

## **The Realizing Person or *Junzi***

The person who uses Change to act in accord with the Way and accumulate power and virtue is called a *Junzi*, a Realizing Person or Noble One. The Realizing Person is the ideal user of the oracle, the part of us that it speaks to. Originally designating the son of a sovereign or a clan lord, this term came to indicate a sage or seeker striving for power and virtue (*de*), a person on the way to being realized or accomplished through contact with the spirit of Change.

### **The Way of the *Junzi***

Change unfolds through the Two Powers, called *Qian*/Dragon and *Kun*/Dark Anima Goddess. The earliest images of these Two are the Sun Tree and the Moon Tree, interconnected by the underworld Ghost River. They articulate the great year into the two seasons, open and closed, summer and winter, marked by a series of animal transformations. In the later evolution of philosophical thought, these old images became the well-known pair, yin and yang.

***Yin, shade, secret, cloudy sky***, is north, the shady side of things, winter, the power of the female, yielding and the Dark Animal Goddess. It is obscure, dark, cold, negative, passive; it signifies shadow and the world of shadows, the dead, the underworld river; the Mourning Hut, cold and ice. It is also the season of marriages and armies who wield the power of death, sacrifices to the Earth God, the gods of soil and cereals and the Earth Altar. It covers, protects, calms, stabilizes, secures and support. It is what is below, descending, and all things that flow down to the center. It gives the power to realize things, to give them form and structure, to help them exist and act on the wide fields of Earth.

***Yang, bright, open, vital, clear***, is south, the sunny side of things, summer. It is the Inspiring Force of the Dragon, solitary and migratory birds that act as messengers, the power of the male, brilliant, strong, positive, hot, active, light, and aggressive. It is what inspires from within, motivating and driving things on, and the ritual of killing a sacrifice with arrows. It is Heaven, what is above, ascending and all things that rise, as well as the fertilizing rains that bring its blessings.

In the worlds of the *Junzi*, these two powers are reflected in two old words that represent stances or qualities of the will, being **Great** and being **Small**.

**Da, great**, calls upon you to be great and strong. It means to collect your strength, organize yourself around a central idea or purpose, impose your will and act to help and protect others. The Great Person (*Da ren*) is someone who has done this, who has acquired this power. The Great People are ancestor spirits and those through whom they manifest blessings: great rulers, sages, ritual experts and diviners, people in contact with the bright spirit that offers great insight and the power to manifest it.

**Xiao, small**, calls upon you to be flexible and supple, to adapt to whatever crosses your path. It means letting go of your sense of self-importance and yielding in a spontaneous and flexible way. The Small Person (*Xiao ren*) is one who adapts to and follows “what crosses his path,” an important step in finding the Way. The Small Person became a Daoist byword for those who could see the small beginnings of change, unencumbered by pride and complication. Traditionally, the Small People were nobles without lands who had to take service with a lord and were subject to his whims and commands. They could hope to influence their situation only through adaptation and inner work.

### **Accumulating Power and Virtue**

The *Junzi* uses these two stances or powers fluidly, moving back and forth between them to stay in contact with the Way. This allows him or her to accumulate *De*, the power to become who we are meant to be and fulfil our innate destiny.

**De, power and virtue**, is *actualizing-dao*, the strength, power and inner virtue coming from the ancestors that is active in the heart-mind. It means will, intention, to act well, have a straight heart. It is the efficacy of the Way that is revealed by and through a sage. It gives the power to be effective, to do something, to actualize identity by rising to higher levels, a mysterious action of the Way that maintains individual existence. It is accumulating energy, an influx of spirit that makes one happy, prosperous and authentic.

### **A Change of Heart**

Accumulating this Power and Virtue has a profound yet indirect effect on everything around us, but it first occurs in the heart. *De*, power and virtue takes effect in the heart, the *xin* or heart-mind, straightening and correcting the

passions and emptying the inner space so that the bright spirits can find a home there.

**Xin**, heart-mind, is the inner space, the seat of intelligence and affections, spirit, conscience and temperament. It is the effective center of being, inspired by the spirits (*shen*). It guides the individual on the voyage of life, mediating between innate nature and individual destiny. It is a synonym of the Way or *dao*, the spirit of the world. The heart is filled with water, the water of the Way. The “sprouts of virtue” or *de* grow in the heart, as plants germinate from water. The *jian*-mirror, an ancient bronze vessel, provides an image of this. It is a “water-mirror,” an open vessel filled with water used in religious ceremonies and placed in the tomb to guide the soul. When we clarify and still the waters of the heart, the spirits can see their reflections in it and through them we see our own lives as the vessel of the heart.

Through using Change the *Junzi* constellates and focuses the *shen*, the bright spirit, and dissolves the fixations, the angry souls and hungry ghosts within us that impede right thought and right action. Thus he or she learns to hear the inner voice or guide and connect his or her individual path to the Way. Change (Yi) is a change of heart that occurs within the Realizing Person.