

ITRI Itron, Inc. under CEO Thomas Deitrich



6	The Top		H	H	H		3	3	3		9
5	The Fifth Place		T	T	T		2	2	2		6
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		H	H	T		3	3	2		8
2	The Second Place		T	T	T		2	2	2		6
1	The Beginning		H	H	H		3	3	3		9

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8906>

### HEXAGRAM 21 - Shih Ho - Biting Through

Above LI THE CLINGING, FIRE  
Below CHEN THE AROUSING, THUNDER

This hexagram **represents** an open mouth (cf. hexagram 27) with an obstruction (in the fourth place) between the teeth.

As a **result** the lips cannot meet.

To bring them together one must **bite energetically through** the obstacle.

Since the hexagram is **made up** of the trigrams for thunder and for lightning, it **indicates** how obstacles are forcibly removed in nature.

- Energetic biting through **overcomes** the obstacle that prevents joining of the lips;
- the storm with its thunder and lightning **overcomes** the disturbing tension in nature.
- Recourse to law and penalties **overcomes** the disturbances of harmonious social life
  - criminals and

- slanderers.

The **theme** of this hexagram is a **criminal lawsuit**, in contradistinction to that of Sung, CONFLICT (6), which **refers** to **civil suits**.

## THE JUDGMENT

BITING THROUGH has **success**.  
It is favorable to let justice be administered.

When an obstacle to union arises,  
energetic biting through brings success.

This is true in all situations.

Whenever unity cannot be established,  
the obstruction is due to a talebearer and traitor who is interfering and blocking the way.

To prevent permanent injury,  
vigorous measures must be taken at once.

Deliberate obstruction of this sort does not vanish of its own accord.  
Judgment and punishment are required to deter or obviate it.

However,  
it is important to proceed in the right way.

The hexagram combines

- Li, **clarity**, and
- Chen, **excitement**.
  
- Li is **yielding**,
- Chen is **hard**.

Unqualified hardness and excitement  
would be too violent in meting out punishment;  
unqualified clarity and gentleness  
would be too weak.

The two together create the just measure.

It is of moment that

- the man who makes the decisions (represented by the fifth line) is gentle by nature,  
while
- he commands respect by his conduct in his position.

## THE IMAGE

Thunder and lightning: The image Of BITING THROUGH.

Thus

the kings of former times

made firm the laws

Through clearly defined penalties.

Penalties are the individual applications of the law.

The laws specify the penalties.

- Clarity prevails when mild and severe penalties are clearly differentiated,
- according to the nature of the crimes.
  - This is symbolized by the clarity of lightning.
- The law is strengthened by a just application of penalties.
  - This is symbolized by the terror of thunder.

This clarity and severity have the effect of instilling respect; it is not that the penalties are ends in themselves.

- The obstructions in the social life of man increase when there is
  - lack of clarity in the penal codes and
  - slackness in executing them.
- The only way to strengthen the law is
  - to make it clear and
  - to make penalties certain and swift.

### **THE LINES:**

Nine at the beginning means:

His feet are fastened in the stocks,  
So that his toes disappear.  
No blame.

If a sentence is imposed the first time a man attempts to do wrong,  
the penalty is a mild one.

Only the toes are put in the stocks.  
This prevents him from sinning further and  
thus he becomes free of blame.  
It is a warning to halt in time on the path of evil.

Six in the second place means:

Bites through tender meat,  
So that his nose disappears.  
No blame.

It is easy to discriminate between right and wrong in this case;  
it is like biting through tender meat.

But

- one encounters a hardened sinner, and, aroused by anger,
- one goes a little too far.

The disappearance of the nose in the course of the bite signifies that indignation blots out finer sensibility.

However,

there is no great harm in this,  
because the penalty as such is just.

0 Six in the fifth place means:

- Bites on dried lean meat.

- Receives yellow gold.
- Perseveringly aware of danger.  
No blame.

The case to be decided is

- indeed not easy
- but perfectly clear.

Since we naturally incline to leniency,  
we must make every effort to be like yellow gold - that is,

- as true as gold and
- as impartial as yellow, the color of the middle [the mean].

It is only by

remaining conscious of the dangers growing out of the responsibility  
we have assumed that  
we can avoid making mistakes.

Nine at the top means:

His neck is fastened in the wooden cangue,  
So that his ears disappear.  
Misfortune.

In contrast to the first line,  
this line refers to a man who is incorrigible.

- His punishment is the wooden cangue, and
- his ears disappear under it-that is to say, he is deaf to warnings.

This obstinacy leads to misfortune.<sup>2</sup>

1. Apart from the meaning of the hexagram as a whole, the single lines are explained as follows: the persons represented by the first and the top line suffer punishment, the others inflict it (see the corresponding lines in hexagram 4, Meng, YOUTHFUL FOLLY).

2. It should be noted here that there is an alternative interpretation of this hexagram, based on the idea, "Above, light (the sun); below, movement."  
in this interpretation

- the hexagram symbolizes a market below, full of movement, while the sun is shining in the sky above.
- The allusion to meat suggests that it is a food market.
- Gold and arrows are articles of trade.
- The disappearance of the nose means the vanishing of smell, that is, the person in question is not covetous.
- The idea of poison points to the dangers of wealth,
- and so on throughout.

Confucius says in regard to the nine at the beginning in this hexagram:

"The inferior man

- is not ashamed of unkindness and
- does not shrink from injustice.

- If no advantage beckons
  - he makes no effort.
- If he is not intimidated
  - he does not improve himself, but
- if he is made to behave correctly in small matters
  - he is careful in large ones.

This is fortunate for the inferior man."

On the subject of the nine at the top Confucius says:

- "If good does not accumulate,
  - it is not enough to make a name for a man.
- If evil does not accumulate,
  - it is not strong enough to destroy a man.

Therefore

the inferior man thinks to himself,

- 'Goodness in small things has no value,'
  - and so neglects it.
- He thinks, 'Small sins do no harm,'
  - and so does not give them up.

Thus

- his sins accumulate until they can no longer be covered up, and
- his guilt becomes so great that it can no longer be wiped out."

## MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8984>

### 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.

