

1. *Heaven*

heaven below, heaven above

The creative is successful; **this is** beneficial if correct.

Heaven is strength. In the sky it is the sun; in the earth it is firmness. In people it is knowledge and duty. In the essence of mind it is awareness. In spiritual practice it is observation.

Also, in the material world it is what covers. In the physical body it is the head, the higher ruler. In the family it is the head of the household. In a country it is the king; in an empire it is the emperor.

Some interpret this in terms of the Tao of nature, some in terms of the Tao of government. Either way is biased, for it only brings out one aspect.

When strong, acts are uninhibited, so "the creative is successful." But it is necessary to see what it is that is made strong; this warning, that it is beneficial only if correct, is considered by sages very important to learning. It tells about practicing the Tao.

Strength in doing evil results in hellish, animalistic, or ghostlike existence. Strength in doing good results in power, social order, or heavenly states of mind. When cultivation of meditation is added to strength in the best ways of doing good, this results in existence on the plane of pure form, or even formlessness.

Strength in the best ways of doing good, added to understanding of human suffering and the process of conditioning, plus action to free oneself from bondage, results in personal liberation.

Those who are strong in the highest virtues, and are able to liberate others as well as themselves, are called enlightening beings.

Those who are strong in the highest virtues, and realize that virtues are identical with the realm of reality and buddhahood, will complete unsurpassed enlightenment.

Thus all realms of existence are results of the success of creation. Some are bad, some are good. Even some good states are still contaminated; only the liberated are uncontaminated. But even the personally liberated are wrong if they become complacent.

When it comes to helping others and self together, expedient means dealing with either affirmation or negation are not ultimately correct, but should give way to the perfect central balance of the realm of the enlightened.

Yet to define center and extremes as disparate is still not correct. One should realize that everything is poised between being and nonbeing.

This is why the admonition "beneficial if correct" should be given to people who act with strength.

- *First yang*: The hidden dragon is not to be employed.

A dragon can be great or small, can shrink or expand. Therefore it is used to symbolize a quality of *Heaven*. In the beginning it is a dragon, to be sure, but because it is at the bottom, it is best to conceal it and not employ it. This refers to discovering great potential, yet working quietly and unassumingly to develop it inwardly.

- *2 yang*: Seeing the dragon in the field; it is beneficial to see a great person.

At first it was like an abyss, here it is like a field—one's position at a particular time may be different, but the dragon is not different. Here the text speaks of a great person, and in the next stage it speaks of a leader; these are people who can be like a dragon.

- *3 yang*: A leader works all day and is wary at night. There is danger, but no error.

This is a dangerous position, in which there is strength but great responsibility. Therefore one must work all day and still remain wary at night. This means not forgetting danger when secure, like one in command who nevertheless is humble and circumspect.

- *4 yang*: One may leap in the abyss. No error.

In the beginning, where action is proscribed, the dragon is in a deep abyss. Now, at the fourth stage, it is again in the abyss. Why? In the beginning it hid; now it leaps. The forces of the times are not the same, but the appearances are temporarily the same. This is like a ruler abdicating, or an official being lenient; it means retreating in order to advance.

- *5 yang*: The flying dragon is in the sky. It is beneficial to see great people.

What flies is what had leaped, what had been wary, what had become visible, what had hidden. Unless you are like this, you can hardly be called a great person. If you are a great person, all you see are great people. This is like the noninvasive government of enlightened leaders.

- *Top yang*: At the peak, the dragon has regret.

The peak is the culmination of the configuration of power of a time. "Regret" is the way to deal with arrogance. This is like when an ancient sage leader won over an unruly tribe by performing dances representing warfare and

civilization. Unless they regretted arrogance, few people in positions of power would avoid becoming tyrants and aggressors.

Interpreting the six lines of *Heaven* in terms of Buddhism, a dragon is something that has spiritual capacity and adaptive creativity—a metaphor for the buddha-nature.

In the stage where Buddhahood is an abstract ideal, an inherent possibility but not yet an actualized fact, the buddha-nature is covered by personal problems, so it "is not to be employed"—it cannot be used.

In the stage of intellectual understanding of this ideal essence, one should go to see teachers; therefore "it is beneficial to see a great person."

In the stage where one practices meditations to actualize the buddha-nature, one should continuously direct one's vitality to advancing in this exercise, so one "works by day and is wary at night."

