

**THE I CHING:
Image, Concept and Action**

Confucius said: If I were given more years of life,
I would dedicate fifty of them to the study of the I Ching,
so that I could avoid making serious mistakes.

A long time ago, a scholar traveled to the farthest mountains trying to find wisdom. He saw many sunrises and many sunsets. He collected the knowledge of different peoples, and he talked with the most eminent men in the world, but he did not find wisdom. His time was finished and he had to return to his home. On his door, someone had left a message:

If you do not have
patience,
do not ask.
If you have patience
but lack courage,
you are yet in the middle
of the way.
If you have patience and
courage,
you will find peace of heart.

Now, go
and give your peace
to the first man
that you find
in your life.

The Author's Introduction to the I Ching

This book was born from the challenge of making the profound concepts of the ancient I Ching (*Yijing*), or *Book of Changes*, accessible to the general reader. It is based on a doctoral dissertation I completed at the Complutense University of Madrid: "El Sentido de la Naturaleza: Síntesis del pensamiento occidental y chino y su expresión en la pintura del paisaje" (The Meaning of Nature: Synthesis of Occidental and Chinese Thought and its Expression in Landscape Painting).

During my academic studies in the field of philosophy, I became interested in Chinese history and civilization. I undertook a comprehensive study of the works of Confucius (Kǒng Fūzǐ), Lao Tse (Laozi) and other Chinese philosophers, and encountered in their writings many references to the I Ching. This encouraged me to begin an in-depth examination of the *Book of Changes*. As I read, I realized that many Confucian and Taoist concepts and teachings had their origins in the I Ching, and that Confucius, Lao Tse and many of their disciples had, in turn, contributed their knowledge and thoughts to the I Ching. Hence the book had continued to accumulate passed-on wisdom through the centuries.

The fascinating discovery of the blending of philosophies in the I Ching, the challenge of studying its structural system, and the importance of understanding it as an ethical guide to action led to my decision to make the book the center of my doctoral dissertation. And, as a painter, I felt I could add another dimension—an aesthetic element—that could aid the reader in accessing the wisdom to be found in the I Ching.

This book is arranged according to the images (hexagrams) and concepts of the I Ching itself and offers a distilled essence of their meaning, along with poems and paintings based on those images and concepts. To facilitate using the book for consultation, chapter subtitles provide a clue as to their content. Each chapter begins with a paragraph related to the natural image (as depicted by the painting) and is followed by a paragraph explaining the concept behind the image. The final paragraph serves as a general guide to action. The paintings and poems facilitate the union of concept and image, deeply impressing the essential wisdom of the I Ching in the mind.

The landscapes represented in the paintings in this book are from different regions of Spain, but they belong to all countries, and their symbology is universal. They are a personal expression of the meaning of the I Ching chapters. Some depict the elements in nature to which the trigrams and hexagrams refer (heaven, earth, mountain, lake, etc.). In others, symbolism is achieved through the use of colors or elements in the paintings (fire as a red rock, wind as a forest, thunder as a stormy mountain peak). In every case, I chose the landscape that I thought best expressed the concept of the hexagram and aided in its understanding.

About the Paintings in This Book: Expressionism as a Way of Knowledge

The I Ching paintings in this book are expressionistic landscapes. They were painted after an extensive analysis of each of the book's chapters, followed by a search for natural landscapes to find those that best represented the chapters' symbolism and meaning. Expressionism has at its core a perception of the inner nature of the object, and the more the artist understands that object, the better he will be able to express it in his work of art. Expressionism is the opposite of impressionism, which depicts the outside impression that the subject—in this case the landscape—leaves on the observer. The expressionist painter seeks to understand his subject in depth in order to reveal its inmost reality to those who view the painting. In the process of research and study of his subject, the artist also deepens his own understanding of reality.

