

ZTO Express (Cayman) Inc ZTO under CEO Meisong Lai



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

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD
 Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.
 It

- is the eldest daughter
 and
- **symbolizes** wind or wood;
 it has for its **attribute** gentleness,

which nonetheless penetrates

- like the wind

or

- like growing wood
with its roots.

The dark principle, in itself rigid and immovable,
is dissolved by the penetrating light principle,
to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues
which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual
and
- inconspicuous
effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye
than

- those won by surprise attack,

but

- they
 - are more enduring
and
 - more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING. Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.
 - This is what makes it so powerful;
 - time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment
 - and
 - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens
- and
- repels.

THE LINES

Nine in the third place means:

Repeated penetration.

Humiliation.

Penetrating reflection

- must not be pushed too far,
- lest it cripple the power of decision.

After a matter has been thoroughly pondered, it is essential

- to form a decision

and

- to act.

Repeated deliberation brings

- fresh doubts and scruples,

and thereby

- humiliation,

because

one shows oneself unable to act.

Nine at the top means:

Penetration under the bed.

He loses

- his property

and

- his ax.

Perseverance brings misfortune.

A man's understanding is sufficiently penetrating.

- He follows up injurious influences into the most secret corners.

But

- he no longer has the strength to combat them decisively.

In this case

any attempt to penetrate into the personal domain of darkness would only bring harm.

MOVING HEXAGRAM

HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER

Below K'AN THE ABYSMAL, WATER

This hexagram **consists of** a doubling of the trigram K'an.

It is one of the eight hexagrams in which **doubling** occurs.

The trigram K'an **means** a plunging in.

A yang line

- has **plunged** in between two yin lines

and

- is **closed in** by them like water in a ravine.

The trigram K'an is **also** the middle son.

The Receptive

- **has obtained** the middle line of the Creative,

and thus

- K'an develops.

As an image it represents water,
the water that

- comes from above

and

- is in motion on earth in streams and rivers,
giving rise to all life on earth.

In man's world K'an represents

- the heart,
- the soul locked up within the body,
- the principle of light inclosed in the dark - that is, reason.

The name of the hexagram, because the trigram is doubled,
has the additional meaning,
"repetition of danger."

Thus the hexagram is intended to designate

- an objective situation to which one must become accustomed,
- not a subjective attitude.

For danger due to a subjective attitude means
either

- foolhardiness

or

- guile.

Hence too a ravine is used to symbolize danger;

it is a situation in which

a man is in the same pass as

the water in a ravine,

and,

like the water,

- he can escape

if

- he behaves correctly.

THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- you have success in your heart,

And

- whatever you do succeeds.

Through repetition of danger

we grow accustomed to it.

Water sets the example for the right conduct under such circumstances.

- It

- flows on and on,

- and

- merely fills up all the places through which it flows;
- it
 - does not shrink from any dangerous spot nor from any plunge, and
 - nothing can make it lose its own essential nature.
- It
 - remains true to itself under all conditions.

Thus likewise,

- if one is sincere when confronted with difficulties,
 - the heart can penetrate the meaning of the situation.

And

- once we have gained inner mastery of a problem,
 - it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done – thoroughness – and
- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it
 - against every attempt at invasion, and
- earth has its mountains and bodies of water,
 - separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without and
- against turmoil within.

THE IMAGE

Water

- flows on uninterruptedly and
- reaches its goal:

The image of the Abysmal repeated.

Thus the superior man

- walks in lasting virtue

And

- carries on the business of teaching.

Water reaches its goal by flowing continually.

It fills up every depression before it flows on.

The superior man follows its example;

he is concerned that goodness should be

- an established attribute of character

rather than

- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,

for

it is only through repetition

that

the pupil makes the material his own.