In the stage where one conforms to buddha-nature, one does not hold religious attachment, an imitative path, and so one "may leap in the abyss."

In the stage of partial realization, one is revealed as an illuminate and benefits all creatures; such a one is beneficial to see.

In the stage of ultimate realization, one does not enter into ultimate liberation, but shares in the flow of all worlds. Therefore it is said that there is regret.

Speaking solely in terms of cultivating inner qualities, yang is the quality of knowledge; this is the practice of insight. The infertile insight of beginners needs concentration to balance it—it should not be used alone.

The second line represents harmonization of concentration and insight, whereby one can see the buddha-nature; therefore it says, "it is beneficial to see a great person."

In the third stage one uses insight to observe all things.

In the fourth stage one uses concentration to nurture potential.

In the fifth stage correct insight into central balance witnesses the design of reality.

At the peak, the characteristics of knowledge and insight cannot be apprehended, cannot be grasped.

Speaking in terms of effectiveness, the bottom line represents shallow insight, not to be used; the top line represents intellect exceeding concentration, also not to be used. The four lines in between all represent subtle insight: the second is like opening up enlightened knowledge and vision, the third is like showing enlightened knowledge and vision, the fourth is like awakening to enlightened knowledge and vision, and the fifth is like penetrating enlightened knowledge and vision.

Using yang, you see a group of headless dragons;
this is auspicious.

In Buddhist terms, this means using flexible insight, not inflexible intellect. When yang moves, it changes to yin; this represents how insight must be accompanied by concentration. *The Flower Ornament Scripture* says, "Knowledge comprehending objects is the same as concentration." Zen Master Ta Hui said, "Once enlightened, you are at peace."

The "group of dragons" means the three contemplations exercised to awaken three kinds of knowledge. These are the three contemplations and three knowledges that everything is interdependent, nothing exists alone; that while nothing therefore exists in and of itself, nevertheless things do exist, conditionally; and that because of this nature of things, everything is always in between being and nonbeing.

Contemplation and knowledge are impossible to define, ontologically or epistemologically; they cannot be found through forms, cannot be discerned by conditioned cognition. This is the meaning of "headless" which is auspicious.

THE OVERALL JUDGMENT: How great is the creativity of heaven!
All things originate from it, so it sums up nature.
Clouds move, rain falls, beings form a concrete flow.

This is the judgment attributed to Confucius, interpreting the statement of King Wen on the hexagram. The method of interpreting King Wen's judgments is varied: sometimes Confucius elucidates inner dimensions of King Wen's sayings, sometimes he points out King Wen's unspoken messages; sometimes he borrows King Wen's statements to bring out his own approach and express another subtle meaning.

Now, in the case of the hexagrams *Heaven* and *Earth*, Confucius either brings out his own approach or points out an unspoken message. This passage interprets the two words "creative" and "successful" to illustrate the wonder of the spontaneity of inherent qualities. That is to say, all things come from the realm of realities.

The qualities of *Heaven* cannot be all told, but creativity sums them up. The quality of creativity is indescribable, but it can be witnessed in the origination of all things. The sum of nature means from origination to ending.

The movement of clouds, the disbursal of rain, and the formation of beings into a concrete flow are all functions of the quality of creativity. This refers to the success or development of what originates.

Greatly understanding end and beginning, and how the six stages are accomplished in the appropriate time, at the right time one rides the six dragons to direct nature.

This passage illustrates how sages harmonize with the essence of life by practice, so that their self-development is completed.

Sages see the beginning of things, so they can see the end already in the beginning. They know that the true nature of beginnings derives from their ends, and that beginning and end are one pattern, yet because of temporal conditions there is a division into six stages.

When one attains the six stages, they are all one pattern; so every stage has "dragon" qualities, whereby it is possible to direct nature.

"Nature" means intrinsic qualities; only with accomplishment in cultivating these qualities do intrinsic qualities become apparent. Therefore it is called directing nature.

The transformations of the path of heaven each correct nature and life, preserving unity with universal harmony; so it is beneficial to be correct.

This passage explains the words "beneficial" and "correct," to illustrate how essential qualities are originally fluid and pervasive. This means that all returns to the realm of realities.

All beings originate from the creativity of *Heaven*, so all are transformations of the path of *Heaven*. Being transformations of the path of *Heaven*, each has the great function of the whole body of the path of *Heaven*, and is not just a small portion of the effective capacity of *Heaven*. Therefore they can each correct nature and life.

