

Panama under President Jose Raul Mulino



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

HEXAGRAM 62 - Hsiao Kuo - Preponderance of the Small

Above CHEN THE AROUSING, THUNDER
 Below KEN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28), the strong lines

- preponderate and
- are within inclosed between weak lines at the
 - top and
 - bottom,

the present hexagram

- has weak lines preponderating, though here again
 - they are on the outside,
 - the strong lines being within.

This indeed is the basis of the exceptional situation indicated by the hexagram.

When

strong lines are outside, we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
 - Chung Fu, INNER TRUTH (61);
- neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general.

But

in the present hexagram

it is the weak element that performance must mediate with the outside world.

If

- a man occupies a position of authority for which
 - he is by nature really inadequate,
- extraordinary prudence is necessary.

THE JUDGMENT

PREPONDERANCE OF THE SMALL.

Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.

The flying bird brings the message:

- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

- Exceptional modesty and
 - conscientiousness
- are sure to be rewarded with success;

however,

if a man is not to throw himself away,

it is important that they should

- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.

We must understand the demands of the time

in order to find the necessary offset for its

- deficiencies and
- damages.

In any event

- we must not count on great success,
- since the requisite strength is lacking.

In this lies the importance of the message that

one should

- not strive after lofty things
- but

- hold to lowly things.

The structure of the hexagram gives rise to the idea that **this message is brought by a bird.**

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
 - supported only by two weak lines without,
- give the image of a sagging ridgepole.

Here

- the supporting weak lines are both
 - outside and
 - preponderant;

this gives the image of a soaring bird.

But

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

- it gives the message conveyed by the hexagram.

THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL.

Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement he gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.

- Thunder on the mountain is different from
- thunder on the plain.

In the mountains,

- thunder seems much nearer;

outside the mountains,

- it is less audible than the thunder of an ordinary storm.

Thus

the superior man derives an imperative from this image:

he must always fix his eyes

- more closely and
- more directly

on duty

than does the ordinary man,

even though this might make his behavior seem petty to the outside world.

He is exceptionally conscientious in his actions.

In bereavement

- emotion means more to him than ceremoniousness.

In all his personal expenditures

- he is extremely simple and unpretentious.

In comparison with the man of the masses,

- all this makes him stand out as exceptional.

But

the essential significance of his attitude lies in the fact that

in external matters

- he is on the side of the lowly.

THE LINES

Nine in the third place means:

If one is not extremely careful,
Somebody may

- come up from behind and
- strike him.

Misfortune.

At certain times

extraordinary caution is absolutely necessary.

But

it is just in such life situations that we find

- upright and strong personalities who, conscious of being in the right, disdain to hold themselves on guard,

because

- they consider it petty.

Instead,

- they go their way
 - proud and
 - unconcerned.

But this self-confidence deludes them.

There are dangers lurking for which

- they are unprepared.

Yet such danger is not unavoidable;

one can escape it

if

- he understands that the time demands that
- he pay especial attention to small and insignificant things.

Six in the fifth place means:

Dense clouds,

No rain from our western territory.

The prince

- shoots and
- hits him who is in the cave.

As a high place is pictured here,
the image

- of a flying bird
has become that
- of flying clouds.

But

dense as the clouds are,

they

- race across the sky and
- give no rain.

Similarly, in exceptional times there may be a born ruler

- who is qualified to set the world in order, but
- who cannot
 - achieve anything or
 - confer blessing on the people

because

he

- stands alone and
- has no helpers.

In such times

- a man must seek out helpers with whose aid
- he can carry out the task.

But

- these helpers must be modestly sought out in the retirement to which
- they have withdrawn.

It is

- not their fame
- nor their great names
- but their genuine achievements

that are important.

Through such modesty

- the right man is found, and
- the exceptional task is carried out in spite of all difficulties.

Six at the top means:

He passes him by, not meeting him.

The flying bird leaves him.

Misfortune.

This means bad luck and injury.

If

- one overshoots the goal,
- one cannot hit it.

If

- a bird will not come to its nest but flies higher and higher,
- it eventually falls into the hunter's net.

He who in times of extraordinary salience of small things

- does not know how to call a halt,

but

- restlessly seeks to press on and on,

draws upon himself misfortune at the hands of gods and men,

because

he

- deviates from the order of nature.

MOVING HEXAGRAM

HEXAGRAM 12 - P'i - Standstill (Stagnation)

Above CH'IEN THE CREATIVE, HEAVEN
Below K'UN THE RECEPTIVE, EARTH

This hexagram is the **opposite** of the preceding one.

- Heaven is above, drawing farther and farther away, while
- the earth below sinks farther into the depths.

The creative powers are not in relation.

It is a time of **standstill and decline**.

This hexagram is linked with the seventh month (August-September), when

- the year has **passed** its zenith and
- autumnal decay is **setting** in.

THE JUDGMENT

STANDSTILL.

Evil people **do not** further

The perseverance of the superior man.

- The great **departs**
- the small **approaches**.
- Heaven and earth are **out of communion** and
- all things are benumbed.
- What is above has **no relation** to what is below, and
- on earth confusion and disorder prevail.
- The **dark power within,**
- the **light power is without.**
- **Weakness is within,**
- **harshness without.**
- **Within are the inferior, and**
- **without are the superior.**
- **The way of inferior people is in ascent;**

- the way of superior people is on the decline.

But the superior people do not allow themselves to be turned from their principles. If the possibility of exerting influence is closed to them, they nevertheless

- remain faithful to their principles and
- withdraw into seclusion.

THE IMAGE

Heaven and earth do not unite: The image Of STANDSTILL.

Thus

- the superior man falls back upon his inner worth In order to escape the difficulties.
- He does not permit himself to be honored with revenue.

When, owing to the influence of inferior men, mutual mistrust prevails in public life, fruitful activity is rendered impossible, because the fundamentals are wrong.

Therefore

- the superior man knows what he must do under such circumstances;
- he does not allow himself to be tempted by dazzling offers to take part in public activities.

This would only expose him to danger, since he cannot assent to the meanness of the others.

He therefore

- hides his worth and
- withdraws into seclusion.