

Maison Solutions Inc MSS under CEO John Xu



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

HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN
Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the **correct** way to behave
in order **not to** exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their **influence**.

THE JUDGMENT

RETREAT. Success.
In what is small, perseverance furthers.

Conditions are such that the hostile forces **favor**ed by the time are **advancing**.
In this case

- retreat is the **right** course, and
 - it is through retreat that **success** is achieved.
- But success **consists** in being able to carry out the retreat correctly.
Retreat **is not** to be confused with flight.

- **Flight means saving oneself under any circumstances whereas**
- **retreat is a sign of strength.**

We must be careful **not to miss** the right moment while we are **in full possession** of power and position.

Then we **shall be able**

- to **interpret** the signs of the time
 - before it is too late and
- to **prepare** for provisional retreat
 - instead of being drawn into a desperate life-and-death struggle.

Thus

- we **do not** simply abandon the field to the opponent;
- we **make** it difficult for him to advance
 - by showing **perseverance** in single acts of resistance.

In this way

we **prepare**, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The **meaning** that lies hidden in such a time is important.

THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

keeps the inferior man at a distance,

Not angrily but with reserve.

The mountain **rises up** under heaven, but owing to its nature it finally **comes to** a stop.

Heaven on the other hand

- **retreats upward** before it into the distance and
- **remains** out of reach.

This **symbolizes** the behavior of the superior man toward a climbing inferior;

he retreats into his own thoughts as the inferior man comes forward.
He does not hate him,
for hatred is a form of subjective involvement
by which we are bound to the hated object.
The superior man shows strength (heaven) in that
he brings the inferior man to a standstill (mountain)
by his dignified reserve.

THE LINES

Nine in the third place means:

A halted retreat is

- nerve-wracking and
- dangerous.

To retain people as men - and maidservants
Brings good fortune.

When it is time to retreat it is both

- unpleasant and
- dangerous

to be held back,

because then

one no longer has freedom of action.

In such a case

the only expedient is to take into one's service, so to speak,
those who refuse to let one go,
so that

one may at least

- keep one's initiative and
- not fall helplessly under their domination.

But even with this expedient

the situation is far from satisfactory –

for what can one hope to accomplish with such servants?

Nine at the top means:

Cheerful retreat.

Everything serves to further.

The situation is unequivocal.

Inner detachment has become an established fact, and
we are at liberty to depart.

When one sees the way ahead thus clearly, free of all doubt,

- a cheerful mood sets in, and
- one chooses what is right without further thought.

Such a dear path ahead always leads to the good.

MOVING HEXAGRAM

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is related in form and meaning to Pi, HOLDING TOGETHER (8).

- In the latter, water is over the earth;
- here a lake is over the earth.

But since the lake is a place where water collects, the idea of gathering together is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the present case it is two strong lines (the fourth and the fifth) that
 - bring about the gathering together,
- whereas
- in the former case one strong line (the fifth)
 - stands in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.

This is the significance of the great offerings that are made.

- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.

Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.