Every being contains the totality of the path of *Heaven* and can preserve unity with universal harmony. Every being contains the function of origination from the creativity of *Heaven*. This is what is referred to by the saying "It is beneficial to be correct."

With the emergence of true leaders, all nations have peace.

This passage illustrates how the enlightened freely help others after they have cultivated their own qualities to perfection.

In this whole tradition on the *I Ching*, Confucius borrowed the words used to interpret the judgments of the lines to elucidate the science of non-duality of essence and practice, nature and culture.

Heaven represents the buddha-nature, the essence of enlightenment, powerful and indomitable. Creativity, success, benefit, and correctness represent the four inherent qualities of the nature of enlightenment—eternity, happiness, selfhood, and purity.

The nature of enlightenment must be eternal, and the eternal must include the four qualities. It is everywhere throughout time and space, its very being without antithesis. Therefore the text says, "Great is the creative basis."

Look at all the things and beings in the world—what is not constructed from the real eternal awake nature? If there were no awake nature, there would be no manifestation of different realms of consciousness.

Therefore, whenever we mention the eternally present awake nature, the nature of enlightenment, all worlds are included therein, including paradises of worldly rewards, paradises of expedient purification, paradises of true rewards, and the paradise of great nirvana, in which there is nothing but an eternal silent light.

Based on this eternal reality body of the awake nature, there come to be "clouds" (multitudes) of responsive manifestations, with "rains" of teachings presented in various phases and modes, to enable all kinds of people to grow and develop in accord with their own natures.

As for sages, they find out the true character of things, to attain perfect lucidity. The "true character of things" is not beginning or end, but ultimate thorough experiential realization is called the "end," and the basis for this inherent in people is called the "beginning."

So we know that both beginning and end are the awake nature; the only difference between beginning and end is that of temporal conditions of confusion and enlightenment.

So we temporarily set up six stages. Though there are six stages, there is a dragon in each stage, from ideal buddhahood to ultimate realization of buddhahood.

Riding on these cultivated qualities, which are identical yet different, one manifests the inherent qualities, which are different yet identical. Therefore the text speaks of riding six dragons to direct nature.

Though this creative path of the eternal essence of enlightenment spans all time and is unchanging and indestructible, yet it contains within it the function of all changes. Therefore it can enable the various types of people to realize buddha-nature according to their states.

So every stage is of the realm of realities, which encompasses all things, preserving unity with universal harmony.

Thus the enlightened emerge as true leaders, beyond all personal psychological states, and help the multitudes to find permanent peace in the essence of enlightenment.

THE IMAGE: The action of heaven is strong. People with leadership qualities use it to unceasingly grow strong themselves.

The overall images of the sixty-four hexagrams transmit a psychological interpretation based on contemplation. This means all comes back to the na-

ture of mind itself. Originally it is because it proceeds ceaselessly from nature that the action of *Heaven is* always strong. To unceasingly grow strong oneself, emulating the strength of *Heaven, is* to unify with nature by means of culture, to use cultivation to become one with essence.

"The hidden **dragon is not to be** employed," because **the positive energy** is at a low level.

"Seeing the dragon in the field" means that the exercise of inner qualities affects everything.

"Working all day" is repetition of the path.

"Sometimes leaping, in the abyss" is proceeding impeccably.

"The flying dragon is in the sky" refers to the attainment of human greatness.

"At the peak the dragon has regret" means that fullness cannot last forever.

"Using yang," celestial qualities cannot act as the overt leader.

When the body of reality is involved in other states of being, it is referred to by its personas; so it is a "hidden dragon." This is ideal identity with the body of reality, and cannot yet be used.

Yet it is precisely because people in mental bondage can still think of this inherency, and can sense inexplicably hidden resources within themselves, that there is a chance of actualizing this ideal—for this too is a quality of consciousness. Therefore "the exercise of inner qualities affects everything," as the qualities of our consciousness form our world.

Cultivating the inner qualities of enlightened consciousness by means of the comprehensive exercise of subtle observations is here referred to as "repetition of the path."

One can "proceed impeccably" by not dwelling in religious attachment to pseudo-centeredness.

Fully embodying human enlightenment and liberating many other people and other beings is the work of "human greatness."

The true being in ultimate nirvana with no abode still does not become finally extinct, but always takes part in all states of being; therefore "fullness cannot last forever."

