

Appen Ltd APXY under CEO Armughan Ahmad



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

### HEXAGRAM 59 – Huan - Dispersion (Dissolution)

Above SUN THE GENTLE, WIND  
 Below K'AN THE ABYSMAL, WATER

Wind blowing over water  
 disperses it,  
 dissolving it into

- foam and
- mist.

This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to

- break up and

- dissolve  
the blockage.

## THE JUDGMENT

Dispersion,  
Success.  
The king approaches his temple.  
It furthers one to cross the great water.  
Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45).

In the latter,

the subject is the bringing together of elements that have been separated,  
as water collects in lakes upon the earth.

Here

the subject is the dispersing and dissolving of divisive egotism.

DISPERSION shows the way, so to speak, that leads to gathering together.  
This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men.

1. The common celebration of the great

- sacrificial feasts and
- sacred rites,

which gave expression simultaneously to the

- interrelation and
- social articulation of
  - family and
  - state,

was the means employed by the great rulers to unite men.

- The sacred music and
  - the splendor of the ceremonies
- aroused a strong tide of emotion
- that was shared by all hearts in unison, and
  - that awakened a consciousness of the common origin of all creatures.

In this way

- disunity was overcome and
- rigidity dissolved.

A further means to the same end is

2. cooperation in great general undertakings that

set a high goal for the will of the people;  
in the common concentration on this goal,  
all barriers dissolve,  
just as,

- when a boat is crossing a great stream,
- all hands must unite in a joint task.

But only a man

- who is himself free of all selfish ulterior considerations, and
  - who perseveres in justice and steadfastness,
- is capable of so dissolving the hardness of egotism.

## THE IMAGE

The wind drives over the water: The image of DISPERSION.

Thus

the kings of old

- sacrificed to the Lord And
- built temples.

In the autumn and winter,  
water begins to freeze into ice.

When

the warm breezes of spring come,

- the rigidity is dissolved, and
- the elements that have been dispersed in ice floes are reunited.

It is the same with the minds of the people.

Through

- hardness and
- selfishness

the heart grows rigid, and

this rigidity leads to separation from all others.

- Egotism and
- Cupidity

isolate men.

Therefore

the hearts of men

- must be seized by a devout emotion.

They

- must be shaken by a religious awe in face of eternity –
- stirred with an intuition of the One Creator of all living beings, and
- united through the strong feeling of fellowship experienced in the ritual of divine worship.

## THE LINES

Nine in the fifth place means:

His loud cries are as dissolving as sweat.

Dissolution!

A king abides without blame.

In times of general

- dispersion and

- separation,  
a great idea provides a focal point for the organization of recovery.  
Just as
- an illness reaches its crisis in a dissolving sweat,  
so
- a great and stimulating idea is a true salvation in times of general deadlock.  
It gives the people a rallying point –  
a man in a ruling position who can dispel misunderstandings.

## **MOVING HEXAGRAM**

### **HEXAGRAM 04 - Meng - Youthful Folly**

Above KEN KEEPING STILL, MOUNTAIN  
Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of **youth and folly**, in **two** different ways.

- The **image** of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
  - the spring rising at the foot of the mountain is the **image** of inexperienced youth.
- **Keeping still** is the attribute of the upper trigram; that of the lower is the **abyss**, danger.
  - **Stopping** in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of **overcoming** the follies of youth. Water is something that of necessity flows on. When the spring gushes forth, it does **not know** at first where it will go. But **its steady flow** fills up the deep place blocking its progress, and success is attained.

### **THE JUDGMENT**

YOUTHFUL FOLLY has success.  
It is not I who seek the young fool;  
The young fool seeks me.  
At the first oracle I inform him.  
If he asks two or three times, it is importunity.  
If he importunes, I give him no information.  
Perseverance furthers.

In the time of youth, folly is **not** an evil.  
One may succeed in spite of it, **provided** one

- finds an **experienced** teacher and
- has the right **attitude** toward him.

This means, first of all, that the youth himself

- must be **conscious** of his lack of experience and
- must **seek** out the teacher.

Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**,

which should express itself in **respectful acceptance** of the teacher.

This is the reason why the teacher must **wait** to be sought out instead of offering himself.

Only thus can the **instruction** take place

- **at the right time and**
- **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite**

like that expected from an **oracle**;

thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up,

it serves only to **annoy** the teacher.

He does well to **ignore it in silence**,

just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens

until the points are mastered one by one,

real success is sure to follow.

Thus the hexagram counsels

- **the teacher as well as**
- **the pupil.**

## **THE IMAGE**

A spring **wells up** at the foot of the mountain: The image of YOUTH.

Thus the superior man fosters his **character**

By **thoroughness** in all that he does.

A spring

- **succeeds** in flowing on and
- **escapes** stagnation by filling up **all** the hollow places in its path.

In the same way character is developed by **thoroughness** that skips nothing but, like water,

**gradually and steadily** fills up all gaps and so flows onward.