



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

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.

THE LINES

Six in the second place means:

The king's servant is beset by obstruction upon obstruction,
But it is not his own fault.

Ordinarily it is best to

- go around an obstacle and
- try to overcome it along the line of least resistance.

But there is one instance in which

a man must go out to meet the trouble,
even though difficulty piles upon difficulty:

this is

- when the path of duty leads directly to it - in other words,
- when he
 - cannot act of his own volition but
 - is duty bound to go and seek out danger in the service of a higher cause.

Then

he may do it without compunction,
because it is not through any fault of his that
he is putting himself in this difficult situation.

Nine in the third place means:

Going leads to obstructions
Hence he comes back.

While the preceding line shows

- the official compelled by duty follow the way of danger,

this line shows

- the man who must to act
 - as father of a family or
 - as head of his kin.
- If he were to plunge recklessly into danger,
 - it would be a useless act,because those entrusted to his care cannot get along by themselves.

But

- if he withdraws and turns back to his own,
 - they welcome him with great joy.

MOVING HEXAGRAM

HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER
Below K'AN THE ABYSMAL, WATER

This hexagram **consists of** a doubling of the trigram K'an.
It is one of the eight hexagrams in which **doubling** occurs.
The trigram K'an **means** a plunging in.

A yang line

- has **plunged** in between two yin lines
and
- is **closed in** by them like water in a ravine.

The trigram K'an is **also** the middle son.

The Receptive

- **has obtained** the middle line of the Creative,
and thus
- K'an **develops**.

As an image it **represents** water,
the water that

- **comes** from above
and
- **is** in motion on earth in streams and rivers,
giving rise to all life on earth.

In man's world K'an **represents**

- the **heart**,
- the **soul** locked up within the body,
- the principle of **light** inclosed in the dark - that is, reason.

The name of the hexagram, because the trigram is doubled,
has the **additional meaning**,
"repetition of danger."

Thus the hexagram is intended to designate

- an **objective situation** to which one must become accustomed,
- not a **subjective attitude**.

For danger due to a **subjective attitude means**
either

- **foolhardiness**

or

- **guile**.

Hence too a **ravine** is used to symbolize danger;

it is a situation in which
a man is in the **same pass** as

the water in a ravine,
and,

like the water,

- **he can escape**

if

- **he behaves correctly**.

THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- you have success in your heart,

And

- whatever you do succeeds.

Through repetition of danger

we grow accustomed to it.

Water sets the example for the right conduct under such circumstances.

- It
 - flows on and on,
 - and
 - merely fills up all the places through which it flows;
- it
 - does not shrink from any dangerous spot nor from any plunge,
 - and
 - nothing can make it lose its own essential nature.
- It
 - remains true to itself under all conditions.

Thus likewise,

- if one is sincere when confronted with difficulties,
 - the heart can penetrate the meaning of the situation.

And

- once we have gained inner mastery of a problem,
 - it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done – thoroughness –
- and
- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it
 - against every attempt at invasion, and
- earth has its mountains and bodies of water,
 - separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without
- and
- against turmoil within.

THE IMAGE

Water

- flows on uninterruptedly
- and
- reaches its goal:
- The image of the Abysmal repeated.
Thus the superior man

- walks in lasting virtue

And

- carries on the business of teaching.

Water reaches its goal by flowing continually.

It fills up every depression before it flows on.

The superior man follows its example;

he is concerned that goodness should be

- an established attribute of character rather than

- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,

for

it is only through repetition

that

the pupil makes the material his own.