If we relied only on our inherent qualities, we would neglect the cultivation or culture of worthy qualities; so exoteric teachings make the cultivation of worthy qualities their outer door, and natural celestial qualities are not to take the lead overtly.

According to what the writings say, "hidden" does not mean it will emerge

in action sometime; it is always hidden even in action. "At a low level" does not mean it will sometimes rise; even at a high level it does not separate from the lower levels.

The written statement says: Creativity is the growth of good, success is the confluence of the dimensions of goodness, benefit is the harmonization of duty and meaning, correctness is the effective accomplishment of what is to be done.

The sixty-four hexagrams are all in the two lines yin and yang. Purity of yin or yang makes the two hexagrams *Heaven* and *Earth*; when the meaning of *Heaven* and *Earth* is understood, then the meanings of all the hexagrams are understood. Therefore a special commentary, "The Written Statement," was composed to expound this. This first passage elucidates inherent qualities.

When leaders fully understand and embody humanity, this gives them the means to develop other people. When the dimensions of goodness combine, this makes it possible to behave impeccably. To accomplish the benefit of other people makes it possible to harmonize duty and meaning. Correct stabilization makes it possible to effectively accomplish what is to be done.

This passage elucidates cultured qualities.

True leaders exercise these four qualities, so it is said, "*Heaven* means the creative is successful, beneficial insofar as it is correct."

This passage sums up, to illustrate using culture to harmonize with nature, cultivating inner potential to bring out the best in humanity. How could it be possible to manifest the fundamental nature of the strength of the creative without the subtle culture that develops humankind?

To give a general discussion of the twin modes of *Heaven* and *Earth*, the creative and the receptive, in terms of nature, they are the body of tranquillity and awareness; in terms of culture, they are the qualities of perceptivity and peacefulness; in terms of cause, they are the accomplishment of calmness and observation; in terms of effect, they are the adornments of stability and wisdom.

Whether we speak in terms of nature or culture, of cause or effect, it is all eternity, happiness, selfhood, and purity. The knowledge of eternity, happiness, selfhood, and purity is called omniscience. Stabilization in eternity,

happiness, selfhood, and purity is referred to as the stability to freely enter into and emerge from any state of mind. Therefore both *Heaven* and *Earth* each clarify the four qualities of creativity, successfulness, beneficence, and correctness.

Now, if these four qualities were spoken of in terms of Confucian principles, they would be humanity, justice, courtesy, and knowledge. To align the interpretations, humanity is the quality of eternity, because it essentially does not change; courtesy is the quality of happiness, because of the beauties it contains; justice is the quality of selfhood, insofar as it means autonomous exercise of judgment; knowledge is the quality of purity, in the sense of being unobscured.

Now, to speak of them from the point of view of their mutual inclusiveness, the essences of humanity, courtesy, justice, and knowledge are eternal, so this is the quality of eternity. Humanity, courtesy, justice, and knowledge are useful, so this is the quality of happiness. Humanity, courtesy, justice, and knowledge are fulfilled independently, so this is the quality of selfhood. Humanity, courtesy, justice, and knowledge are unadulterated and undefiled, so this is the quality of purity.

- The first yang says not to employ the hidden dragon. What does this mean?

Confucius said, "This refers to those who are like a dragon but are concealed, not changed by society, not making a name for themselves, unknown to the world, untroubled in mind, not opinionated, free from worry, doing what is pleasant, avoiding what brings grief. They certainly cannot be made to work for a ruler—they are hidden dragons."

The interpretation of this passage in terms of the qualities of sages can be understood from the literal meaning. If we interpret in terms of the essential potential for enlightenment, the dragon qualities that are hidden are what are called the mine of enlightenment. Even in ignorance, delusion, error, and confusion, the essential potential is always there; so it is "not changed by society."

Now, at this point the idea of buddha-nature is not obvious, so it "does not make a name."

People use the buddha-nature every day but are not inwardly aware of it; they crazily get into all sorts of trips. Nevertheless, the buddha-nature does not decrease, even though it is in the ordinary. So it is "unknown to the world, untroubled in mind, not opinionated, free from worry."

That which "does what is pleasant" is the buddha-nature, and that which "avoids what brings grief" is also the buddha-nature. It goes along with con-

ditions, but conditions never change it; therefore it "certainly cannot be made to work for a ruler."

- The yang in the second place says that when seeing the dragon in the field, it is beneficial to see a great person. What does this mean?

