

CN Energy Group Inc CNEY under CEO Dr. Kangbin Zheng



6		H	H	H		3	3	3		9
5		H	T	T		3	2	2		7
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		T	T	T		2	2	2		6

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

Six at the beginning means:

He brings help with the strength of a horse.

Good fortune.

It is important

- that disunion should be overcome at the outset,
 - before it has become complete –
- that the clouds should be dispersed

- before they have brought storm and rain.

At such times when hidden divergence's in temper

- make themselves felt and
 - lead to mutual misunderstandings,
- we must take quick and vigorous action to dissolve the
- misunderstandings and
 - mutual distrust.

Nine at the top means:

He dissolves his blood.

Departing, keeping at a distance, going out,
Is without blame.

The idea of

- the dissolving of a man's blood means
- the dispersion of that which might lead to bloodshed and wounds,
- i.e., avoidance of danger.

But here

the thought

- is not that a man avoids difficulties for himself alone,
- but rather that he rescues his kin - -
- helps them
 - to get away before danger comes, or
 - to keep at a distance from an existing danger, or
 - to find a way out of a danger that is already upon them.

In this way he does what is right.

MOVING HEXAGRAM

HEXAGRAM 60 – Chieh - Limitation

Above K'AN THE ABYSMAL, WATER

Below TUI THE JOYOUS, LAKE

- A lake occupies a limited space.
- When more water comes into it,
- it overflows.

Therefore

limits must be set for the water.

The image shows

- water below and
- water above,

- with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk.

- In relation to ordinary life
 - it means the thrift that sets fixed limits upon expenditures.
- In relation to the moral sphere
 - it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome, but
- they are effective.

If

- we live economically in normal times,
- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,
- day and night, and

these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures,

acts to

- preserve property and
- prevent injury to the people.

But in limitation

we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,
 - it would be injurious.

And

- if he should go too far in imposing limitations on others,
 - they would rebel.

Therefore

it is necessary to set limits even upon limitations

THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And
- examines the nature of virtue and correct conduct.

- A lake is something limited.
- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;
- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and
- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations,
which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;
- if
- they existed,
- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and
- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and
- by determining for himself what his duty is.