



6		T	T	T		2	2	2		6
5		H	H	H		3	3	3		9
4		T	T	T		2	2	2		6
3		H	T	T		3	2	2		7
2		H	H	T		3	3	2		8
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 fourth place means:

Going leads to obstructions,

Coming leads to union.

This too **describes** a situation that **cannot** be managed single-handed.

In such a case

the direct way is not the shortest.

If a person were to forge ahead

- on his own strength and
  - without the necessary preparations,
- he

- would not find the support he needs and
- would realize too late that he has been mistaken in his calculations, inasmuch as the conditions on which he hoped he could rely would prove to be inadequate.

In this case it is better, therefore,

- to hold back for the time being and
- to gather together trustworthy companions who can be counted upon for help in overcoming the obstructions.

0 Nine in the fifth place means:

In the midst of the greatest obstructions,  
Friends come.

Here we see

a man who is **called to help** in an emergency.

He **should not seek** to evade the obstructions,

no matter how dangerously they pile up before him.

But because he is really called to the task,

the **power of his spirit** is strong enough

to attract helpers whom he can effectively organize,

so that

through the well - directed cooperation of all participants

the **obstruction** is overcome.

Six at the top means:

Going leads to obstructions,

Coming leads to great good fortune.

It furthers one to see the great man.

This refers to

a man who has **already left** the world and its tumult behind him.

When the time of obstructions arrives,

it **might seem** that the simplest thing for him to do would be to

- **turn his back** upon the world and
- **take refuge** in the beyond.

But this road is **barred** to him.

He

- **must not seek his own salvation and**
- **abandon the world to its adversity.**

Duty calls him back once more into the turmoil of life.

Precisely because of his

- experience and
  - inner freedom,
- he is able to create something both

- great and
- complete

that brings good fortune.

And it is favorable to see the great man in alliance with whom one can achieve the work of rescue.

## **MOVING HEXAGRAM**

### **HEXAGRAM 56 - Lu - The Wanderer**

Above LI THE CLINGING, FIRE  
Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still; above it
- fire, Li, flames up and does not tarry.

Therefore

the two trigrams do not stay together.

Strange lands and separation are the wanderer's lot.

### **THE JUDGMENT**

THE WANDERER.

Success through smallness.

Perseverance brings good fortune

To the wanderer.

When

- a man is a wanderer and stranger,
  - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
  - he should not give himself airs.
- He must be cautious and reserved; in this way
  - he protects himself from evil.

If

- he is obliging toward others,
  - he wins success.

A wanderer has no fixed abode;

his home is the road.

Therefore

he must take care to remain upright and steadfast,

so that

he

- sojourns only in the proper places,
- associating only with good people.

Then

he

- has good fortune and
- can go his way unmolested.

## THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

- Prisons ought to be places where people are lodged only temporarily, as guests are.

- They must not become dwelling places.