

Clarivate PLC CLVT under CEO Jonathan Gear



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

### Hexagram 11 - T'ai - Peace

Above K'UN            THE RECEPTIVE, EARTH  
 Below CH'IEN        THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
  - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony, so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

### THE JUDGMENT

PEACE.

- The small departs,
- The great approaches.

Good fortune.

Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself beneath the earth, and so their powers unite in deep harmony.

Then peace and blessing descend upon all living things.

In the world of man it is a time of social harmony;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an end to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
  - the good elements of society occupy a central position and are in control,
  - the evil elements come under their influence and change for the better.
- When
  - the spirit of heaven rules in man,
  - his animal nature also
    - comes under its influence and
    - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their departure, while
- the great, strong, and good elements are moving up.

This brings good fortune and success.

## THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in contact and combine their influences, producing a time of universal flowering and prosperity.

This stream of energy must be regulated by the ruler of men.

It is done by a process of division.

Thus men

- divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and
- mark off infinite space by the points of the compass.

In this way nature in its **overwhelming profusion** of phenomena is

- **bounded and**
- **controlled.**

On the other hand, nature must be **furthered** in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

**This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.**

## **THE LINES**

Nine in the second place means:

- Bearing with the uncultured in gentleness,
- Fording the river with resolution,
- Not neglecting what is distant,
- Not regarding one's companions:

Thus one may manage to **walk in the middle.**

1. In times of prosperity

it is important above all to possess **enough greatness of soul** to bear with imperfect people.

For in the hands of a great master **no material is unproductive**; he can find use for everything.

2. But this generosity is by no means laxity or weakness.

It is during times of prosperity especially that we must **always be ready to risk even dangerous undertakings**, such as the crossing of a river, if they are necessary.

3. So too we

must **not neglect what is distant** but must attend scrupulously to everything.

4. **Factionalism and the dominance of cliques** are especially to be avoided.

Even if people of like mind come forward together, they **ought not to form a faction by holding together for mutual advantage**; instead, **each man should do his duty.**

These are four ways in which one can overcome the hidden danger of a gradual slackening that always

- lurks in any time of peace. And
- that is how one finds the middle way for action.

0 Six in the fifth place means:

The sovereign I

Gives his daughter in marriage.  
This brings  
blessing And  
supreme good fortune.

The sovereign I is T'ang the Completer.  
By his decree the imperial princesses,  
although higher in rank than their husbands,  
had to obey them like all other all wives.

Here too we are shown a truly modest union of high and low that brings happiness and blessings.

Six at the top means:

The wall falls back into the moat.  
Use no army now.  
Make your commands known within your own town.  
Perseverance brings humiliation.

The **change** alluded to in the middle of the hexagram has begun to **take place**.  
The wall of the town **sinks** back into the moat from which it was dug.  
The hour of doom is at **hand**.

When matters have come to this pass,  
we should

- submit to fate and
- not try to stave it off by violent resistance.

The one recourse left us is to hold our own within our intimate circle.  
Should we persevere in trying to resist the evil in the usual way,

- our collapse would only be more complete, and
- humiliation would be the result.

## **MOVING HEXAGRAM**

### **HEXAGRAM 37 - Chia Jen - The Family (The Clan)**

Above SUN THE GENTLE, WIND  
Below LI THE CLINGING, FIRE

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father**,
- the lowest the **son**.
- The strong, line in the fifth place represents the **husband**,
- the yielding second line the **wife**.

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers,** and
- the two weak lines correlated with them in the fourth and the second place stand for their **respective wives.**

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that, transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is **represented** by the symbol of the wind created by fire.

## THE JUDGMENT

THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the

loyalty and

perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed;

this is **represented** by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family –

1. that between father and son,  
which is the relation of love,
2. that between husband and wife,  
which is the relation of chaste conduct, and
3. that between elder and younger brother,  
which is the relation of correctness.
4. The loving reverence of the son is then carried over  
to the prince in the form of faithfulness to duty;
5. the affection and correctness of behavior existing between the two brothers are  
extended
  - to a friend in the form of loyalty, and
  - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

## THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is **signified** by the wind

- stirred up by the fire and
- issuing forth from it.

This **represents** influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real,  
just as
- flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct,  
just as

- the wind is made effective by its duration.

Only

- firm and

- consistent conduct

will make such an impression on others that

they can

- adapt and

- conform to it.

If words and conduct are not in accord and not consistent,  
they will have no effect.