Confucius said, "This refers to dragon qualities in correct balance. The trustworthiness of balanced words, the prudence of balanced actions—these stop aberrations and preserve truthfulness and sincerity. They make the world good without killing; their virtues are far-reaching and exert a civilizing influence. This line of the I *Ching* refers to the qualities of true leaders.

This passage is also clear in its obvious meaning. If we interpret in terms of intellectual buddhahood, balanced speech and balanced actions are means of knowing the nature of things; by being unaffected, we can cultivate perfect self-control in all situations. In this way we can get rid of aberrated mental states and preserve the true buddha-nature.

The root of good in a beginner's moment of complete understanding is already beyond the virtues accumulated over aeons of practice of provisional vehicles; yet one does not feel self-satisfied, for this is not yet the real. Therefore even though one's virtues may be far-reaching, still one does not entertain images of far-reaching virtues, because that would produce conceit.

The inspiration and the ultimate state of mind, though two, are not separate. Of these two, the inspiration and the ultimate, the first is the harder. So even beginners in the intellectual stage already have the knowledge of enlightenment and the vision of enlightenment, and these are the qualities of true leaders.

- Yang in the third place says that a leader works all day and is wary at night; there is danger but no error. What does this mean?

Confucius said, "Leaders develop their inner qualities and do their work. They develop inner qualities through faithfulness and truthfulness. They keep at their work by cultivating their speech and establishing their honesty. Knowing the goal and reaching it, they can see things through; knowing the end and concluding it, they can preserve its meaning. Therefore they are not proud when they are in high positions and do not worry when they are in low positions. Therefore they work

diligently, and by wariness at the proper times they make no error even in danger."

Faithfulness and truthfulness are essential for preservation of mind and are proper means of developing inner qualities. Cultivating speech and establishing honesty are methods of promoting practice, and are proper means of keeping at work. This is the path of uniting the inner and the outer.

To go into action at the appropriate time is to see things through; to stop at the appropriate time preserves the meaning of the action. When one does not lose the way whether going forward or withdrawing, it does not matter whether one is in a high or low position.

To interpret in terms of the six stages of buddhahood, this passage represents the rounded, subtle work in the stage of correct practice of contemplation.

The direct mind accurately aware of reality as it is—this is called faithfulness and truthfulness. This is the means for developing inner qualities, and stands for the main practice.

As explanation of truth is pure, knowledge is pure; when guiding people for their benefit, the effect of one's influence depends on oneself—this is called cultivating speech and establishing honesty. This is the means for keeping at work, and stands for auxiliary practice.

Knowing the goal and reaching it is subtle observation; knowing the end and completing it is subtle tranquilization. When tranquility and observation are practiced together, stability and wisdom are fulfilled; then one can meet the buddhas' power of compassion above yet not become proud; meet the hopes of people below, yet not become worried.

- Yang in the fourth place says one may leap in the abyss without error. What does this mean?

Confucius said, "Rising and descending without fixation is not wrong; advancing and withdrawing without fixation, one does not separate from the masses. A leader develops inner qualities and cultivates work so as to meet the needs of the time; therefore there is no error."

This passage shows how ancient sage-kings abdicated their thrones in the same state of mind as when they assumed their thrones.

In Buddhist terms, directly observing the realm of inconceivability is "rising"; using other realms to assist this is "descending."

The consistent intent to proceed toward the ocean of all knowledge is "advancing"; profoundly observing the six grades of buddhahood and not becoming conceited is "withdrawing."

The desire to meet the needs of the time is the intent to do what is most

important in this life. If we are not liberated this life, when will we ever be liberated? Until we enter the true state of completeness and permanence, we have not crossed over the oceans of body and mind death.

- **Yang in** the fifth place says the flying dragon is in the sky, it is beneficial to see a great person. What does this mean?

Confucius said, "Harmonization—response and attraction of what is alike. Water is wet, fire is hot, clouds follow dragons, wind follows tigers. Sages make, myriad beings watch. Those based in heaven are close to the top; those based on earth are close to the bottom; SO each follows kind."

This illustrates how sages govern the world without overt action, without intentional artifice.

To interpret in Buddhist terms, when the enlightened attain true awareness, they see all sentient beings attain true awareness. In the first stage, they leave distinction from other types of beings and enter sameness with other types of beings, to their great happiness and delight.

Then, when they have reached experience of the body of reality, they enter a sort of concentration whereby they are able to adapt their outward manifestations to any situation; in heaven they are the same as gods and goddesses; among humans they are the same as humans.

