

Dogness International Corp DOGZ under CEO Silong Chen



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	H	H		3	3	3		9
1		H	H	T		3	3	2		8

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

Nine in the second place means:

At the dissolution

He hurries to that which supports him.

Remorse disappears.

When

an individual

discovers within himself the beginnings of alienation from others, of

- misanthropy and
- ill humor,

he

must set about dissolving these obstructions.

He must

- rouse himself inwardly,
- hasten to that which supports him.

Such support is
never found in hatred,
but

always in a

- moderate and
- just judgment of men,
linked with good will.

If he

- regains this unobstructed outlook on humanity,
while at the same time
- all saturnine ill humor is dissolved,
all occasion for remorse disappears.

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 08 – Pi - Holding Together [Union]

Above K'AN THE ABYSMAL, WATER

Below K'UN THE RECEPTIVE, EARTH

The waters on the surface of the earth **flow together** wherever they can,
as for example in the ocean,

where all the rivers come together.

Symbolically this connotes

- holding together and
- the laws that regulate it.

The same idea is suggested by the fact that

all the lines of the hexagram **except** the fifth, the place of the ruler, are **yielding**.

The yielding lines hold together because they are influenced by

- a man of **strong will** in the leading position,
- a man who is their **center** of union.

Moreover, this strong and guiding personality in turn **holds together** with the others,

finding in them the **complement** of his own nature.

THE JUDGMENT

HOLDING TOGETHER brings good fortune.

Inquire of the oracle once again

Whether you possess **sublimity, constancy, and perseverance**;

Then there is no blame.

Those who are uncertain gradually join.

Whoever comes too late

Meets with misfortune.

What is required is that **we unite with others**, in order that

all may **complement and aid** one another through holding together.

But such holding together calls for a **central figure** around whom other persons may unite.

To become a center of influence holding people together is a

- **grave matter** and
- fraught with **great responsibility**.

It requires

- greatness of spirit,
- consistency, and
- strength.

Therefore let him who wishes to gather others about him **ask himself** whether he is equal to the undertaking,

for anyone attempting the task **without a real calling for it**

only makes confusion **worse than** if no union at all had taken place.

But when there is a **real rallying point**,

those who at first are hesitant or uncertain **gradually come in of their own accord**.

Late-comers must suffer the **consequences**, for in holding together the question of the right time is also important.

Relationships are formed and firmly established according to definite inner laws.

Common experiences strengthen these ties, and he who comes too late to share in these basic experiences must suffer for it if, as a straggler, he finds the door **locked**.

If a man

- has recognized the necessity for union and
 - does not feel strong enough to function as the center,
- it is his duty to become a member of some other organic fellowship.

THE IMAGE

On the earth is water: The image Of HOLDING TOGETHER.

Thus the kings of antiquity

- Bestowed the different states as fiefs And
- cultivated friendly relations With the feudal lords.

Water

- fills up all the empty places on the earth and
- clings fast to it.

The social organization of ancient China was based on this principle of the holding together of

- dependents and
- rulers.

Water flows to unite with water, because all parts of it are subject to the same laws.

So too should human society hold together through a community of interests that allows each individual to feel himself a member of a whole.

The central power of a social organization must see to it that every member finds that his true interest lies in holding together with it, as was the case in the paternal relationship between king and vassals in ancient China.