

Neonode Inc NEON under CEO Urban Forssell



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

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 forth coming.**

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.

THE LINES

Six at the top means:

The great prince issues commands,
Founds states, vests families with fiefs.
Inferior people should not be employed.

The war has ended successfully,
victory is won, and
the king divides estates and fiefs among his faithful vassals.
But it is important that inferior people should not come into power.
If they have helped,
let them be paid off with money,
but they should not be awarded lands or the privileges of rulers, lest power be abused.

MOVING HEXAGRAM

HEXAGRAM 04 - Meng - Youthful Folly

Above KEN KEEPING STILL, MOUNTAIN

Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of youth and folly, in two different ways.

- The image of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
 - the spring rising at the foot of the mountain is the image of inexperienced youth.
- Keeping still is the attribute of the upper trigram; that of the lower is the abyss, danger.

- **Stopping** in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of **overcoming** the follies of youth. Water is something that of necessity flows on.

When the spring gushes forth, it does **not know** at first where it will go.

But **its steady flow** fills up the deep place blocking its progress, and success is attained.

THE JUDGMENT

YOUTHFUL FOLLY has success.

It is not I who seek the young fool;

The young fool seeks me.

At the first oracle I inform him.

If he asks two or three times, it is importunity.

If he importunes, I give him no information.

Perseverance furthers.

In the time of youth, folly is **not** an evil.

One may succeed in spite of it, **provided** one

- finds an **experienced** teacher and
- has the right **attitude** toward him.

This means, first of all, that the youth himself

- must be **conscious** of his lack of experience and
- must **seek** out the teacher.

Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**,

which should express itself in **respectful acceptance** of the teacher.

This is the reason why the teacher must **wait** to be sought out instead of offering himself.

Only thus can the **instruction** take place

- **at the right time and**
- **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite** like that expected from an **oracle**;

thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up, it serves only to **annoy** the teacher.

He does well to **ignore it in silence**,

just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens

until the points are mastered one by one,
real success is sure to follow.

Thus the hexagram counsels

- the teacher as well as
- the pupil.

THE IMAGE

A spring wells up at the foot of the mountain: The image of YOUTH.

Thus the superior man fosters his character

By thoroughness in all that he does.

A spring

- succeeds in flowing on and
 - escapes stagnation by filling up all the hollow places in its path.
- In the same way character is developed by thoroughness that skips nothing but, like water, gradually and steadily fills up all gaps and so flows onward.