

Allego NV ALLG under CEO Mathieu Bonnet



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5		H	T	T		3	2	2		7
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HEXAGRAM 03 – Chun - Difficulty at the Beginning

Above K'AN THE ABYSMAL, WATER
Below CHEN THE AROUSING, THUNDER

The name of the hexagram, Chun, really connotes a blade of grass **pushing against** an obstacle as it sprouts out of the earth hence the meaning, "difficulty at the beginning." The hexagram indicates **the way in which heaven and earth bring forth individual beings**.

It is their first meeting, which is beset with **difficulties**.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to **teeming, chaotic profusion**;
thunder and rain fill the air.

But the chaos **clears up**.

- While the Abysmal sinks,

- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,
 Furthering through perseverance.
 Nothing should be undertaken.
 It furthers one to appoint helpers.

Times of growth are beset with difficulties.

They resemble a first birth.

But these difficulties arise from the very profusion of all that is struggling to attain form.

Everything is in motion:

therefore if one perseveres there is a prospect of great success, in spite of the existing danger.

When it is a man's fate to undertake such new beginnings, everything is still unformed, dark.

Hence he must hold back, because any premature move might bring disaster.

Likewise, it is very important not to remain alone;

in order to overcome the chaos he needs helpers.

This is not to say, however, that he himself should look on passively at what is happening.

He must lend his hand and participate with inspiration and guidance.

THE IMAGE

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.

Thus the superior man

Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines;

this means that in the chaos of difficulty at the beginning, order is already implicit.

So too the superior man has to arrange and organize the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.

In order to find one's place in the infinity of being, one must be able both

- to separate and
- to unite.

THE LINES

Six in the second place means:

Difficulties pile up.

Horse and wagon part.
He is not a robber.
He wants to woo when the time comes.
The maiden is chaste.
She does not pledge herself.
Ten years-then she pledges herself.

We find ourselves beset by **difficulties and hindrances**.
Suddenly there is a turn of affairs,
as if someone were coming up with a horse and wagon and unhitching them.
This event comes so **unexpectedly** that we **assume** the newcomer to be a robber.
Gradually it becomes clear that he

- has no evil intentions but
 - seeks to be friendly and to offer help.
- But this offer is **not to be accepted**, because it does not come from the **right quarter**.

We must **wait** until the time is fulfilled; ten years is a fulfilled cycle of time.
Then

- **normal** conditions return of themselves, and
- we can join forces with the friend **intended** for us.

Using the image of a betrothed girl who remains true to her lover in face of grave conflicts,

the hexagram gives counsel for a **special situation**.

When in times of difficulty a **hindrance** is encountered and **unexpected relief** is offered from a source unrelated to us,
we must be careful and **not take** upon ourselves any obligations entailed by such help;

otherwise our freedom of decision is impaired.

If we **bide** our time,

- things will **quiet** down again, and
- we shall **attain** what we have hoped for. 1

Six in the third place means:

Whoever hunts deer **without** the forester

Only loses his way in the forest.

The superior man

- **understands** the signs of the time
- And prefers to **desist**.

To go on brings humiliation.

If a man tries to hunt in a strange forest and has no guide, he **loses** his way.

When he finds himself in difficulties he must **not try to steal out** of them unthinkingly and without guidance.

Fate cannot be duped;

premature effort, without the necessary **guidance**, ends in failure and disgrace.

Therefore the superior man, discerning the seeds of coming events,

- prefers to **renounce** a wish

- rather than to provoke failure and humiliation by trying to **force** its fulfillment.

Six in the fourth place means:

Horse and wagon part.

Strive for union.

To go brings good fortune.

Everything acts to further.

We are in a situation in which it is our **duty** to act,
but we **lack** sufficient power.

However, an **opportunity** to make connections offers itself.

It **must** be seized.

Neither false pride nor false reserve should deter us.

Bringing oneself to **take** the first step,

even when it involves a certain degree of self-abnegation, is a sign of **inner clarity**.

To accept help in a difficult situation is not a disgrace.

If the right helper is found, all goes well.

Six at the top means:

Horse and wagon part.

Bloody tears flow.

The difficulties at the beginning are **too great** for some persons.

- They get stuck and never find their way out;
- they fold their hands and give up the struggle.

Such resignation is the **saddest** of all things. Therefore

Confucius says of this line:

"Bloody tears flow: one should not persist in this."

1. A different translation is possible here, which would result in a different interpretation:

Difficulties pile up.

Horse and wagon turn about.

If the robber were not there,

The wooer would come.

The maiden is faithful, she does not pledge herself.

Ten years-then she pledges herself.

MOVING HEXAGRAM

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.**