This is what is called the benefit in seeing a great person; all alike in all realms look up to the enlightened, because they themselves have the same nature within them.

- The yang at the top says the dragon has regret at the peak. What does this mean?

Confucius said, "Noble without rank, high without subjects, the wise are in low positions, and have no helpers; therefore regret accompanies activity."

According to one explainer, up until now Confucius has been saying that a sage does not become arrogant at the peak of exaltation; but when it is viewed from the point of view of fulfillment of practice and effecting self-reduction, Confucius then can be seen to be using "no rank, no subjects, no helpers" to represent this.

This is the spirit of ancient kings who ruled the world but were not impressed with themselves because of it; it does not mean rank is lost, the people rebel, and the wise leave.

The word "activity" is used well here. The most intransigent obstacle in

the world is easy for the sage who does not stop and ponder, and has no second thoughts. It only takes action to bring about regret, and it only takes regret to deal with arrogance.

To interpret this in Buddhist terms, the body of reality is not in any category, so it is "noble without rank." Buddhahood goes beyond all realms, so it is "high without subjects." The experience of silent light, the land of the eternal buddhas, is not accessible to those below the stage of enlightenment equal to buddhas, so "sages are in low positions, without helpers."

Therefore, in the ultimate stage it is imperative to turn back and appear in the world in forms consistent with those of the people in various states, to manifest innocence in the midst of the world and deal compassionately with their problems.

"The hidden dragon is not to be employed" means lying low.

"Seeing the dragon in the field" means leaving off for the moment. "Working all day" means carrying out tasks.

"Sometimes leaping in the abyss" means self-testing. "The flying dragon is in the sky" means the leadership is itself properly governed. "At the peak the dragon has regret" means the calamity of going to extremes. Using yang, positive energy, the creative basis, means the whole world is functioning harmoniously.

This is a reinterpretation of the six lines in terms of the states of times.

"Using the positive energy" as "the creative basis" illustrates the great function of the whole body of the hexagram *Heaven*.

It also illustrates how "hiding, appearing, watching out, leaping, flying, and rising to the peak" are all auspicious if they are not done egotistically.

In Buddhist terms, ideal buddhahood is the ultimate opprobrium, so it is low.

Intellectual buddhahood still lacks work, so it is "leaving off for a time."

Correctly doing the various stages of meditation practice is "carrying out tasks."

The stage of conformity is when you are about to witness reality, so it is "self-testing."

The stage of partial realization is full embodiment of human enlightenment, so it is "the leadership itself properly governed."

The stage of ultimate realization does not abide in extinction, so it illustrates "the calamity of going to extremes."

Using yang, the positive energy, is using culture to conform to nature, cultivating oneself so as to be at one with the essence of human nature. Therefore "the whole world is functioning harmoniously."

"The hidden dragon is not to be employed" means the positive creative energy is hidden in storage.

"Seeing the dragon in the field" means the land is civilized.

"Working all day" means carrying on activities in accord with the time.

"Sometimes leaping in the abyss" means the course of creativity is revolutionized.

"The flying dragon is in the sky" means attainment to higher qualities.

"At the peak the dragon has regrets" means coming to an end with the **time**.

"Using yang" implies seeing higher law.

This reinterprets the six lines in terms of both qualities and times. Seen from the point of view of the contrast between coming to an end with the time and carrying out activities according to the time, all of this is what is called "taking the opportunity at the right time to direct nature." This is "seeing higher law."

To interpret in Buddhist terms, insofar as the nature of enlightenment is hidden in the body of living beings, it is "hidden in storage."

Once we hear of the nature of enlightenment, we know that mind, Buddhas, and beings, while three, are no different. Therefore "the land is civilized."

By constant application of attention to astute observation we "carry on activities in accordance with the time."

On giving up the nature of ordinary people and entering into the nature of enlightened people, "the path of creativity is revolutionized."

On experiencing the qualities of permanent peace and freedom, one sits on the site of enlightenment, and so "attains higher qualities." Higher qualities are naturally inherent qualities.

At the peak, it is necessary to return; those who attain buddhahood un-faillingly assimilate to the flow of other realms of consciousness.

Nature needs culture; essence must have cultivation. When you produce a culture that cultivates the best in people while keeping their essential nature complete, then you see the law of the nonduality of essence and self-work.

