



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

### HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE  
 Below LI THE CLINGING, FIRE

The Chinese character for this hexagram **means** in its original sense **an animal's pelt**, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
  - what results is essentially only an **opposition of tendencies**,

here

- the younger daughter is above.
  - The influences are in actual conflict, and
  - the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

### THE JUDGMENT

## REVOLUTION

On your own day  
You are believed.  
Supreme success,  
Furthering through perseverance.  
Remorse disappears.

Political revolutions are extremely grave matters.  
They should be undertaken

- only under stress of direst necessity,
- when there is no way out.
  
- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
  - gladdens the people and, by enlightening them,
  - prevents excesses.

Furthermore,  
he

- must be quite free of selfish aims and
  - must really relieve the need of the people.
- Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

## THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
  - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and

- man is able to adjust himself in advance to the demands of the different times.

## **THE LINES**

Nine at the beginning means:

Wrapped in the hide of a yellow cow.

Changes ought to be undertaken only when there is nothing else to be done.

Therefore at first the utmost restraint is necessary.

One must

- become firm in one's mind, control oneself –
  - yellow is the color of the mean, and
  - the cow is the symbol of docility - and
- refrain from doing anything for the time being,
  - because any premature offensive will bring evil results.

Nine in the fourth place means:

Remorse disappears.

Men believe him.

Changing the form of government brings good fortune.

Radical changes require adequate authority.

A man must have

- inner strength as well as
- influential position.

What he does

- must correspond with a higher truth and
  - must not spring from arbitrary or petty motives;
- then it brings great good fortune.

If a revolution is not founded on such inner truth,

- the results are bad, and
- it has no success.

For in the end

- men will support only those undertakings which
- they feel instinctively to be just.

## **MOVING HEXAGRAM**

### **HEXAGRAM 39 – Chien - Obstruction**

Above K'AN THE ABYSMAL, WATER

Below KEN KEEPING STILL, MOUNTAIN

The hexagram **pictures**

- a dangerous abyss lying before us and

- a steep, inaccessible mountain rising behind us.
- We are surrounded by obstacles;  
 at the same time,  
 since the mountain has the attribute of keeping still,  
 there is implicit a hint as to how we can extricate ourselves.  
 The hexagram represents obstructions  
 that appear in the course of time but  
 that can and should be overcome.  
 Therefore  
 all the instruction given is directed to overcoming them.

## THE JUDGMENT

### OBSTRUCCION.

- The southwest furthers.
  - The northeast does not further.
  - It furthers one to see the great man.
- Perseverance brings good fortune.

The southwest is the region of retreat,  
 the northeast that of advance.

Here

an individual is confronted by obstacles that  
 cannot be overcome directly.

In such a situation

it is wise

- to pause in view of the danger and
- to retreat.

However,

this is merely a preparation for overcoming the obstructions.

One must

- join forces with friends of like mind and
- put himself under the leadership of a man equal to the situation:

then

one will succeed in removing the obstacles.

This requires the will to persevere

just when

one apparently must do something that leads away from his goal.

This unswerving inner purpose brings good fortune in the end.

An obstruction that lasts only for a time is useful for self-development.

This is the value of adversity.

## THE IMAGE

Water on the mountain:

The image of OBSTRUCTION.

Thus the superior man

- turns his attention to himself And

- molds his character.

Difficulties and obstructions throw a man back upon himself.

While

- the inferior man
  - seeks to put the blame on other persons, bewailing his fate,
- the superior man
  - seeks the error within himself, and through this introspection
- the external obstacle becomes for him an occasion for
  - inner enrichment and
  - education.