

Nuvve Holding Corp NVVE under CEO Gregory Poilasne



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

Six at the beginning means:

One does not drink the mud of the well.

No animals come to an old well.

If a man wanders around in swampy lowlands, his life is submerged in mud.

Such a man loses all significance for mankind.

He who throws himself away is no longer sought out by others.

In the end no one troubles about him anymore.

Six in the fourth place means:

The well is being lined.

No blame.

- True, if a well is being lined with stone,
 - it cannot be used while the work is going on.
- But the work is not in vain;
 - the result is that the water stays clear.

In life also there are times when

- a man must put himself in order.

- During such a time he can do nothing for others,
- but his work is nonetheless valuable,
- because by enhancing his powers and abilities through inner development,
he can accomplish all the more later on.

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 01 – Chien - The Creative

Above THE CREATIVE, HEAVEN
Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines.
These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness, its essence is power or energy.

Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as motion.

Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
- its action on the world of men.
- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
- In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

THE JUDGMENT

THE CREATIVE works sublime success,
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

THE IMAGE

The movement of heaven is full of power.
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,

the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,
by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,
which depends upon **consciously limiting the fields of his activity.**