young cow. It is a big cart. It is writing. It is the masses. It is handles. In terms of earth it is the dark stuff.

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.

積善之家必有餘慶積不善之家必有餘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易曰履霜堅冰至蓋言順也履霜堅冰至蓋言順也
The household that accumulates goodness will have plenty to celebrate. While the household that does not accumulate goodness will have plenty to lament. When ministers kill their rulers or children kill their parents it cannot be due to 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 disagreement. “Treading on frost, hard ice is coming” means to conceal 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 correct and “square” means just. The Master's Child bows low to the straight within and is just with 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” and thereby times the expression. “Sometimes involved in the King's affairs...” Knowledge illuminates greatness.

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 “be finished.”

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>天地變化草木蕃天地閉賢人隱括囊无咎无譽 蓋言謹也 When the sky and earth change and transform the plants and trees flourish. When the sky and earth close the Wise Ones conceal themselves. “Closing the sack with neither fault nor fame” means to watch one's words and be cautious.</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

Structural Partners: Giving 1, Paring Away 23, Returning 24, Hunger Within 27

Sequential Partners: Giving 1, Emerging 3, Delusions 4, Waiting 5

Bagua Partners: receiving below – Connecting 8, Stopping 12, Readiness 16, Watching 20, Paring Away 23, Progressing 35, Gathering 45; receiving above – Mobilizing 7, Flowing 11, Modesty 15, Approaching 19, Returning 24, Brightness Elsewhere 36, Rising Up 46

Line Partners: Returning 24, Mobilizing 7, Modesty 15, Readiness 16, Connecting 8, Paring Away 23

Homonyms: Concealing 29, Struggling 47, Keeping 52

Shuo Gua of the Ten Wings

4 – 雷以動之風以散之雨以潤之日以烜之艮以止之兌以說之乾以君之坤以藏之

Thunder moves it and wind disperses it. The rain moistens it and the sun dries it. Keeping stabilizes it and Sharing discusses it. Giving rules it and Receiving stores it.

5 – 帝出乎震齊乎巽相見乎離致役乎坤說言乎兌戰乎乾勞乎坎成言乎艮

When the Great Ruler is rising up it's called Arousing, when getting organized it's Calming, when mutually coming together it's Revealing, when offering services it's Receiving, when deliberating words it's Sharing, when going to battle it's Giving, when laboring and toiling it's Concealing, and when finishing with words it's Keeping.

萬物出乎震震東方也齊乎巽巽東南也齊也者言萬物之絜齊也離也者明也萬物皆相見南方之卦也聖人南面而聽天下嚮明而治蓋取諸此也

When the ten-thousand things are “rising up it's called Arousing.” Arousing is the eastern position. “When balancing it's Calming.” Calming is the southeastern position. “Balancing” is when the ten-thousand things become even and “balanced.” “Revealing” is that which clarifies. Every single one of the ten-thousand things can be “perceived” through the southern position of the Gua. The Sages face south and listen to the whole world. Clarity guides and they govern. In this way they utilize and protect the many things.

坤也者地也萬物皆致養焉故曰致役乎坤兌正秋也萬物之所說也故曰說言乎兌戰乎乾乾西北之卦也言陰陽相薄也坎者水也正北方之卦也勞卦也萬物之所歸也故曰勞乎坎艮東北之卦也萬物之所成終而所成始也故曰成言乎艮

“Receiving” belongs to the earth. How else can the ten-thousand things be “offered up” and taken care of. That's why it says: “offering services is Receiving.” Sharing is correct in the autumn when the ten-thousand things come to the place of words. That's why it says: “inspiring words is Sharing.” “When going to battle it's Giving.” Giving is the northwest of the Gua where the words of yin and yang exhaust each other. “Concealing” belongs to water and is correct in the northern position of the Gua. “Toiling” with the Gua, the ten-thousand things come to the place of returning home. That's why it says: “laboring and toiling is Concealing.” “Keeping” is the northeastern position of the Gua. The ten-thousand things come to the place of “finishing” and ending. That's why it says: “finishing with words is Keeping.”