

SYLA Technologies Co Ltd SYT under CEO Hiroyuki Sugimoto



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

### HEXAGRAM 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD  
 Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- within is tranquility,
  - which guards against precipitate actions, and
- without is penetration,
  - which makes development and progress possible.

## THE JUDGMENT

DEVELOPMENT.

The maiden

Is given in marriage.

Good fortune.

Perseverance furthers.

1. The development of events that leads to a girl's following a man to his home proceeds slowly. The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. it is a matter of correct relationships of co-operation, as for instance in the appointment of an official.

The development must be allowed to take its proper course.

Hasty action would not be wise.

This is also true, finally, of

3. any effort to exert influence on others, for here too

the essential factor is a correct way of development through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect.

Within the personality too,

development must follow the same course

if lasting results are to be achieved.

Gentleness

- that is adaptable,
  - but at the same time penetrating,
- is the outer form that should proceed from inner calm.

The very gradualness of the development

makes it necessary to have perseverance,

for perseverance alone prevents slow progress from dwindling to nothing.

## THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.

Thus the superior man

abides in dignity and virtue,  
In order to improve the mores.

The tree on the mountain

- is visible from afar, and
- its development influences the landscape of the entire region.

It does not shoot up like a swamp plant;  
its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual.  
No sudden influence or awakening is of lasting effect.

Progress must be quite gradual, and  
in order to obtain such progress

- in public opinion and
  - in the mores of the people,
- it is necessary for the personality to acquire
- influence and
  - weight.

This comes about through careful and constant work  
on one's own moral development.

## THE LINES

Nine in the third place means:

- The wild goose gradually draws near the plateau.
- The man goes forth and does not return.
- The woman carries a child but does not bring it forth.

Misfortune.

It furthers one to fight off robbers.

The high plateau is dry and unsuitable for the wild goose.

If it goes there,

it has lost its way and gone too far.

This is contrary to the law of development.

It is the same in human life.

If we

- do not let things develop quietly but
  - plunge of our own choice too rashly into a struggle,
- misfortune results.

- A man jeopardizes his own life, and

- his family perishes thereby.

However,

this is not at all necessary;

it is only the result of transgressing the law of natural development.

If one

- does not willfully provoke a conflict, but
- confines himself

- o to vigorously maintaining his own position and
- o to warding off unjustified attacks,

all goes well.

Six in the fourth place means:

The wild goose gradually draws near the tree.  
Perhaps it will find a flat branch.  
No blame.

A tree is not a suitable place for a wild goose.

But if

it is clever,

it will find a flat branch on which it can get a footing.

A man's life too, in the course of its development, often brings him into inappropriate situations,

in which

he finds it difficult to hold his own without danger.

Then it is important to be

- sensible and
- yielding.

This enables him to discover a safe place in which life can go on, although

he may be surrounded by danger.

## **MOVING HEXAGRAM**

### **HEXAGRAM 12 - P'i - Standstill (Stagnation)**

Above CH'IEN      THE CREATIVE, HEAVEN

Below K'UN      THE RECEPTIVE, EARTH

This hexagram is the opposite of the preceding one.

- Heaven is above, drawing farther and farther away, while
- the earth below sinks farther into the depths.

The creative powers are not in relation.

It is a time of standstill and decline.

This hexagram is linked with the seventh month (August-September), when

- the year has passed its zenith and
- autumnal decay is setting in.

### **THE JUDGMENT**

STANDSTILL.

Evil people **do not** further  
The perseverance of the superior man.

- The great **departs**
- the small **approaches**.
  
- Heaven and earth are **out of communion** and
- all things are benumbed.
  
- What is above has **no relation** to what is below, and
- on earth confusion and disorder prevail.
  
- The **dark power within,**
- the **light power is without.**
  
- **Weakness is within,**
- **harshness without.**
  
- **Within are the inferior, and**
- **without are the superior.**
  
- **The way of inferior people is in ascent;**
- **the way of superior people is on the decline.**

**But the superior people do not allow themselves to be turned from their principles.**  
**If the possibility of exerting influence is closed to them,**  
they nevertheless

- **remain faithful to their principles and**
- **withdraw into seclusion.**

## **THE IMAGE**

Heaven and earth **do not** unite: The image Of STANDSTILL.  
Thus

- the superior man **falls back** upon his **inner worth** In order to escape the difficulties.
- He **does not** permit himself to be honored with **revenue**.

When, owing to the influence of inferior men, **mutual mistrust** prevails in public life, **fruitful activity** is rendered impossible, because **the fundamentals** are wrong.

Therefore

- the superior man **knows** what he must do under such circumstances;
- he **does not allow** himself to be tempted by **dazzling offers** to take part in public activities.

This would only **expose** him to danger, since he **cannot assent** to the meanness of the others.

He therefore

- **hides** his worth and

- withdraws into seclusion.