

Andrea Electronics Corp ANDR under CEO Douglas Andrea



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

HEXAGRAM 07 – Shih - The Army

Above K'UN THE RECEPTIVE, EARTH
Below K'AN THE ABYSMAL, WATER

This hexagram is made up of the trigrams

- K'an, water, and
- K'un, earth, and thus,

it symbolizes the ground water **stored up** in the earth.

In the same way **military strength is stored up** in the mass of the people –

- **invisible in times of peace but**
- **always ready for use as a source of power.**

The attributes of the two trigrams are

- danger inside and
- obedience outside.

This points to the nature of an army,

which at the core is **dangerous**,

while **discipline and obedience** must prevail outside.

Of the individual lines,

the one that **controls** the hexagram is the strong nine in the second place to which the other lines, all yielding, are **subordinate**.

This line indicates a commander, because it **stands** in the middle of one of the two trigrams. But since it is in the lower rather than the upper trigram, it represents **not the ruler** but the **efficient general**, who maintains **obedience** in the army by his authority.

THE JUDGMENT

THE ARMY.

The army needs perseverance
And a strong man.
Good fortune without blame.

An army is a mass that needs **organization** in order to become a fighting force. Without strict discipline **nothing can be accomplished, but this discipline must not be achieved by force.**

It requires a strong man who

- captures the hearts of the **people and**
- awakens their enthusiasm.

In order that he may **develop** his abilities he needs the **complete confidence** of his ruler, who must **entrust him** with full responsibility as long as the war lasts. But war

- is always a dangerous thing and
- brings with it destruction and devastation.

Therefore it

- should not be resorted to **rashly** but, like a poisonous drug,
- should be used **as a last recourse.**

- The justifying cause of a war, and

clear and intelligible war aims, **ought to be explained to the people by an experienced leader.**

Unless there is a quite definite war aim to which the people can **consciously pledge themselves,**

the unity and strength of conviction that lead to victory will not be forth coming.

But the leader must also look to it that

- the passion of war and
- the delirium of victory

do not give rise to unjust acts that will not meet with general approval.

If justice and perseverance are the basis of action, all goes well.

THE IMAGE

In the middle of the earth is water: The image of THE ARMY.

Thus the **superior man increases his masses**

By generosity toward the people.

Ground water is invisibly present within the earth.

In the same way the military power of a people is invisibly present in the masses.

- When danger threatens, every peasant becomes a soldier;
- when the war ends, he goes back to his plow.

He who is generous toward the people wins their love, and a people living under a mild rule becomes strong and powerful.

Only a people economically strong can be important in military power.

Such power must therefore be cultivated

- by improving the economic condition of the people and
- by humane government.

Only when there is this invisible bond between government and people, so that the people are sheltered by their government as ground water is sheltered by the earth,

is it possible to wage a victorious war.

THE LINES

0 Nine in the second place means:

In the midst of the army.

Good fortune.

No blame.

The king bestows a triple decoration.

- The leader should be
 - in the midst of his army,
 - in touch with it,
 - sharing good and bad with the masses he leads.
This alone makes him equal to the heavy demands made upon him.
- He needs also the recognition of the ruler.
 - The decorations he receives are justified, because there is no question of personal preferment here: the whole army, whose center he is, is honored in his person.

MOVING HEXAGRAM

HEXAGRAM 02 - K'un – The Receptive

Above K'UN THE RECEPTIVE, EARTH

Below K'UN THE RECEPTIVE, EARTH

This hexagram is made up of broken lines only.

The broken line represents the dark, yielding, receptive primal power of yin.
The attribute of the hexagram is devotion;
its image is the earth.

It is the perfect complement of THE CREATIVE - the complement, not the opposite,
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for the Receptive does not combat the Creative but complements it.

It represents

- nature in contrast to spirit,
- earth in contrast to heaven,
- space as against time,
- the female-maternal as against the male-paternal.

However, as applied to human affairs,

the principle of this complementary relationship is found

- not only in the relation between man and woman,
- but also in that between prince and minister and
- between father and son.

Indeed, even in the individual this duality appears in the coexistence of

- the spiritual world and
- the world of the senses.

But strictly speaking there is no real dualism here,
because there is a clearly defined hierarchic relationship between the two
principles.

In itself of course the Receptive is just as important as the Creative,
but the attribute of devotion defines the place occupied by this primal power in
relation to the Creative.

For the Receptive must be activated and led by the Creative;
then it is productive of good.

Only when it abandons this position and tries to stand as an equal side by side with
the Creative,
does it become evil.

The result then is opposition to and struggle against the Creative,
which is productive of evil to both.

THE JUDGMENT

THE RECEPTIVE brings about sublime success,
Furthering through the perseverance of a mare.

If the superior man undertakes something and tries to lead,
He goes astray;

But if he follows, he finds guidance

It is favorable to find friends in the west and south,
To forego friends in the east and north.

Quiet perseverance brings good fortune.

The four fundamental aspects of the Creative –
"sublime success, furthering through perseverance"- are also attributed to the
Receptive.

Here, however, the perseverance is more closely defined: it is that of a mare. The Receptive connotes spatial reality in contrast to the spiritual potentiality of the Creative.

The potential becomes real and the spiritual becomes spatial through a specifically qualifying definition.

Thus the qualification, "of a mare," is here added to the idea of perseverance.

The horse belongs to earth just as the dragon belongs to heaven.

Its tireless roaming over the plains is taken as a symbol of the vast expanse of the earth.

This is the symbol chosen because the mare combines

- the strength and swiftness of the horse with
- the gentleness and devotion of the cow.

Only because nature in its myriad forms corresponds with the myriad impulses of the Creative

can it make these impulses real.

Nature's richness lies in its power to nourish all living things;

its greatness lies in its power to give them beauty and splendor.

Thus it prospers all that lives.

It is the Creative that begets things, but they are brought to birth by the Receptive.

Applied to human affairs, therefore,

what the hexagram indicates is action in conformity with the situation.

The person in question is not in an independent position, but is acting as an assistant.

This means that he must achieve something.

It is not his task to try to lead - that would only make him lose the way - but to let him be led.

If he knows how to meet fate with an attitude of acceptance, he is sure to find the right guidance.

The superior man

- lets himself be guided;
- he does not go ahead blindly,
- but learns from the situation what is demanded of him and
- then follows this intimation from fate.

Since there is something to be accomplished, we need friends and helpers in the hour of toil and effort,

once the ideas to be realized are firmly set.

The time of toil and effort is indicated by the west and the south,

for west and south symbolize the place where the Receptive works for the Creative, as nature does in summer and autumn.

If in that situation one does not mobilize all one's powers, the work to be accomplished will not be done.

Hence to find friends there means to find guidance.

But in addition to the time of toil and effort, there is also a time of planning, and for this we need solitude.

The east symbolizes the place where a man receives orders from his master and the north the place where he reports on what he has done.

At that time he must be alone and objective.

In this sacred hour

- he must do without companions so that
- the purity of the moment may not be spoiled by factional hates and favoritism.

THE IMAGE

The earth's condition is receptive devotion.

Thus the superior man who has breadth of character

Carries the outer world.

Just as there is only one heaven, so too there is only one earth.

In the hexagram of the heaven the (doubling, of the trigram implies duration in time,

but in the hexagram of earth the doubling connotes the solidity and extension in space by virtue of which

the earth is able to carry and preserve all things that live and move upon it.

The earth in its devotion carries all things, good and evil, without exception.

In the same way the superior man gives to his character breadth, purity, and sustaining power,

so that he is able both

- to support and
- to bear with people and things.