



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

HEXAGRAM 47 - K'un - Oppression (Exhaustion)

Above TUI THE JOYOUS, LAKE
 Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is empty, dried up. (1)
 Exhaustion is expressed in yet another way:
2. at the top, a dark line is holding down two light lines;
 below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the principle of darkness,
 the lower to the principle of light.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success,

but

- they can lead to success if they befall the right man.

When

a strong man meets with adversity,

- he remains cheerful despite all danger,

and

- this cheerfulness is the source of later successes;

it is that stability which is stronger than fate.

He who

- lets his spirit be broken by exhaustion certainly
- has no success.

But

if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune

and

- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within

and

- sparing of words.

THE IMAGE

There is no water in the lake:

Thus

the superior man

stakes his life

On following his will.

When the water has flowed out below,
the lake must

- dry up

and

- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do

but

- acquiesce in his fate

and

- remain true to himself.

This concerns the deepest stratum of his being,

for this alone is superior to all external fate.

THE LINES

Six at the beginning means:

One

- sits oppressed under a bare tree

And

- strays into a gloomy valley.

For three years one sees nothing.

When adversity befalls a man,
it is important above all things for him

- to be strong

and

- to overcome the trouble inwardly.

If

he is weak,

- the trouble overwhelms him.

Instead of proceeding on his way,

he

- remains sitting under a bare tree

and

- falls ever more deeply into gloom and melancholy.

This makes the situation only more and more hopeless.

Such an attitude comes from an inner delusion

that

he must by all means overcome.

Six in the third place means:

A man

- permits himself to be oppressed by stone,

And

- leans on thorns and thistles.

He

- enters his house

and

- does not see his wife.

Misfortune.

This shows a man who is restless and indecisive in times of adversity.

At first

- he wants to push ahead,

then

- he encounters obstructions that, it is true,
mean oppression only when recklessly dealt with.

He

- butts his head against a wall and in consequence
- feels himself oppressed by the wall.

Then he leans on things

- that have in themselves no stability and
- that are merely a hazard for him who leans on them.

Thereupon

he

- turns back irresolutely and
- retires into his house, only to find, as a fresh disappointment, that his wife is not there.

Confucius says about this line:

- If a man permits himself to be oppressed by something that ought not to oppress him,
 - his name will certainly be disgraced.
- If he leans on things upon which one cannot lean,
 - his life will certainly be endangered.
- For him who is in disgrace and danger, the hour of death draws near;
 - how can he then still see his wife?

Nine in the fourth place means:

He comes very quietly, oppressed in a golden carriage.

Humiliation, but the end is reached.

A well-to-do man

- sees the need of the lower classes and
- would like very much to be of help.

But

instead of proceeding with speed and energy where there is need,

- he begins in a hesitant and measured way.

Then

- he encounters obstructions.

Powerful and wealthy acquaintances draw him into their circle;

he

- has to do as they do and
- cannot withdraw from them.

Hence

he

- finds himself in great embarrassment.

But the trouble is transitory.

- The original strength of his nature offsets the mistake he has made, and
- the goal is reached.

Nine in the fifth place means:

His nose and feet are cut off.

Oppression at the hands of the man with the purple knee bands.

Joy comes softly.

It furthers one to make offerings and libations.

An individual who has the good of mankind at heart is oppressed from

- above

and

- below

(this is the meaning of the cutting off of nose and feet).

He finds no help among the people whose duty it would be to aid in the work of rescue

(ministers wore purple knee bands) .

But little by little, things take a turn for the better.

Until that time,

he should

- **turn to God,** firm in his inner composure,

and

- **pray and offer** sacrifice for the general well-being.

MOVING HEXAGRAM

Hexagram 11 - T'ai - Peace

Above K'UN

THE RECEPTIVE, EARTH

Below CH'IEN

THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;

- the Creative, which moves upward, is below.

Hence their influences meet and are in harmony,
so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,
- The great approaches.

Good fortune.

Success.

This hexagram denotes a time in nature when heaven seems to be on earth.

Heaven has placed itself **beneath** the earth, and so their **powers unite** in deep harmony.

Then **peace and blessing descend** upon all living things.

In the world of man it is a **time of social harmony**;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an **end** to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- **When**
 - the good elements of society occupy a central position and are in control,
 - the evil elements come under their influence and change for the better.
- **When**
 - the spirit of heaven rules in man,
 - his animal nature also
 - comes under its influence and
 - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their **departure**, while
- the great, strong, and good elements are **moving up**.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- **Divides and**
- **completes**

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in **contact** and **combine** their influences, **producing** a time of universal flowering and prosperity.

This stream of energy must be **regulated** by the ruler of men.

It is done by a process of **division**.

Thus men

- divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and
- mark off infinite space by the points of the compass.

In this way

nature in its overwhelming profusion of phenomena is

- bounded and
- controlled.

On the other hand,

nature must be furthered in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.