

Affinity Bancshares Inc AFBI under CEO Edward Cooney



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8987>

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 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.

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.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8939>

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.