

Crexendo Inc CXDO under CEO Jeffrey Korn



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

HEXAGRAM 40 – Hsieh - Deliverance

Above CHEN THE AROUSING, THUNDER
Below K'AN THE ABYSMAL, WATER

Here the movement goes out of the sphere of danger.

- The obstacle has been removed,
- the difficulties are being resolved.
- Deliverance is not yet achieved;
- it is just in its beginning, and
- the hexagram represents its various stages.

THE JUDGMENT

DELIVERANCE.

The southwest furthers.

- If there is no longer anything where one has to go,
 - Return brings good fortune.
- If there is still something where one has to go,

- Hastening brings good fortune.

This **refers** to a time in which tensions and complications begin to be eased. At such times

we ought to **make our way back** to ordinary conditions as soon as possible; this is the meaning of "the southwest."

These periods of **sudden change** have great importance.

Just as

rain **relieves** atmospheric tension, making all the buds burst open, so

a time of deliverance from burdensome pressure has a

- liberating and
 - stimulating
- effect on life.

One thing is important, however: in such times we must **not overdo** our triumph.

The point is **not to push** on farther than is necessary.

Returning to the **regular** order of life as soon as deliverance is achieved brings good fortune.

If there are any residual matters that ought to be attended to, it should be done as **quickly** as possible, so that

- a clean sweep is made and
- no retardation occur.

THE IMAGE

Thunder and rain set in: The image of DELIVERANCE.

Thus the superior man

- pardons mistakes And
- forgives misdeeds.

- A thunderstorm has the effect of **clearing the air;**

- the superior man produces a similar effect when dealing with mistakes and sins of men that induce a condition of tension.

Through clarity he brings deliverance.

However,

when failings come to light, he does not dwell on them;

- he simply passes over mistakes, the unintentional transgressions,
 - just as thunder dies away.
- He forgives misdeeds, the intentional transgressions,
 - just as water washes everything clean.

THE LINES

Six in the third place means:

If a man

- carries a burden on his back And
 - nonetheless rides in a carriage,
- He thereby encourages robbers to draw near.
Perseverance leads to humiliation.

This refers to a man who has

- come out of needy circumstances into comfort and
- freedom from want.

If now, in the manner of an upstart,

- he tries to take his ease in comfortable surroundings that do not suit his nature,
 - he thereby attracts robbers.

If

- he goes on thus
 - he is sure to bring disgrace upon himself.

Confucius says about this line:

Carrying a burden on the back is the business of a common man; a carriage is the appurtenance of a man of rank.

Now,

when a common man uses the appurtenance of a man of rank, robbers plot to take it away from him.

If a man is

- insolent toward those above him and
 - hard toward those below him,
- robbers plot to attack him.
- Carelessness in guarding things
 - tempts thieves to steal.
 - Sumptuous ornaments worn by a maiden
 - are an enticement to rob her of her virtue.

Nine in the fourth place means:

Deliver yourself from your great toe.

Then

- the companion comes, And
- him you can trust.

In times of standstill it will happen that

- inferior people attach themselves to a superior man, and through force of daily habit
- they
 - may grow very close to him and
 - become indispensable,

just as

the big toe is indispensable to the foot because it makes walking easier.

But when the time of deliverance draws near, with its call to deeds, a man must free himself from such chance acquaintances with whom he has no inner connection.

For otherwise

the friends who share his views,

- on whom he could really rely and
- together with whom he could accomplish something, mistrust him and stay away.

0 Six in the fifth place means:

If only the superior man can deliver himself,
It brings good fortune.

Thus

he proves to inferior men that he is in earnest.

Times of deliverance demand inner resolve.

Inferior people cannot be driven off by

- prohibitions or
- any external means.

If one desires to be rid of them,

he must first break completely with them in his own mind;
they

- will see for themselves that he is in earnest and
- will withdraw.

MOVING HEXAGRAM

HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER

Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to bring up water.

The image derives from the pole-and-bucket well of ancient China.

1. The wood represents
 - not the buckets, which in ancient times were made of clay,
 - but rather the wooden poles by which the water is hauled up from the well.
2. The image also refers to the world of plants,
 - which lift water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of
 - an inexhaustible dispensing of nourishment.

THE JUDGMENT

THE WELL.

- The town may be changed,
- But the well cannot be changed.

It

- neither decreases
- nor increases.

They come and go and draw from the well.

If

- one gets down almost to the water And
 - the rope does not go all the way, Or
 - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
- partly because of a change in dynasties.

- The style of architecture changed in the course of centuries,
- but the shape of the well has remained the same from ancient times to this day.

Thus the well is the symbol of that social structure which,

- evolved by mankind in meeting its most primitive needs,
- is independent of all political forms.

- Political structures change, as do nations,
- but

- the life of man with its needs remains eternally the same - this cannot be changed.
- Life is also inexhaustible.
 - It grows neither less nor more;
 - it exists for one and for all.

- The generations come and go, and
- all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- We must go down to the very foundations of life.

For any merely superficial ordering of life that leaves its deepest needs unsatisfied

is as ineffectual as if no attempt at order had ever been made.

- Carelessness - by which the jug is broken - is also disastrous.

If for instance

the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated, this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

• The trigram Sun, wood, is below, and

• the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,
- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.