

Brookfield Renewable Partners LP BEP under CEO Connor Teskey



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
4		H	T	T		3	2	2		7
3		H	H	T		3	3	2		8
2		H	T	T		3	2	2		7
1		T	T	T		2	2	2		6

HEXAGRAM 06 – Sung - Conflict

Above CH'IEN THE CREATIVE, HEAVEN
Below K'AN THE ABYSMAL, WATER

1. The upper trigram, whose image is heaven, has an upward movement; the lower trigram, water, in accordance with its nature, tends downward. Thus the two halves **move away** from each other, giving rise to the idea of **conflict**.
2. The attribute of the Creative is **strength** that of the abysmal is danger, **guile**.
Where cunning has force before it, there is conflict.
3. A third indication of **conflict**, in terms of character, is presented by the combination of deep **cunning** within and fixed **determination** outwardly.
A person of this character will certainly be quarrelsome.

THE JUDGMENT

CONFLICT.

- You are sincere And
- are being obstructed.

A **cautious halt** halfway brings good fortune.

Going through to the end brings misfortune.

It furthers one to see the great man.

It does not further one to cross the great water.

Conflict develops when one

- **feels himself to be in the right and**
- **runs into opposition.**

If one **is not** convinced of being in the right, opposition leads

- to craftiness or high-handed encroachment but
- not to open conflict.

If a man is entangled in a conflict, his only salvation lies in being so

- **clear-headed and**
- **inwardly strong**

that he is always ready to **come to terms by meeting** the opponent halfway.

To carry on the conflict to the bitter end has evil effects even when one is in the right,

because the enmity is then perpetuated.

It is important to see the great man,

that is, an **impartial man** whose authority is great enough to

- **terminate the conflict amicably or**
- **assure a just decision.**

In times of strife, crossing the great water is to be **avoided**, that is, **dangerous enterprises** are not to be begun, because in order to be successful they require concerted unity of forces. **Conflict within weakens the power to conquer danger without.**

THE IMAGE

Heaven and water go their opposite ways: The image of Conflict. Thus in all his transactions the superior man **Carefully considers the beginning.**

The image indicates that the causes of conflict are **latent** in the opposing tendencies of the two trigram. Once these opposing tendencies **appear**, conflict is inevitable. To **avoid** it, therefore, everything must be taken carefully into consideration in the **very beginning.**

- If rights and duties are exactly **defined**, or
- if, in a group, the spiritual **trends** of the individuals **harmonize**, the cause of conflict is **removed** in advance.

THE LINES

Six at the beginning means:
If one does not perpetuate the affair,
There is a little gossip.
In the end, good fortune comes.

While a conflict is in the **incipient** stage, the best thing to do is to **drop** the issue. Especially when the adversary is **stronger**, it is not advisable to **risk** pushing the conflict to a decision. It may come to a slight **dispute**, but in the end all goes well.

MOVING HEXAGRAM

HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN THE CREATIVE, HEAVEN
Below TUI THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the **right way of conducting oneself.**
 - **Heaven**, the father, is **above**,

and

- the lake, the youngest daughter, is below.

This shows the difference between high and low, upon which composure, correct social conduct, depends.

2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally treading upon something.

The small and cheerful [Tui] treads upon the large and strong [Ch'ien].

The direction of movement of the two primary trigrams is upward.

The fact that the strong treads on the weak is not mentioned in the Book of Changes,

because it is taken for granted.

For the weak to take a stand against the strong is not dangerous here, because it happens in good humor [Tui] and without presumption,

so that

the strong man is not irritated but takes it all in good part.

THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really difficult.

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, acquiesces and does not hurt the weak, because the contact is in good humor and harmless.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- discriminates between high and low,
- And thereby
- fortifies the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,

hence

no envy arises.

Among mankind also there are necessarily differences of elevation;

it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth,

and

- if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.