

Onemednet Corp ONMD under CEO Paul Casey



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5		H	H	H		3	3	3		9
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.
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- 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.

Nine in the fifth place means:

In the well there is a clear, cold spring

From which one can drink.

A well that is fed by a spring of living water is a good well.

A man who has virtues like a well of this sort is born to be

- a leader and
 - savior of men,
- for he has the water of life.

Nevertheless, the character for "good fortune" is left out here.

The all-important thing about a well is that its water be drawn.

The best water is only a potentiality for refreshment as long as it is not brought up.

So too with leaders of mankind:

it is all-important that one should

- drink from the spring of their words and
- translate them into life.

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 04 - Meng - Youthful Folly

Above KEN KEEPING STILL, MOUNTAIN

Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of youth and folly, in two different ways.

- The image of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
 - the spring rising at the foot of the mountain is the image of inexperienced youth.
- Keeping still is the attribute of the upper trigram; that of the lower is the abyss, danger.
 - Stopping in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of **overcoming** the follies of youth. Water is something that of necessity flows on. When the spring gushes forth, it does **not know** at first where it will go. But **its steady flow** fills up the deep place blocking its progress, and success is attained.

THE JUDGMENT

YOUTHFUL FOLLY has success.

It is not I who seek the young fool;

The young fool seeks me.

At the first oracle I inform him.

If he asks two or three times, it is importunity.

If he importunes, I give him no information.

Perseverance furthers.

In the time of youth, folly is **not** an evil.

One may succeed in spite of it, **provided** one

- finds an **experienced** teacher and
- has the right **attitude** toward him.

This means, first of all, that the youth himself

- must be **conscious** of his lack of experience and
- must **seek** out the teacher.

Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**,

which should express itself in **respectful acceptance** of the teacher.

This is the reason why the teacher must **wait** to be sought out instead of offering himself.

Only thus can the **instruction** take place

- **at the right time and**
- **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite**

like that expected from an **oracle**;

thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up,

it serves only to **annoy** the teacher.

He does well to **ignore it in silence**,

just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens until the points are mastered one by one, real success is sure to follow.

Thus the hexagram counsels

- the teacher as well as
- the pupil.

THE IMAGE

A spring wells up at the foot of the mountain: The image of YOUTH.
Thus the superior man fosters his character
By thoroughness in all that he does.

A spring

- succeeds in flowing on and
 - escapes stagnation by filling up all the hollow places in its path.
- In the same way character is developed by thoroughness that skips nothing but, like water, gradually and steadily fills up all gaps and so flows onward.