Because the expressionist painter is concerned with revealing the inner reality of a subject rather than its outward appearance, he arranges objects in the painting according to their meaning and not according to aesthetics alone. Composition and color don't always follow the classical dictates of aesthetics. An expressionist artist may have a perfect understanding of how to center a figure on a canvas, but if he thinks the figure's face is the most important part, the face will take prominence in the composition, and the other elements will recede or even disappear beyond the edge of the canvas. Color is treated the same way. Colors are not seen as the reflection of light on an object, but are used to portray the internal "life" of that object trying to reach the surface. The expressionist artist allows himself complete freedom of color and form when creating a painting.

My landscapes, once expressed on canvas, exerted a profound effect on my contemplation of nature and the appreciation of the I Ching. Besides providing aesthetic enjoyment, they became a way of understanding and gaining knowledge. For me, my paintings and the I Ching are inextricably bound together.

Wisdom and Ethics in the I Ching

The I Ching as a Book of Wisdom: Image and Concept

In his introduction to the I Ching, Richard Wilhelm, renowned I Ching scholar and the first to translate the text into German, states that it is one of the most important books in universal literature.

The first use of the book was oracular. However, its divinatory function was not very useful to those seeking advice because they had to passively wait for the prophesied events to unfold. Chinese sages sought a means of transforming the I Ching's divinatory function into a book of wisdom that people could consult when in need of guidance. Knowing that wisdom is active and that circumstances can be modified by will, they

decided to study the laws of nature to discover their meaning in order to add this knowledge to the book.

The I Ching is a book of wisdom that can be read at a simple level to increase one's knowledge of the laws of nature. More intense study will reveal the deeper meanings that lie in the natural images. The I Ching teaches, by way of nature, the laws that govern the destinies of individuals. And, finally, it provides the ethical guidelines that are indispensable to achieving success through choosing the right course of action.

The I Ching is divided in 64 chapters, each beginning with a graphic image, the hexagram, so called because it has six lines. The hexagram is composed of two trigrams—sets of three lines—which correspond to an element in nature (heaven, earth, mountain, lake, etc.). Each chapter also contains the concept, or meaning, of the image. This concept explains underlying laws in nature, thereby functioning as a guide to correct, timely and ethical action in harmony with natural laws. The 64 hexagrams in their totality reflect all changes occurring in the realms of earth, man and heaven.

The I Ching reveals the image of an event that is about to manifest itself in the exterior world—but at a point when it can still be modified. This initial point of infinite possibilities is the key to understanding the past, present and future, and provides the tool to modify our actions in order to achieve a desired end. The underlying theory is that every manifestation in the human world originated first as an idea that has become reality through the following of certain laws. Consequently, if a person is able to establish the link between the visible manifestation of events and the world of ideas and laws, then he can foresee the results of his actions and can choose the appropriate course of action to change or alter his situation.

Through depiction of natural landscapes and their transformations, the I Ching shows us that it is always necessary to consider man as a part of nature. This equilibrium between man and nature is what determines universal harmony. In each chapter of the I Ching, natural phenomena are expressed with such clarity that the lessons they teach can be easily assimilated. In these pages, wisdom is simplicity, and complexity is ignorance.

The I Ching as a Book of Ethics: Action

Divination, or fortunetelling, lacks moral value because no action is required from the people waiting for the predicted events to unfold. But the I Ching is a book of ethics. The authors offer not only a guide to action, but also point to the correct, ethical way of conducting the action to achieve the desired ends. Unethical conduct, the book points out, will never accomplish lasting and successful results. This is the profound value of the I Ching.

The I Ching reveals the link between the world of ideas and the human world by means of combining image and concept. Contemplating the image, we arrive at an understanding of the concept, which allows us to choose the right path. This is why the I

Ching is essentially an ethical text. Its final aim is to help human beings discover, through action, a place of peace and harmony in their lives.