The creative basis is that which makes beginnings and successfully carries them through. Benefit and correctness are nature and sense. Creative beginnings can benefit the world

with beautiful advantages, yet without it being said what is gained. This is great indeed.

Before, I interpreted creativity, success, benefit, and correctness in terms of the four qualities of humanity, courtesy, justice, and knowledge. Now I will explain the four qualities, comprehending them through their oneness. They all belong only to *Heaven* and are not four separate things.

The word "heaven" implies the quality of creativity, and the word "creativity" includes the four qualities. The greatness of creativity is the greatness of *Heaven*.

How great is heaven! Firm, strong, balanced, upright—it is the pure essence of vitality. The activity of the six lines conveys mental states indirectly.

Heaven contains the four qualities, but that does not mean just four; so it is great. Therefore the words "firm," "strong," and so on are repeated and profoundly extolled.

The hexagram refers to the body; the lines refer to the function. Hexagrams are based on stations; lines are based on changes. As the body is great, the function is also great; when the body is firm, strong, balanced, upright, the pure essence of vitality, then the function is accordingly that of the firm, strong, balanced, upright, pure essence of vitality.

At the appropriate times it drives the six dragons to direct nature. Clouds roll, rain falls, the land is peaceful.

It has already been made clear that the body of the qualities of *Heaven* must have function—they must be useful. This section shows how sages use the functions to attain its embodiment.

Interpreted in terms of Buddhism, this passage says that nature always implies cultivation, and cultivation is all in nature.

The eternal noumenon of the nature of enlightenment is called the creative source. There is no being that does not begin from this realm of realities, no being that is not created and does not grow from this realm of realities. There is also no being that does not exist and sense through this realm of realities. There is no being whose very essence and sense is not this realm of realities.

Therefore the eternal noumenon of the nature of enlightenment can produce all phenomena everywhere, yet in reality there is no producer or produced, no benefactor or beneficiary. In essence, this is "not changing yet adapting to circumstances, adapting to circumstances yet not changing." It pervades time and space, has no antithesis, and is inconceivable. It can only

be called "great" out of the need to refer to it; in reality, no idea or word can encompass it.

This nature is powerful, robust, indomitable; so it is called "firm." It is by this nature that we can aspire to enlightenment and disrupt the inertia of futile routines, so it is called "strong."

Because it is not divided into being and nonbeing, true and conventional, it is called "balanced." Because it is not partial, neither destructible nor permanent, neither void nor temporary, it is called "upright."

The nature of enlightenment is not adulterated with anything, so it is called pure. It is the quintessence of all things, so it is called "essence." The nature of enlightenment pervades everywhere, every particle of every atom of the cosmos, so it is called "vitality."

So this body of *Heaven* as the nature of enlightenment inherently includes the characteristics of the beginning and end of cultivation and realization, indicated by the six lines, which "indirectly convey mental states" of the various realms of delusion and enlightenment. This is what is meant by the inherency of cultivation in nature.

Sages drive these dragons, which are one yet six, to direct nature, which accords with six yet is one. After they have cultivated themselves in such a way as to harmonize with essential nature, then they can produce "clouds"—that is, great numbers—of concrete manifestations that are in accord with this essential nature, and use these to disburse the "rain" of true education, to cause all beings to be truly and directly aware, so that "the land is at peace." This is what is meant by the completion of cultivation being within nature.

Leaders **make it** their work to perfect qualities; this is work that can be seen daily. What submergence refers to is obscurity, not yet emerging, work that is not complete. This is why leaders "do not employ" it.

From here down, the six lines are spoken of only in terms of cultivating qualities, and in terms of what will work and what will thwart you.

To interpret this in Buddhist terms, perfecting qualities is practice, work done to cultivate the inherent nature of enlightenment. This means creating actions based on inherent natural qualities.

Since inherent qualities do the actions, mental aberration stops, and when it stops, one is enlightened. Therefore this practice is called "work that can be seen daily."

The reason the text still talks of submergence is that even if one discovers enlightenment, the contamination of habit is still not gone. Therefore the enlightened nature is still covered by passions based on delusions and is not yet manifest.

So practices—main and auxiliary practices—are still in the stages of con-

templation and imitation, and have not yet formed the qualities of true intuition and liberation.

Therefore independent people need to cultivate qualities in order to perfect them and not just use intellectual understanding that has no substance.

