

Sunworks Inc SUNW under CEO Gaylon Morris



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

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

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

This hexagram is a picture of an open mouth;
 • above and below are the firm lines of the lips, and
 • between them the opening.
 Starting with the mouth,
 through which we take food for nourishment,
 the thought leads to nourishment itself.
 Nourishment

- of oneself, specifically of the **body**, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:

when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":
thus
in the early spring, when the seeds fall to earth,
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.

THE LINES

Six in the fourth place means:

- Turning to the summit For provision of nourishment
Brings good fortune.
- Spying about with sharp eyes Like a tiger with insatiable craving.
No blame.

- In contrast to the six in the second place, which refers
 - to a man bent exclusively on his own advantage,
- this line refers
 - to one occupying a high position and striving to let his light shine forth.

To do this

- he **needs** helpers ,
because

- he cannot attain his lofty aim alone.

With the greed of a hungry tiger

he is on the **lookout** for the right people.

Since he

- is not working for himself but for the good of all,
- there is no wrong in such zeal.

0 Six in the fifth place means:

Turning away from the path.

To remain persevering brings good fortune.
One should not cross the great water.

A man may be conscious of a deficiency in himself.

- He should be undertaking the nourishment of the people, but
- he has **not the strength** to do it.

Thus

he must

- **turn from** his accustomed path and
- **beg** counsel and help from a man who is spiritually his superior but undistinguished outwardly.

If he **maintains** this attitude of mind perseveringly,
success and good fortune are his.

But

- he must **remain aware** of his dependence.
- He **must not** put his own person forward nor attempt great labors, such as crossing the great water.

MOVING HEXAGRAM

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the **influence** of the strong line
it has **received** from above, from heaven.

When, in accord with this,

- **movement follows the law of heaven,**
- man is
 - **innocent and**
 - **without guile.**

His mind is

- **natural and true,**
- **unshadowed by reflection or ulterior designs.**

For

- **wherever conscious purpose is to be seen,**
- **there the truth and innocence of nature have been lost.**

Nature that is not directed by the spirit is

- **not true**
- **but degenerate nature.**

Starting out with the idea of the natural,

- the train of thought in part goes somewhat **further** and thus
- the hexagram **includes also** the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,
an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
 - what does he come to?
- Heaven's will and blessing
 - do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything **sprouts and grows**, and
- all beings **receive** from the creative activity of nature
the childlike innocence of their original state.

So it is with the **good rulers** of mankind:

drawing on the spiritual wealth at their command,

they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.