

Applied UV Inc AUVI under CEO Max Munn



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

HEXAGRAM 39 – Chien - Obstruction

Above K'AN THE ABYSMAL, WATER

Below KEN KEEPING STILL, MOUNTAIN

The hexagram **pictures**

- a dangerous abyss lying before us and
- a steep, inaccessible mountain rising behind us.

We are surrounded by obstacles;

at the same time,

since the mountain has the attribute of keeping still, there is implicit a **hint as to how we can extricate ourselves.**

The hexagram **represents** obstructions

that appear in the course of time but

that **can and should be** overcome.

Therefore

all the instruction given is directed to overcoming them.

THE JUDGMENT

OBSTRUCCION.

- The southwest furthers.
 - The northeast does not further.
 - It furthers one to see the great man.
- Perseverance brings good fortune.

The southwest is the region of retreat,
the northeast that of advance.

Here

an individual is **confronted** by obstacles that
cannot be overcome directly.

In such a situation

it is wise

- to pause in view of the danger and
- to retreat.

However,

this is merely a preparation for overcoming the obstructions.

One must

- join forces with friends of like mind and
- put himself under the leadership of a man equal to the situation:

then

one will succeed in removing the obstacles.

This **requires** the will to persevere

just when

one apparently must do something that leads away from his goal.

This **unswerving inner purpose** brings good fortune in the end.

An obstruction that lasts only for a time is useful for self-development.

This is the value of adversity.

THE IMAGE

Water on the mountain:

The image of OBSTRUCTION.

Thus the superior man

- turns his attention to himself And
- molds his character.

Difficulties and obstructions throw a man back upon himself.

While

- the inferior man
 - seeks to put the blame on other persons, bewailing his fate,
- the superior man
 - seeks the error within himself, and through this introspection
- the external obstacle becomes for him an occasion for
 - inner enrichment and
 - education.

THE LINES

Six in the second place means:

The king's servant is beset by obstruction upon obstruction,
But it is not his own fault.

Ordinarily it is best to

- go around an obstacle and
- try to overcome it along the line of least resistance.

But there is one instance in which

a man must go out to meet the trouble,
even though difficulty piles upon difficulty:
this is

- when the path of duty leads directly to it - in other words,
- when he
 - cannot act of his own volition but
 - is duty bound to go and seek out danger in the service of a higher cause.

Then

he may do it without compunction,
because it is not through any fault of his that
he is putting himself in this difficult situation.

Nine in the third place means:

Going leads to obstructions
Hence he comes back.

While the preceding line shows

- the official compelled by duty follow the way of danger,
this line shows
- the man who must to act
 - as father of a family or
 - as head of his kin.

- If he were to plunge recklessly into danger,
 - it would be a useless act,
because those entrusted to his care cannot get along by themselves.

But

- if he withdraws and turns back to his own,
 - they welcome him with great joy.

0 Nine in the fifth place means:

In the midst of the greatest obstructions,
Friends come.

Here we see
a man who is **called to help** in an emergency.
He **should not seek** to evade the obstructions,
no matter how dangerously they pile up before him.
But because he is really called to the task,
the **power of his spirit** is strong enough
to attract helpers whom he can effectively organize,
so that
through the well - directed cooperation of all participants
the **obstruction** is overcome.

MOVING HEXAGRAM

HEXAGRAM 07 – Shih - The Army

Above K'UN THE RECEPTIVE, EARTH
Below K'AN THE ABYSMAL, WATER

This hexagram is made up of the trigrams

- K'an, water, and
- K'un, earth, and thus,

it symbolizes the ground water **stored up** in the earth.

In the same way **military strength is stored up** in the mass of the people –

- **invisible in times of peace but**
- **always ready for use as a source of power.**

The attributes of the two trigrams are

- danger inside and
- obedience outside.

This points to the nature of an army,

which at the core is **dangerous**,

while **discipline and obedience** must prevail outside.

Of the individual lines,

the one that **controls** the hexagram is the strong nine in the second place
to which the other lines, all yielding, are **subordinate**.

This line indicates a commander,

because it **stands** in the middle of one of the two trigrams.

But since it is in the lower rather than the upper trigram,

it represents **not the ruler**

but the **efficient general**,

who maintains **obedience** in the army by his authority.

THE JUDGMENT

THE ARMY.

The army needs perseverance
And a strong man.
Good fortune without blame.

An army is a mass that needs organization in order to become a fighting force. Without strict discipline nothing can be accomplished, but this discipline must not be achieved by force.

It requires a strong man who

- captures the hearts of the people and
- awakens their enthusiasm.

In order that he may develop his abilities he needs the complete confidence of his ruler, who must entrust him with full responsibility as long as the war lasts.

But war

- is always a dangerous thing and
- brings with it destruction and devastation.

Therefore it

- should not be resorted to rashly but, like a poisonous drug,
- should be used as a last recourse.

- The justifying cause of a war, and

- clear and intelligible war aims,

ought to be explained to the people by an experienced leader.

Unless there is a quite definite war aim to which the people can consciously pledge themselves,

the unity and strength of conviction that lead to victory will not be forthcoming.

But the leader must also look to it that

- the passion of war and

- the delirium of victory

do not give rise to unjust acts that will not meet with general approval.

If justice and perseverance are the basis of action, all goes well.

THE IMAGE

In the middle of the earth is water: The image of THE ARMY.

Thus the superior man increases his masses

By generosity toward the people.

Ground water is invisibly present within the earth.

In the same way the military power of a people is invisibly present in the masses.

- When danger threatens, every peasant becomes a soldier;
- when the war ends, he goes back to his plow.

He who is generous toward the people wins their love, and

a people living under a mild rule becomes strong and powerful.

Only a people economically strong can be important in military power.

Such power must therefore be cultivated

- by improving the economic condition of the people and

- by humane government.

Only when there is this invisible bond between government and people, so that the people are sheltered by their government as ground water is sheltered by the earth, is it possible to wage a victorious war.