



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
4		H	H	H		3	3	3		9
3		T	T	T		2	2	2		6
2		H	T	T		3	2	2		7
1		H	H	T		3	3	2		8

### 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 in the third place means:

To nourish oneself on ancient virtue induces perseverance.

Danger.

In the end, good fortune comes.

If by chance you are in the service of a king,

Seek not works.

This is a warning of the danger that goes with an expansive disposition.

Only that which has been honestly acquired through merit remains a permanent possession.

It can happen that such a possession may be contested,

but since it is really one's own,

one cannot be robbed of it.

Whatever a man possesses through the strength of his own nature cannot be lost.

If

one enters the service of a superior,

one can **avoid conflict** only by not seeking works for the sake of **prestige**.

It is enough if the work is done: let the **honor** go to the other.

Nine in the fourth place means:

One **cannot engage** in conflict.

One **turns back and submits** to fate,

Changes one's attitude,

And finds peace in perseverance.

Good fortune.

This refers to a person whose inner attitude at first **lacks** peace.

He

- does not feel content with his situation and

- would like to **improve** it through conflict.

In contrast to the situation of the nine in the second place,

he is dealing with a **weaker opponent** and might therefore succeed. But

he cannot carry on the fight,

because, since **right is not on his side**,

**he cannot justify the conflict to his conscience.**

Therefore he

- turns back and
- accepts his fate.

He

- changes his mind and
- finds lasting peace in being at one with eternal law.

This brings good fortune.

## **MOVING HEXAGRAM**

### **HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)**

Above SUN THE GENTLE, WIND, WOOD

Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.

It

- is the eldest daughter
- and

- **symbolizes** wind or wood;

it has for its **attribute** gentleness,  
which nonetheless penetrates

- like the wind

or

- like growing wood

with its roots.

The dark principle, in itself rigid and immovable,  
is dissolved by the penetrating light principle,  
to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,  
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues  
which shun the light of day.

### **THE JUDGMENT**

## THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual
- and
- inconspicuous
- effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

• Results of this kind are less striking to the eye than

- those won by surprise attack,
- but
- they

- are more enduring
- and
- more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose

only by

- subordinating itself to an eminent man
- who is capable of creating order.

## THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

• The penetrating quality of the wind depends upon its ceaselessness.

- This is what makes it so powerful;
- time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
- This too requires a lasting influence brought about by

- enlightenment
- and
- command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens
- and
- repels.