

Invitation Homes Inc INVH under CEO Dallas Tanner



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

HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

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

This hexagram **signifies**
on the one hand

- a break-through after a long accumulation of tension,
 as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**.
 Their influence is on the **wane**;
 as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.
- Even if only one inferior man is occupying a ruling position in a city, he
 - is able to oppress superior men.
- Even a single passion still lurking in the heart
 - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
 - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,
 - resolution must be based on a union of
 - strength and
 - friendliness.
2. Second,
 - a compromise with evil is not possible;
 - evil must under all circumstances be openly discredited.
 - Nor must our own passions and shortcomings be glossed over.
3. Third,
 - the struggle must not be carried on directly by force.

If

- evil is branded,
 - it thinks of weapons,

and

if

- we do it the favor of fighting against it blow for blow,
 - we lose in the end

because thus

- we ourselves get entangled in hatred and passion.

Therefore

4. it is important
 - to begin at home,
 - to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.

- As long as we wrestle with them,
- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward

And

- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
 - there is reason to fear a cloudburst.
- Taking this as a warning,
 - the superior man forestalls a violent collapse.

If

- a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy

but

- to remain receptive to impressions
by help of strict and continuous self-examination.

THE LINES

Nine at the beginning means:

Mighty in the forward-striding toes.

When

- one
 - goes
 - and
 - is not equal to the task
- One
 - makes a mistake.

In times of a resolute advance,
the beginning is especially difficult.

- We
 - feel inspired to press forward but resistance is still strong;

therefore

- we
 - ought to gauge our own strength
- and
- venture only so far as we can go with certainty of success.

To plunge blindly ahead is wrong,

- because it is precisely at the beginning
- that
- an unexpected setback can have the most disastrous results.

Nine in the third place means:

To be powerful in the cheekbones Brings Misfortune.

The superior man is firmly resolved.

He

- walks alone
- and
- is caught in the rain.

He

- is bespattered,
- And
- people murmur against him.
- No blame.

Here we have a man in an **ambiguous situation.**

While

- all others are engaged in a **resolute fight** against all that is inferior,
- **he alone** has a certain relationship with an inferior man.

If

he were to

- **show strength outwardly**
- and
- **turn against this man before the time is ripe,**

he

- **would only endanger the entire situation,**
- because

the inferior man

- **would too quickly have recourse to countermeasures.**

The task of the superior man becomes extremely difficult here.

He

- **must be firmly resolved within himself**
- and, while maintaining association with the inferior man,
- **avoid any participation in his vileness.**

He will of course be misjudged.

It will be thought that he **belongs** to the party of the inferior man.

He will be **lonely** because no one will understand him.

- His **relations** with the inferior man will sully him in the eyes of the multitudes and

- they will turn against him, grumbling.

But

he

- can **endure** this lack of appreciation and

- **makes** no mistake, because

he

- **remains** true to himself.

Six at the top means:

No cry.

In the end misfortune comes.

Victory seems to have been achieved.

There remains merely a remnant of the evil resolutely to be eradicated as the time demands.

Everything looks easy.

Just there, however, lies the danger.

If

we are not on guard,

- evil will succeed in escaping by means of concealment, and

when

it has eluded us

- new misfortunes will develop from the remaining seeds, for evil does not die easily.

So too in dealing with the evil in one's own character,

- one must go to work with thoroughness.

If out of carelessness anything were to be overlooked,

- new evil would arise from it.

MOVING HEXAGRAM

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.