

Exxon Mobil Corp XOM under CEO Darren Woods



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

## 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.

## THE LINES

Nine in the third place means:

- The well is cleaned,
- but no one drinks from it.

This is my heart's sorrow,

For one might draw from it.

If the king were clear-minded,

Good fortune might be enjoyed in common.

An able man is available.

He is like a purified well whose water is drinkable.

But no use is made of him.

This is the sorrow of those who know him.

One wishes that the prince might learn about it; this would be good fortune for all concerned.

Six at the top means:

One draws from the well

Without hindrance.

It is dependable.  
Supreme good fortune.

The well is there for all.  
No one is forbidden to take water from it.  
No matter how many come, all find what they need, for the well is dependable.  
It has a spring and never runs dry.  
Therefore it is a great blessing to the whole land.

The same is true of the really great man, whose inner wealth is inexhaustible;  
• the more that people draw from him,  
• the greater his wealth becomes.

## **MOVING HEXAGRAM**

### **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.