

CareCloud Inc CCLD under CEO A. Hadi Chaudhry



6		T	T	T		2	2	2		6
5		T	T	T		2	2	2		6
4		H	T	T		3	2	2		7
3		H	T	T		3	2	2		7
2		H	H	H		3	3	3		9
1		H	H	T		3	3	2		8

### HEXAGRAM 32 – Heng - Duration

Above CHEN THE AROUSING, THUNDER  
Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
  - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.
- In the latter we have **influence**,
  - here we have **union** as an enduring condition.
- The two **images** are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
  - the upper, **movement** without.

In the sphere of social relationships, the hexagram **represents** the institution of marriage as the **enduring union** of the sexes.

- **During courtship**
  - the young man subordinates himself to the girl,
- **but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,**
  - the husband is the directing and moving force outside,
  - while the wife, inside, is gentle and submissive.

## THE JUDGMENT

DURATION. Success. No blame.  
Perseverance furthers.  
It furthers one to have somewhere to go.

### Duration

- is a state whose movement is not worn down by hindrances.
- It is not a state of rest, for mere standstill is regression.

### Duration

- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
  - taking place in accordance with immutable laws and
  - beginning anew at every ending.

The end is reached by an inward movement,  
by inhalation, systole, contraction, and  
this movement turns into a new beginning, in which  
the movement is directed outward,  
in exhalation, diastole, expansion.

### Heavenly bodies exemplify duration.

They move in their fixed orbits, and  
because of this their light-giving power endures.

The seasons of the year

- follow a fixed law of change and transformation, hence
- can produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration,  
we can come to understand the nature of all beings

- in heaven and
- on earth.

## THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and
- the wind blows;

both

- are examples of extreme mobility and so
  - are seemingly the very opposite of duration,
- but the laws governing their appearance and subsidence, their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
  - the inner law of his being,
- which determines all his actions.

## THE LINES

0 Nine in the second place means:

Remorse disappears.

The situation is abnormal.

A man's force of character is greater than the available material power.

Thus

he might be afraid of allowing himself to attempt something beyond his strength.

However, since it is the time of DURATION,

it is possible for him

- to control his inner strength and so
- to avoid excess.

Cause for remorse then disappears.

Six in the fifth place means:

Giving duration to one's character through perseverance.

This is

- good fortune for a woman,
- misfortune for a man.

- A woman should follow a man her whole life long, but

- a man should at all times hold to what is his duty at the given moment.

Should he persistently seek to conform to the woman,

it would be a mistake for him.

Accordingly it is altogether right for

- a woman to hold conservatively to tradition,
- but a man must always
  - be flexible and adaptable and
  - allow himself to be guided solely by what his duty requires of him at the moment.

Six at the top means:

Restlessness as an enduring condition brings misfortune.

There are people who live in a state of perpetual hurry without ever attaining inner composure.

Restlessness

- not only prevents all thoroughness
- but actually becomes a danger if it is dominant in places of authority.

## **MOVING HEXAGRAM**

### **HEXAGRAM 33 – Tun - Retreat**

Above CHIEN THE CREATIVE, HEAVEN  
Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the correct way to behave

in order not to exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their influence.

### **THE JUDGMENT**

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces favored by the time are advancing.

In this case

- retreat is the right course, and
- it is through retreat that success is achieved.

But success consists in being able to carry out the retreat correctly.

Retreat is not to be confused with flight.

- Flight means saving oneself under any circumstances whereas
- retreat is a sign of strength.

We must be careful not to miss the right moment while

we are **in full possession** of power and position.

Then we **shall be able**

- to **interpret** the signs of the time
  - before it is too late and
- to **prepare** for provisional retreat
  - instead of being drawn into a desperate life-and-death struggle.

Thus

- we **do not** simply abandon the field to the opponent;
- we **make** it difficult for him to advance by showing **perseverance** in single acts of resistance.

In this way

we **prepare**, while retreating, for the counter - movement.

**Understanding** the laws of a constructive retreat of this sort is not easy.

The **meaning** that lies hidden in such a time is important.

## **THE IMAGE**

Mountain under heaven: the image of RETREAT.

Thus the superior man

**keeps** the inferior man at a distance,

**Not angrily but with reserve.**

The mountain **rises up** under heaven, but owing to its nature it finally **comes to** a stop.

Heaven on the other hand

- **retreats upward** before it into the distance and
- **remains** out of reach.

This **symbolizes** the behavior of the superior man toward a climbing inferior; he **retreats** into his own thoughts as the inferior man comes forward.

He **does not** hate him,

for hatred **is** a form of subjective involvement by which we are **bound** to the hated object.

The superior man shows **strength** (heaven) in that he brings the inferior man to a **standstill** (mountain) by his dignified **reserve**.