

HomeStreet Inc HMST under CEO Mark Mason



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

HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
 - at the bottom are the legs,
 - over them the belly,
 - then come the ears (handles), and
 - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.¹

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

- This hexagram and
- THE WELL

are the only two in the Book of Changes that represent

- concrete,
- man-made objects.

Yet here too the thought has its abstract connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus together they stand for the flame kindled by wood and wind, which likewise suggests the idea of preparing food.

THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the social foundation of our life, and
 - this foundation is likened to
 - the water that serves to nourish growing wood,
- the present hexagram refers to
- the cultural superstructure of society.

Here

- it is the wood that serves as nourishment for the flame, the spirit.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its culmination in religion.

The Ting serves in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place
 - to life and
 - to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life

as handed on by oral tradition in the secret teachings of Chinese yoga,

THE LINES

Nine in the fourth place means:

The legs of the Ting are broken.

- The prince's meal is spilled And
- his person is soiled.

Misfortune.

A man has a difficult and responsible task to which he is not adequate.

Moreover,

he

- does not devote himself to it with all his strength but
- goes about with inferior people;

therefore

the execution of the work fails.

In this way he also incurs personal opprobrium.

Confucius says about this line:

- "Weak character coupled with honored place,
 - meager knowledge with large plans,
 - limited powers with heavy responsibility,
- will seldom escape disaster."

Nine at the top means:

The Ting has rings of jade.

Great good fortune.

Nothing that would not act to further.

In the preceding line

- the carrying rings are described as **golden**, to denote their **strength**;
- here

- they are said to be of **jade**.

Jade is notable for its combination of **hardness with soft luster**.

This counsel, in relation to the man who is open to it,

- works greatly to his **advantage**.

Here

- the counsel is described in **relation to** the sage who imparts it.

In imparting it,

- he will be mild and pure, like precious jade.

Thus

the work finds favor in the eyes of the Deity, who

- **dispenses** great good fortune, and
- **becomes** pleasing to men,

wherefore all goes well.

MOVING HEXAGRAM

Hexagram 46 – Sheng - Pushing Upward

Above K'UN THE RECEPTIVE, EARTH

Below SUN THE GENTLE, WIND, WOOD

- The lower trigram, Sun, represents **wood**, and
- the upper, K'un, means the **earth**.

Linked with this is the idea that wood in the earth **grows upward**.

In contrast to the meaning of Chin, PROGRESS (35),

this pushing upward is associated with **effort**,

just as a plant needs **energy** for pushing upward through the earth.

That is why this hexagram, although it is connected with success, is associated with **effort of the will.**

- In PROGRESS the emphasis is on **expansion**;
- PUSHING UPWARD indicates rather a **vertical ascent** - **direct rise**
 - from obscurity and lowliness
 - to power and influence.

THE JUDGMENT

PUSHING UPWARD

has supreme success.

One must see the great man.

Fear not.

Departure toward the south

Brings good fortune.

The pushing upward of the good elements

- encounters **no obstruction** and
- is therefore accompanied by **great success.**

The pushing upward is made possible

- **not by violence**
- **but by modesty and adaptability.**

Since the individual is borne along by the propitiousness of the time, he advances.

He must go to see authoritative people.

He need not be afraid to do this, because success is **assured.**

But

he must set to work, for **activity** (this is the meaning of "the south") brings good fortune.

THE IMAGE

Within the earth, wood grows: The image of PUSHING UPWARD.

Thus the superior man of devoted character

Heaps up small things

In order to achieve something high and great.

- Adapting itself to obstacles and bending around them, wood in the earth grows upward without haste and without rest.

Thus too

- **the superior man**
 - is devoted in character and
 - **never pauses in his progress.**