Leaders study to assemble it, question to clarify it. They live by it broad-mindedly, carry it out benevolently. When the *I Ching* says, "Seeing the dragon in the field, it is beneficial to see a great person," this refers to the qualities of leadership.

Study is understanding through learning; living broad-mindedly is understanding through thoughtfulness; benevolent action is understanding through practice. When people attain completion through these three kinds of understanding, this opens up enlightened knowledge and vision, and these people are called Buddhas. Hence the reference to "the qualities of leadership," which means the qualities of developed people.

Yang in the third place is doubly hard, and not balanced. It is not in the sky above, it is not in the field below. Therefore one works and is wary according to the time. Then there is no error in spite of danger.

To be doubly hard means to strengthen oneself unceasingly, only going forward and never withdrawing.

"Not balanced" means one does not arrive at central balance but is in a hurry to get realization.

"Not in the sky above" means one has not yet ascended to the tenth stage of enlightenment and entered the knowledge and vision of the enlightened.

"Not in the field below" means having already gone beyond the ten abodes and having opened up the knowledge and vision of the enlightened.

To be wary according to the time is properly the inconceivable method of the ten practices, entering everywhere into the realm of realities, able to master the way of enlightenment while traveling alien ways. Therefore "there is no error in spite of danger."

Yang in the fourth place is doubly hard, and unbalanced. It is not in the sky above, not in the field below, not in the person in between. Therefore there is hesitation. Hesitation means doubt; this is why there is no error.

"Doubly hard and unbalanced" is as explained above. "Not in the person in between" means having already gone beyond the ten practices, now showing enlightened knowledge and vision.

"Hesitation" means turning from phenomena to noumenon, from cause to effect, from self to others, blending in with the realm of realities, without partiality.

There is resemblance to doubt here. In this sense, "doubt" means the attempt to rationalize, so as to achieve adaptative change. Therefore, even though there seems to be cultivation and realization, in reality there is no such thing.

Great people are one with the qualities of heaven and earth, one with the illumination of sun and moon, one with the order of the four seasons, one with the good and bad luck brought on by hidden forces. In the primordial, nature does not oppose them; in the temporal, they serve the times of nature. If even nature does not oppose them, how much less do people, ghosts, or spirits oppose them?

Entry into enlightened knowledge and vision, at the tenth stage of enlightenment, is like the sky covering all, like the earth supporting all, like the sun shining at midday, like the moon shining at night, like the progression of the four seasons producing and completing myriad beings, like the determination of possibilities by good and bad luck brought on by unseen forces.

Subtle knowledge of the fundamental finds out the beginningless beginning of the realm of realities; subtle knowledge of differentiation defines the timeless times of the realm of realities. When there is inner accord, there is no opposition, so ordinary people and unseen forces are in harmony. It is not beneficial to see the unique inner design of reality unless one accords with it.

The word "peak" refers to knowing how to go forward but not knowing how to withdraw, knowing how to stay but not knowing how to disappear, knowing how to gain but not knowing how to lose. Only sages know how to go forward or withdraw, how to stay or disappear, always doing the right thing at the right time.

Those who have insight but lack stable concentration only know that the nature of enlightenment is precious, and do not know that it can get involved in ordinary states of existence. They only know that the nature of enlightenment is omnipresent, and do not know the nondisappearing disappearance that takes place when one turns back from enlightenment to harmonize with the world. They only know the gain of lofty talk of noumenal essence, and do not know the loss of neglecting cultivation and experience.

Only sages can understand the distinctions between advancing and with-

drawing, staying and disappearing; and yet advance is the nature of enlightenment, withdrawal is the nature of enlightenment, staying is the nature of enlightenment, and disappearing is also the nature of enlightenment. Advance and withdrawal, staying and disappearing, never increase or decrease the nature of enlightenment, and the nature of enlightenment does not prevent advance and withdrawal, staying and disappearing.

Therefore sages produce culture while keeping essential nature complete, and complete cultivation in essential nature, always correctly. If you idly count on the nature of enlightenment, you will become conceited and will not be truly enlightened.

To interpret this in the context of the stage of ultimate realization, manifestation of attainment of buddhahood is knowing how to go forward, how to advance; manifesting other states of being is knowing how to withdraw. Manifestation of the practices of sages, religious practices, and innocent behavior, is knowing how to stay. Manifestation of aberrations out of compassion is knowing how to disappear. Yet there is no loss in the knowledge and detachment of buddhahood; this is always being correct.