

Stepan Co SCL under CEO Scott Behrens



6		H	H	H		3	3	3		9
5		H	H	H		3	3	3		9
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 01 – Chien - The Creative

Above THE CREATIVE, HEAVEN

Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines. These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness, its essence is power or energy.

Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as motion.

Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
 - its action on the world of men.
- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
 - In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

THE JUDGMENT

THE CREATIVE works sublime success,
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

THE IMAGE

The movement of heaven is full of power.
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,

the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,
by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,
which depends upon **consciously limiting the fields of his activity.**

THE LINES

Nine at the beginnings means:
Hidden dragon. Do not act.

In China the dragon has a meaning altogether different from that given it in the Western world.

The dragon is a symbol of the electrically charged, dynamic, arousing force that manifests itself in the thunderstorm.

- In winter this energy withdraws into the earth;
- in the early summer it becomes active again, appearing in the sky as thunder and lightning.

As a result the creative forces on earth begin to stir again.

Here this creative force is still hidden beneath the earth and therefore has no effect. In terms of human affairs, **this symbolizes a great man who is still unrecognized.** Nonetheless he remains true to himself.

He does not allow himself to be influenced by outward success or failure, but confident in his strength, he bides his time.

Hence it is wise for the man who consults the oracle and draws this line to wait in the calm strength of patience.

The time will fulfill itself.

One need not fear lest strong will should not prevail; the main thing is not to expend one's powers prematurely in an attempt to obtain by force something for which the time is not yet ripe.

Nine in the third place means:

All day long the superior man is creatively active.

At nightfall his mind is still beset with cares.

Danger.

No blame.

A sphere of influence opens up for the great man.

His fame begins to spread.

The masses flock to him.

His inner power is adequate to the increased outer activity.

There are all sorts of things to be done, and when others are at rest in the evening, plans and anxieties press in upon him.

But danger lurks here at the place of transition from lowliness to the heights.

Many a great man has been ruined because the masses flocked to him and swept him into their course. **Ambition** has destroyed his integrity.

However, true greatness is not impaired by temptations.

He who **remains** in touch with the time that is dawning, and with its demands, is **prudent** enough to avoid all pitfalls, and remains blameless.

Nine in the fifth place means:

Flying dragon in the heavens.

It furthers one to see the great man.

Here the great man has **attained** the sphere of the heavenly beings.

His **influence spreads** and **becomes visible** throughout the whole world.

Everyone who sees him may count himself **blessed**.

Confucius says about this line:

Things that accord in tone vibrate together.

Things that have affinity in their inmost natures seek one another.

Water flows to what is wet, fire turns to what is dry.

Clouds (the breath of heaven) follow the dragon; wind (the breath of earth) follows the tiger.

Thus the sage arises, and all creatures follow him with their eyes.

What is born of heaven feels related to what is above.

What is born of earth feels related to what is below.

Each follows its kind.

Nine at the top means:

Arrogant dragon will have cause to repent.

When a man seeks to climb so high that he loses touch with the rest of mankind, he becomes isolated, and this necessarily leads to failure.

This line warns against titanic aspirations that exceed one's power. A precipitous fall would follow.

MOVING HEXAGRAM

HEXAGRAM 40 – Hsieh - Deliverance

Above CHEN THE AROUSING, THUNDER

Below K'AN THE ABYSMAL, WATER

Here the movement goes out of the sphere of danger.

- The obstacle has been removed,
- the difficulties are being resolved.
- Deliverance is not yet achieved;
- it is just in its beginning, and
- the hexagram represents its various stages.

THE JUDGMENT

DELIVERANCE.

The southwest furthers.

- If there is no longer anything where one has to go,
 - Return brings good fortune.
- If there is still something where one has to go,
 - Hastening brings good fortune.

This refers to a time in which tensions and complications begin to be eased.

At such times

we ought to make our way back to ordinary conditions as soon as possible; this is the meaning of "the southwest."

These periods of sudden change have great importance.

Just as

rain relieves atmospheric tension, making all the buds burst open,

so

a time of deliverance from burdensome pressure has a

- liberating and

- stimulating effect on life.

One thing is important, however: in such times we must not overdo our triumph.

The point is not to push on farther than is necessary.

Returning to the regular order of life as soon as deliverance is achieved brings good fortune.

If there are any residual matters that ought to be attended to, it should be done as quickly as possible, so that

- a clean sweep is made and
- no retardation occur.

THE IMAGE

Thunder and rain set in: The image of DELIVERANCE.

Thus the superior man

- pardons mistakes And
- forgives misdeeds.

- A thunderstorm has the effect of clearing the air;
- the superior man produces a similar effect when dealing with mistakes and sins of men that induce a condition of tension.

Through clarity he brings deliverance.

However,

when failings come to light, he does not dwell on them;

- he simply passes over mistakes, the unintentional transgressions,
 - just as thunder dies away.
- He forgives misdeeds, the intentional transgressions,
 - just as water washes everything clean.