

AgriFORCE Growing Systems Ltd AGRI under CEO Richard Wong (Interim)



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

HEXAGRAM 51 – Chen - The Arousing (Shock, Thunder)

Above CHEN THE AROUSING, THUNDER
Below CHEN THE AROUSING, THUNDER

The hexagram Chen represents the eldest son, who **seizes** rule with

- energy and
- power.

A yang line

- **develops** below two yin lines and
- **presses** upward forcibly.

This movement is **so violent** that it arouses terror.

It is **symbolized** by thunder, which

- **bursts** forth from the earth and by its shock
- **causes** fear and trembling.

THE JUDGMENT

- Shock brings success.
 - Shock comes-oh, oh!
- Laughing words-ha, ha!
- The shock terrifies for a hundred miles, And
 - he does not let fall the sacrificial spoon and chalice.

The shock that comes from the manifestation of God within the depths of the earth makes man afraid, but this fear of God is good, for joy and merriment can follow upon it.

When

- a man has learned within his heart what fear and trembling mean,
- he is safeguarded against any terror produced by outside influences.

Let the thunder roll and spread terror a hundred miles around:

- he remains so composed and reverent in spirit that

- the sacrificial rite is not interrupted.

This is the spirit that must animate leaders and rulers of men –

- a profound inner seriousness from which
- all outer terrors glance off harmlessly.

THE IMAGE

Thunder repeated: the image of SHOCK.

Thus in fear and trembling

The superior man

- sets his life in order And
- examines himself.

The shock of continuing thunder brings

- fear and
- trembling.

The superior man

- is always filled with reverence at the manifestation of God;

he

- sets his life in order and
- searches his heart,

lest it harbor any secret opposition to the will of God.

Thus

- reverence is the foundation of true culture.

THE LINES

Nine at the beginning means:

Shock comes-oh, oh!

Then follow laughing words-ha, ha!

Good fortune.

The fear and trembling engendered by shock come to an individual at first in such a way that he sees himself placed at a disadvantage as against others.

But this is only transitory.

When

the ordeal is over,

- he experiences relief,
- and thus
- the very terror he had to endure at the outset
- brings good fortune in the long run.

Nine in the fourth place means:

Shock is mired.

Movement within the mind depends for its success partly on circumstances.

If there is

- neither a resistance that might be vigorously combated,
- nor yet a yielding that permits of victory –
- if, instead,
- everything is tough and inert like mire –
- movement is crippled.

Six in the fifth place means:

Shock goes hither and thither.

Danger.

However, nothing at all is lost.

Yet there are things to be done.

This is a case

- not of a single shock
- but of repeated shocks with no breathing space between.

Nonetheless,

- the shock causes no loss,

because

one takes care

- to stay in the center of movement
- and in this way
- to be spared the fate of being helplessly tossed hither and thither.

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.