



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

## **MOVING HEXAGRAM**

### **HEXAGRAM 17 – Sui - Following**

Above TUI THE JOYOUS, LAKE

Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is **gladness**, is above; Chen, the Arousing, which has the attribute of **movement**, is below.

**Joy in movement induces following.**

The Joyous is the youngest daughter, while the Arousing is the eldest son.

**An older man**

- **defers to a young girl and**
- **shows her consideration.**

**By this he moves her to follow him.**

### **THE JUDGMENT**

FOLLOWING has supreme success.

Perseverance furthers.

No blame.

**In order to obtain a following one must first know how to adapt oneself.**

**If a man would rule he must first learn to serve,**

for only in this way does he **secure** from those below him the **joyous assent** that is necessary if they are to **follow** him.

**If he has to obtain a following**

- **by force or cunning,**
- **by conspiracy or**
- **by creating factions,**

he invariably arouses resistance, which obstructs willing adherence.  
But even joyous movement can lead to evil consequences,  
hence the added stipulation,  
"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time is a great and significant idea;  
this is why the appended judgment is so favorable.

## **THE IMAGE**

Thunder in the middle of the lake: The image of FOLLOWING.  
Thus the superior man at nightfall  
Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.  
Here it is the thunder in the middle of the lake that serves as the **image** –

- thunder in its winter **rest**,
- **not** thunder in motion.

The **idea** of following in the sense of adaptation to the demands of the time grows out of this **image**.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day,  
allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.