



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

### HEXAGRAM 47 - K'un - Oppression (Exhaustion)

Above TUI THE JOYOUS, LAKE  
 Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is **empty, dried** up. (1)  
 Exhaustion is expressed in yet another way:
2. **at the top**, a dark line is **holding down** two light lines;  
**below**, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the **principle of darkness**,  
 the lower to the **principle of light**.

**Thus everywhere superior men are oppressed and held in restraint by inferior men.**

### THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- **Times of adversity are the reverse of times of success,**

but

- they can lead to success if they befall the right man.

When

a strong man meets with adversity,

- he remains cheerful despite all danger,

and

- this cheerfulness is the source of later successes;

it is that stability which is stronger than fate.

He who

- lets his spirit be broken by exhaustion certainly
- has no success.

But

if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune

and

- remains blameless.

It is true that for the time being outward influence is denied him,  
because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within

and

- sparing of words.

## THE IMAGE

There is no water in the lake:

Thus

the superior man

stakes his life

On following his will.

When the water has flowed out below,  
the lake must

- dry up

and

- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do

but

- acquiesce in his fate

and

- remain true to himself.

This concerns the deepest stratum of his being,

for this alone is superior to all external fate.

## THE LINES

Six at the beginning means:

One

- sits oppressed under a bare tree

And

- strays into a gloomy valley.

For three years one sees nothing.

When adversity befalls a man,  
it is important above all things for him

- to be strong

and

- to overcome the trouble inwardly.

If

he is weak,

- the trouble overwhelms him.

Instead of proceeding on his way,

he

- remains sitting under a bare tree

and

- falls ever more deeply into gloom and melancholy.

This makes the situation only more and more hopeless.

Such an attitude comes from an inner delusion

that

he must by all means overcome.

Six in the third place means:

A man

- permits himself to be oppressed by stone,

And

- leans on thorns and thistles.

He

- enters his house

and

- does not see his wife.

Misfortune.

This shows a man who is restless and indecisive in times of adversity.

At first

- he wants to push ahead,

then

- he encounters obstructions that, it is true,  
mean oppression only when recklessly dealt with.

He

- butts his head against a wall and in consequence

- **feels** himself oppressed by the wall.  
Then he **leans** on things
- that have in themselves no stability  
and
- that are merely a hazard for him who leans on them.  
Thereupon  
he
- **turns** back irresolutely  
and
- **retires** into his house,  
only to find, as a fresh disappointment,  
that his wife is not there.

Confucius says about this line:

- If a man permits himself to be oppressed by something that ought not to oppress him,
  - his name will certainly be disgraced.
- If he leans on things upon which one cannot lean,
  - his life will certainly be endangered.
- For him who is in disgrace and danger, the hour of death draws near;
  - how can he then still see his wife?

## **MOVING HEXAGRAM**

### **HEXAGRAM 43 – Kuai - Break-through (Resoluteness)**

Above Tui                      THE JOYOUS, LAKE  
Below CH'IEN                THE CREATIVE, HEAVEN

This hexagram **signifies**  
on the one hand

- a break-through after a long accumulation of tension,  
as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**.

Their influence is on the **wane**;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

### **THE JUDGMENT**

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.

- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.

- Even if only one inferior man is occupying a ruling position in a city, he
  - is able to oppress superior men.
- Even a single passion still lurking in the heart
  - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
  - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,

resolution must be based on a union of

- strength and
- friendliness.

2. Second,

a compromise with evil is not possible;

- evil must under all circumstances be openly discredited.
- Nor must our own passions and shortcomings be glossed over.

3. Third,

the struggle must not be carried on directly by force.

If

- evil is branded,
  - it thinks of weapons,

and

if

- we do it the favor of fighting against it blow for blow,
  - we lose in the end

because thus

- we ourselves get entangled in hatred and passion.

Therefore

4. it is important

- to begin at home,
- to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.

- As long as we wrestle with them,
- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

## THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward

And

- refrains from resting on his virtue.
- When the water of a lake has risen up to heaven,
  - there is reason to fear a cloudburst.
- Taking this as a warning,
  - the superior man forestalls a violent collapse.

If

- a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy

but

- to remain receptive to impressions  
by help of strict and continuous self-examination.