

Wavedancer Inc WAVD under CEO G. James Benoit



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

HEXAGRAM 51 – Chen - The Arousing (Shock, Thunder)

Above CHEN THE AROUSING, THUNDER

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The hexagram Chen represents the eldest son, who **seizes** rule with

- energy and
- power.

A yang line

- **develops** below two yin lines and
- **presses** upward forcibly.

This movement is **so violent** that it arouses terror.

It is **symbolized** by thunder, which

- **bursts** forth from the earth and by its shock
- **causes** fear and trembling.

THE JUDGMENT

- Shock brings success.
- Shock comes-oh, oh!

Laughing words-ha, ha!

- The shock terrifies for a hundred miles, And
- he does not let fall the sacrificial spoon and chalice.

The shock that comes from the manifestation of God
within the depths of the earth
makes man afraid,
but this fear of God is good,
for joy and merriment can follow upon it.

When

- a man has learned within his heart what fear and trembling mean,
- he is safeguarded against any terror produced by outside influences.

Let the thunder roll and spread terror a hundred miles around:

- he remains so composed and reverent in spirit
that

- the sacrificial rite is not interrupted.

This is the spirit that must animate leaders and rulers of men –

- a profound inner seriousness from which
- all outer terrors glance off harmlessly.

THE IMAGE

Thunder repeated: the image of SHOCK.

Thus in fear and trembling

The superior man

- sets his life in order And
- examines himself.

The shock of continuing thunder brings

- fear and
- trembling.

The superior man

- is always filled with reverence at the manifestation of God;
he

- sets his life in order and
- searches his heart,

lest it harbor any secret opposition to the will of God.

Thus

- reverence is the foundation of true culture.

THE LINES

Six in the third place means:

Shock comes and makes one distraught.

If shock spurs to action

One remains free of misfortune.

There are three kinds of shock –

1. the shock of heaven, which is thunder,
2. the shock of fate, and, finally,
3. the shock of the heart.

The present hexagram refers

- less to inner shock
- than to the shock of fate.

In such times of shock,

- presence of mind is all too easily lost:

the individual

- overlooks all opportunities for action and
- mutely lets fate take its course.

But if

- he allows the shocks of fate to induce movement within his mind,
- he will overcome these external blows with little effort.

Six in the fifth place means:

Shock goes hither and thither.

Danger.

However, nothing at all is lost.

Yet there are things to be done.

This is a case

- not of a single shock
- but of repeated shocks with no breathing space between.

Nonetheless,

- the shock causes no loss,

because

one takes care

- to stay in the center of movement
- and in this way

- to be spared the fate of being helplessly tossed hither and thither.

MOVING HEXAGRAM

HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE

Below LI THE CLINGING, FIRE

The Chinese character for this hexagram **means** in its original sense

an animal's pelt, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
 - what results is essentially only an opposition of tendencies,
- here
- the younger daughter is above.
 - The influences are in actual conflict, and
 - the forces combat each other like fire and water (lake), each trying to destroy the other.

Hence the idea of revolution.

THE JUDGMENT

REVOLUTION

On your own day
You are believed.
Supreme success,
Furthering through perseverance.
Remorse disappears.

Political revolutions are extremely grave matters. They should be undertaken

- only under stress of direst necessity,
- when there is no way out.
- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
 - gladdens the people and, by enlightening them,
 - prevents excesses.

Furthermore, he

- must be quite free of selfish aims and
 - must really relieve the need of the people.
- Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
 - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.