

Vacasa Inc VCSA under CEO Robert Greyber



6		H	H	H		3	3	3		9
5		T	T	T		2	2	2		6
4		H	H	T		3	3	2		8
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=8897>

### **Hexagram 18 – Work on What has been Spoiled**

Above KEN KEEPING STILL, MOUNTAIN  
Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl  
in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and  
the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

## THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

**Before** the starting point, three days.

**After** the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is **not immutable fate**, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the **abuse** of human freedom.

**Work** toward improving conditions promises well, because it **accords with** the possibilities of the time.

We

- must **not recoil** from work and danger – symbolized by crossing of the great water - but
- must **take hold** energetically.

**Success depends, however, on proper deliberation.**

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

**We must first know the causes of corruption before we can do away with them;**

hence it is necessary to **be cautious** during the time before the start.

Then

we must see to it that the **new way** is safely entered upon, so that a **relapse** may be avoided;

therefore

we must pay attention to the time **after** the start.

- **Decisiveness and**
- **energy**

**must take the place of the**

- **inertia and**
- **indifference**

**that have led to decay,**

**in order that the ending may be followed by a new beginning.**

## THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- **stirs up the people And**
- **strengthens their spirit.**

- When the wind **blows low** on the mountain,
- it is **thrown back and spoils** the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,  
the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,  
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
  - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
  - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

## THE LINES

0 Six in the fifth place means:

Setting right what has been spoiled by the father.

One meets with praise.

An individual is confronted with corruption originating from neglect in former times.

He lacks the power to ward it off alone, but with able helpers

- he can at least bring about a thorough reform, if
- he cannot create a new beginning,  
and this also is praiseworthy.

Nine at the top means:

He does not serve kings and princes,

Sets himself higher goals.

Not every man has an obligation to mingle in the affairs of the world.

There are some who are developed to such a degree that  
they are justified

- in letting the world go its own way and
- in refusing to enter public life with a view to reforming it.

But this does not imply a right

- to remain idle or
- to sit back and merely criticize.

Such withdrawal is justified only when

we strive to realize in ourselves the higher aims of mankind.

For although

- the sage remains distant from the the turmoil of daily life,
- he creates incomparable human values for the future.

## **MOVING HEXAGRAM**

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.