The Origins and Internal Structure of the I Ching

Origins and Authors

I Ching means “classic book” (Ching) of “Changes” (I). The word *I* has several meanings; among them “change” or “transformation,” “simple” or “easy,” and “permanent.” That the same word could mean both permanency and change appears paradoxical. But the I Ching reveals that change is in reality the only thing that is permanent; that is, life is in constant change, and human beings must be able to live with, and adapt to, that change. The word *Ching*, meaning “classic book,” refers to the Confucian classics, a set of books elevated to the category of canon because of their importance in the teaching of morality and ethics.

The I Ching is also known as *Zhou Yi* (Changes of the Zhou dynasty), the name given to the text that contained the original 64 hexagrams. Later on, an appendix, “The Ten Wings” or Commentaries, attributed to Confucius, was added to the book. The title I Ching is applied to the book that contains both parts, the 64 hexagrams and “The Ten Wings.”

In Chinese literature, four sages are cited as the I Ching’s authors: Fu Xi, creator of the graphic representations of the lines; King Wen, who combined the trigrams into hexagrams and added the sentences; King Wen’s son, the Duke of Zhou, who wrote the text pertaining to the individual lines; and Confucius, who added commentaries to the images and decisions.

According to tradition, the I Ching’s earliest origins date back to 2852 to 2738 B.C. They are attributed to Fu Xi, considered the father of Chinese civilization. He is said to have invented music, and he taught mankind many skills, such as the use of fishing nets, the breeding of silk worms and the taming of wild animals. Legend says that Fu Xi saw a dragon-mare rising from the waters of the Yellow River, and from the lines on this mythological creature’s back, he composed the lines of the eight trigrams. The union of the dragon, representing heaven, with the mare, representing earth, is of capital importance in Chinese culture.

During the Shang dynasty (1751--1111 B.C.), the first of the Chinese dynasties, divination saw widespread use. Kings and aristocrats made divination an integral part of government, and they sought divinatory guidance before making important decisions. At one time, only the king had the power to interpret the oracles, which made him an intermediary between heaven and earth, adding authority to his mandate. The most commonly used method was the inspection of lines formed on animal bones after heat

was applied. Those lineal symbols may have been the predecessors of the lines forming the I Ching hexagrams.

The last king of the Shang dynasty, Di Xin, was a cruel and despotic monarch. One of his subjects, Ji Chang, monarch of the small kingdom of Chou, was a model of conduct and ethics. Di Xin, envious of his subject's success, ordered that Ji Chang be imprisoned in a cave. Legend says that during his seven years of imprisonment, Ji Chang entered into a deep meditation on the lines of the trigrams transmitted by Fu Xi. He then combined the trigrams into pairs—one above, one below—to form the 64 hexagrams. After Ji Chang's liberation and death, he was renamed Wen Wang, King of Civilization. His son, the Duke of Zhou, is said to have written the text that accompanies the individual lines. The Confucians venerated these rulers because of their morality, humanity and righteousness.

At the end of the Zhou dynasty (circa 770 B.C.), the kings lost importance, and nobles acquired more power. The I Ching came to be considered a book of ethics and was often consulted as a model of conduct and justice.

In the period of Spring and Autumn (770–476 B.C.), two important figures in Chinese philosophical and ethical thinking appeared: Lao Tse (6th century B.C.?) and Confucius (circa. 551–479 B.C.). In his famous book *Tao Te King (Dao De Jing)* or *The Way*, Lao Tse mentioned the theory of *yin* and *yang*, which demonstrated the influence of the I Ching. In the *Analects*, the book of Confucian philosophical commentaries written by Confucius's disciples, several sentences refer to the I Ching, among them the one that figures at the beginning of this book.

Through the centuries and dynasties that followed, the I Ching was held in the highest esteem by emperors, even surviving the burning of most of the classical books during the reign of Emperor Qin Shi Huang. Beginning in 213 B.C., all classic works of the Hundred Schools of Thought—except those from Chancellor Li Si's own school of philosophy known as legalism—were subject to book burning. The I Ching was spared due to its usefulness as a divination method and guide to action.

