

Conn's Inc CONN under CEO Norman Miller



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

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 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."

MOVING HEXAGRAM

HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND
Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below, while
- it is open in the center.

This indicates

- a heart free of prejudices, and therefore
- open to truth.

On the other hand,

each of the two trigrams has a firm line in the middle; this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence that
- makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside, but

there must be a germ of life within, if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The **force of inner** truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,

the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things, such as crossing the great water, and
 - succeed.

But

it is important to **understand** upon what the force of inner truth depends.

This force **is not** identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;

it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon

was considered the highest form of justice.

This system was not without success,

for its aim was to make so strong a moral impression

that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.