During the Qing dynasty (1644-1911), the I Ching's text was published as an official imperial edition under the name *Zhouyi Zhezong*. This version was used for most of the occidental translations, among them the one by Richard Wilhelm, my main source in the study of the I Ching.

The Origin of the Lines

In ancient China, when a person oppressed by destiny consulted a fortuneteller with a question about his future, the fortuneteller performed a ritual (frequently based on the lines formed on animal bones or tortoise shells) and answered with a “yes” or a “no.” The drawn lines were identified with polarities in the natural world: light and darkness, day and night, hot and cold, high and low, etc. The sages designated the opposing principles

as *yang* and *yin* and assigned an unbroken line ————— to the *yang* principle and a broken line — — — to the *yin* principle. If the person obtained an unbroken or *yang* line from the oracle, the answer to his question was a “yes.” If a broken, or *yin* line, was obtained, the answer was a “no.”

The sages realized that answers to troubling questions were necessarily more complex than a simple “yes” or “no.” A specific situation could always turn into its opposite (day becoming night and vice versa), so that an unbroken line (*yang* —————) could become a broken line (*yin* — — —).

The sages considered these polarities—*yang* and *yin*—as symbols of heaven and earth, and their relationship as above and below. They duplicated the lines to arrive at four figures, each composed of two lines. The answers of “yes” and “no” became more elaborate. The first figure, with heaven below and heaven above—called the *old Yang*—meant a resounding “yes.” The second, with earth below and heaven above—the *young Yang*—meant a “no/yes” possibility, with more inclination toward the “no.” The third, with earth below and earth above—the *old Yin*—was a resounding “no.” Finally, the fourth, with heaven below and earth above—the *young Yin*—was a “yes/no,” with more inclination toward the “yes.”



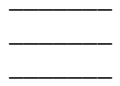
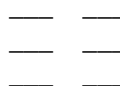
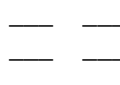


Still, nature and human situations proved more complex than could be illustrated by the combinations of those two lines. In contemplating the phenomena of nature’s cycles, the sages observed that some phenomena possessed a certain internal stability, changing very slowly, while others were very unstable, suffering sudden disintegration. From this observation they concluded that each line (phenomenon, situation) could be stable or unstable. Therefore, an unbroken line could be stable or unstable depending on the situation and timing, and, conversely, a broken line could also be stable or unstable. If a situation is unstable, the line will quickly change to its opposite. That is, a *yang* line (-----) will become a *yin* line (-----) and vice versa.

Trigrams and Hexagrams

As already stated, every chapter of the I Ching begins with a graphic figure of six lines, the hexagram, composed of two trigrams, or figures of three lines. How did the sages arrive at the three-line figure of the trigram from the two-line graphic previously described?

After studying the images of earth below and heaven above, the sages discovered a link between both: Man. With this discovery, they added a line in the middle to correspond with the human world, and the trigram was formed.

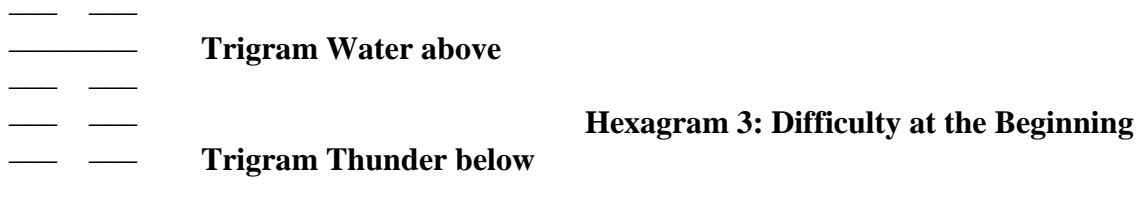
From the combination of three broken or unbroken lines and their positions above, middle, or below, the eight trigrams came into being. The I Ching's authors symbolically assigned these trigrams to a family composed of eight members, each member associated with an element in nature and its attributes in the human world.

Symbol	Family relationship	Name	Attributes
	Father	Heaven, The Creative.	Creativity, strength, persistence, duration,
	Mother	Earth, The Receptive	Receptivity, devotion, perseverance
	First son	Thunder, Commotion	Movement, commotion, energy, power
	Second son	Water, The Profound	Profundity, danger, adaptability, flexibility
	Third son	Mountain, Quietude	Quietude, calmness, strength,
	First daughter	Wind, The Gentle; Wood, The Penetrating.	Gentleness, influence, gradualness
	Second daughter	Fire, That Which Adheres	Brightness, radiance, adherence
	Third daughter	Lake, The Serene	Joyousness, serenity, gentleness

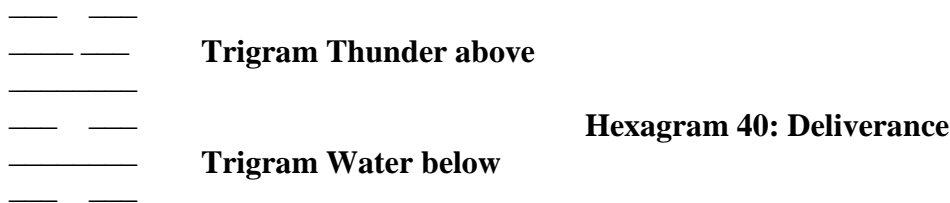
Continuing with their observations of natural phenomena and their interactions, the sages noted that sometimes the elements lay in an inferior position—as the water in a lake—and sometimes in a superior position—as the water contained in the clouds. The moment water from the clouds falls to the earth as rain, its position is reversed. The same thing

occurs with fire inside a volcano. The volcanic mountain is above the fire, but during an eruption, the fire ascends, placing itself above the mountain. In both cases, the water and fire elements occupy different positions according to timing.

The 64 hexagrams emerged, then, from the combination of the eight trigrams and their placement *above* or *below*. For example, the trigram Water placed above the trigram Thunder yields hexagram 3: Difficulty at the Beginning.



But if the trigrams are reversed—Thunder above and Water below—the result is hexagram 40: Deliverance.



The I Ching hexagrams were the result of all the combinations of change that can occur on earth, in the human world and in heaven. Moreover, all of these transformations and changes, external as well as internal, were organized into a coherent system of wisdom that could be consulted as a guide to action.

Paradoxically, the principle of change remained constant, forming the thread in a system of logical laws that follow each other with certainty.

Consulting the I Ching for Guidance in Daily Life

The Use of the I Ching for Consultation

The wisdom and the ethical guidance of the I Ching can be accessed through a general perusal of its chapters. The I Ching may also be consulted for its guidance in seeking an answer to specific questions. As a book of universal wisdom, it will always give us the appropriate answer, provided that the rules dictated by the book’s structure are followed.

To use the I Ching as a guide to action for a specific question, we must adapt our question to the system established by the book: the *yin* and *yang* alternation. The book will only answer questions that consist of two alternatives, each one requiring a different

action. In consulting the I Ching for guidance, it is important to choose—from the two possibilities or paths in front of us—only one to be the object of the question. The I Ching offers concrete answers to concrete questions. If used correctly, following this rule, it will always point to the right path.

Posing the Correct Question

As an example, let's suppose that we are faced with the dilemma of leaving our home to accept a tempting job offer in a foreign country. Our question could not be stated: "Should I stay in my country or accept the job offer in the foreign country?" The I Ching cannot yield an answer. The question should be formulated around only one of the possibilities: "Should I accept the job offer in the foreign country?" or "Should I stay in my country?" The I Ching can then provide an answer.

The I Ching's Answer

The I Ching's answer to our properly formulated question will be much more complete than a simple "yes" or "no." First, it will tell us if the goal we want to accomplish will be favorable to us or not. Second, it will illuminate the right path to accomplish our goal. And finally, if barriers stand in the way of a successful outcome, the book will provide advice on how to overcome or modify those barriers to achieve success.

For example, the I Ching might warn that, for the moment, we lack the necessary endurance to undertake a specific course of action, and that it would be unwise to embark on such a course without first building our strength. By illuminating the outcome of every foreseeable event, the I Ching makes us conscious of the steps we need to take before acting in a given direction. It will also indicate how to undertake the successful completion of an action if, despite the predicted difficulties, that action remains our desired choice.

The I Ching's surprisingly accurate answers to our questions are not a mystery. They are based on the principle of objectivity. Very often, when we are facing difficulties and don't know what to do, we seek a trustworthy person to ask for advice—perhaps a parent, teacher or trusted friend. We do so because our subjectivity doesn't allow us to view the problem with clarity. Our emotions are so entangled with the problem that they obscure reality. When we explain the problem to other people, two operative factors contribute toward arriving at a solution. First, we have to provide that person with a clear explanation of the problem, elaborating all the details and possibilities, thereby further clarifying the conflict for ourselves. Second, that person will consider the problem from another angle and can therefore give a more objective opinion. The combination of the clear explanation, along with a more objective opinion, will probably help us to resolve the situation. But we have to remember that even when we seek the advice of others, the answer is already inside us, though we may not be able to see it. Once we see the problem in a more objective way, we can accept the external guidance that will enable us to solve the problem.

The I Ching answers our questions in a similar manner. Once the problem is externalized in the form of a question posed to the I Ching, we gain a better understanding of our situation and can accept the logic of the I Ching's answer and act accordingly. The gift of the I Ching is that it empowers human beings to view their situation with objectivity and take appropriate action to achieve success.

We can choose to consult the I Ching as a general book of wisdom, or we can seek guidance through the use of the question-answer system. In either case, we will learn from its images and be guided by its ethics, thus adding enrichment to our lives and elevating us as human beings who can better serve society as a whole.

The Ancient Method of Consulting the Oracle

Two methods were employed in ancient times to obtain answers from the I Ching: using yarrow stalks and using coins. Both methods were based on obtaining, one by one, the six lines of the hexagram. Fifty yarrow stalks were manipulated with the fingers to derive several combinations of stalks that were reduced to only four possibilities: the number 9 (a *yang* line, unstable ___O___); the number 6 (a *yin* line, unstable ___X___); the number 7 (a *yang* line, stable _____); and the number 8 (a *yin* line, stable _____). (The symbols O and X are conventional notations and can appear differently written; in all cases, they represent lines that exist in a state of tension and imminent transformation into their opposites.) The hexagram was built from the bottom line to the top line, and the answer varied if the hexagram obtained had stable or unstable lines.

If the first hexagram obtained consisted entirely of stable lines, that hexagram was considered the answer to the question. If the hexagram had unstable lines, those lines were changed to their opposites and another hexagram was drawn. Then both hexagrams would be considered as the answer, the first showing the present situation and the second the future. The answer was sought by focusing on the unstable lines in the first hexagram and the opposites of these in the second hexagram.

The coin method used old Chinese bronze coins, which had a hole in the middle and an inscription on one side. The inscribed side was assigned the number 2 and the reverse side the number 3. Each throw of the coins yielded the numbers 6, 7, 8 or 9. The coins had to be thrown six times in order to obtain the six lines of the hexagram, which was also drawn from the bottom to the top.

These methods may be considered as mysterious or superstitious today, but it is important to understand that the stalks were regarded as a humble product of the plant kingdom and therefore related to life and the cosmos. The value of the stalks derived from the aid they provided in helping man achieve a state of receptivity and openness to the forces of heaven and earth. An open and receptive mind was also required when coins were used to obtain the hexagram and accept the guidance it offered.

The Proposed Method of Consultation in this Book

The method I am proposing for consulting this book differs markedly from the two methods of consultation described above. I recommend an approach based on acquiring a knowledge of the book, along with an active spirit of participation on the part of the person seeking its advice.

This book is based on an understanding each chapter's meaning as a whole, which I derived after completing a detailed and complex analysis and synthesis of the hexagrams and all their possible transformations. For this reason, the individual lines are not described in the chapters.

This book is based on deriving the meaning of each chapter as a whole and not on an analysis of the individual lines of the hexagrams. Therefore, the individual lines are not described in the chapters. A general perusal will be helpful in grasping the essential meaning of each chapter, but it is not necessary to read the book in a linear way from beginning to end. It is a book of discovery and learning, and I recommend a leisurely read, browsing through chapters to discover those you find more appealing on a given day. The more the reader delve into the book, the more he will comprehend the deeper meaning of each chapter and the guidance it provides.

If desired, the I Ching can be consulted for guidance in solving a problem we are facing or to resolve doubts about a specific situation. In each case, you should read the chapter that seems most relevant to your situation. Again, this must be done in accordance with the guidelines stated above. The question should be formulated clearly, allowing for only one of two alternatives. In addition, your thoughts and feelings at the moment should be taken into consideration. For example, a feeling of powerlessness at confronting an insurmountable obstacle might lead you to the chapter "Obstruction." If paralyzed by indecision, unable to see which way to turn, you could choose the chapter entitled "Decision." Or if you feel weak and lacking in sufficient energy to accomplish a task, the chapter "Thunder" might be a good choice.

As the reader becomes familiarized with the book, he will more easily find the chapter that can deliver the answer he is seeking. When in doubt, he can consult the index of chapters for additional clues to each chapter's meaning (immediately following the chapter titles). Another possibility is paging through the book and stopping to consider the images and titles that seem most applicable to his situation. All of these options require active participation by the reader, both in formulating a clear question, and in conducting a well-considered and thoughtful search for the chapter that will illuminate his situation and act as a guide. Locating the appropriate chapter may present a challenge at first, but the more the book is studied and understood, the easier it will become to find the most helpful chapter. Whatever the method chosen, the I Ching will continue, as always, to serve as a source of wisdom.

It must be pointed out that the I Ching considers nature in a constant state of change. Thus, your situation may be stable at the time of the consultation, or it might be unstable (e.g., if your life is entangled with many complications and problems at the time). If after choosing the chapter that you think is appropriate, you still don't understand the guidance it offers, that might indicate that conditions are about to change. In this case, you must convert the first hexagram to its opposite. A *yang* line (-----) will become a *yin* line (---- ----) and vice versa. Once you have obtained the opposite hexagram, read the text for that chapter. (These "opposite" chapter numbers can be found at the end of the text.). The first selection read refers to the present, and the second will indicate what the future holds if nothing is done to change it. Once this is understood, you can perform the appropriate actions to transform the situation. If, after reading the second chapter, you are puzzled by its message, put the book aside and allow the I Ching's teachings to passively permeate your thinking. Later on, when the mind is rested, things may appear clearer.

Since the I Ching firmly links concept and image, deeper study of the book will impress the image and the linked concept in your mind. Eventually, you will be able to step beyond simple aesthetic enjoyment of the natural landscape and see it in a new light, taking lessons from a new vision of nature. Thus the I Ching's wisdom will become an integral part of your life.

The Author's Wish

If we were to dedicate 50 years to the study of the I Ching, it is possible that we could avoid making serious mistakes, as Confucius said. But the I Ching also teaches us that a long journey begins with the first step. I, too, am at the beginning of that long journey. My objective in writing this book is to bring a new perspective to how readers view the landscape, deriving aesthetic enjoyment from it, learning from it and discovering, through the I Ching's landscapes, the wise counsel and guide to action that will carry them through life's difficult moments.

Like the scholar who searched the world for wisdom, we, too, can discover that peace of heart lies at home. What to do with that peace will be entirely up to us.