

Sono-Tek Corp SOTK under CEO R. Stephen Harshbarger



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8954>

### HEXAGRAM 37 - Chia Jen - The Family (The Clan)

Above SUN THE GENTLE, WIND  
Below LI THE CLINGING, FIRE

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father,**
- the lowest the **son.**
- The strong, line in the fifth place represents the **husband,**
- the yielding second line the **wife.**

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers,** and
- the two weak lines correlated with them in the fourth and the second place stand for their **respective wives.**

Thus all the

- connections and
- relationships

within the family find their appropriate expression.  
Each individual line has the character according with its place.  
The fact that a strong line occupies the sixth place  
-where a weak line might be expected -  
indicates very clearly  
the strong leadership that must come from the head of the family.  
The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that,  
transferred to outside life,  
keep the state and the world in order.  
The influence that goes out from within the family is represented  
by the symbol of the wind created by fire.

## THE JUDGMENT

### THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the  
loyalty and  
perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife  
take their proper places.

Within the family a strong authority is needed;  
this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family -

1. that between father and son,  
which is the relation of love,
2. that between husband and wife,  
which is the relation of chaste conduct, and

3. that between elder and younger brother,  
which is the relation of correctness.
  4. The loving reverence of the son is then carried over  
to the prince in the form of faithfulness to duty;
  5. the affection and correctness of behavior existing between the two brothers are  
extended
    - to a friend in the form of loyalty, and
    - to a person of superior rank in the form of deference.
- The family is society in embryo;  
it is the native soil on which performance of moral duty is made easy through  
natural affection,
- so that within a small circle a basis of moral practice is created, and
  - this is later widened to include human relationships in general.

## THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is **signified** by the wind

- stirred up by the fire and
- issuing forth from it.

This **represents** influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real,  
just as
- flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct,  
just as

- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that

they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.

## THE LINES

Nine at the beginning means:

Firm seclusion within the family.  
Remorse disappears.

The family must form a well-defined unit within which each member knows his place.

From the beginning each child must be accustomed to firmly established rules of order, before ever its will is directed to other things.

- If we begin too late to enforce order,  
when the will of the child has already been overindulged,
  - the whims and passions,
    - grown stronger with the years,
    - offer resistance and
    - give cause for remorse.
- If we insist on order from the outset,
  - occasions for remorse may arise
    - in general social life these are unavoidable -
    - but
      - the remorse always disappears again, and
      - everything rights itself.

For there is nothing

- more easily avoided and
- more difficult to carry through than "breaking a child's will."

Nine at the top means:

His work commands respect.  
In the end good fortune comes.

In the last analysis,

order within the family depends on the character of the master of the house.

If he cultivates his personality so that it works impressively through the force of inner truth, all goes well with the family.

In a ruling position  
one must of his own accord assume responsibility.

## **MOVING HEXAGRAM**

Click below to view the interpretations and cases:

<https://icic.com/?p=8960>

### **HEXAGRAM 39 – Chien - Obstruction**

Above K'AN THE ABYSMAL, WATER  
Below KEN KEEPING STILL, MOUNTAIN

The hexagram **pictures**

- a dangerous abyss lying before us and
- a steep, inaccessible mountain rising behind us.

**We are surrounded by obstacles;**

at the same time,

since the mountain has the attribute of keeping still,  
there is implicit a **hint as to how we can extricate ourselves.**

The hexagram **represents** obstructions  
that appear in the course of time but  
that **can and should be** overcome.

Therefore

**all the instruction given is directed to overcoming them.**

### **THE JUDGMENT**

OBSTRUCCION.

- The southwest furthers.
  - The northeast does not further.
  - It furthers one to see the great man.
- Perseverance brings good fortune.

The southwest is the region of retreat,  
the northeast that of advance.

Here

an individual is **confronted** by obstacles that  
**cannot be** overcome directly.

In such a situation

it is wise

- to pause in view of the danger and
- to retreat.

However,

this is merely a preparation for overcoming the obstructions.

One must

- join forces with friends of like mind and
- put himself under the leadership of a man equal to the situation:

then

one will succeed in removing the obstacles.

This requires the will to persevere

just when

one apparently must do something that leads away from his goal.

This unswerving inner purpose brings good fortune in the end.

An obstruction that lasts only for a time is useful for self-development.

This is the value of adversity.

## THE IMAGE

Water on the mountain:

The image of OBSTRUCTION.

Thus the superior man

- turns his attention to himself And
- molds his character.

Difficulties and obstructions throw a man back upon himself.

While

- the inferior man
  - seeks to put the blame on other persons, bewailing his fate,
- the superior man
  - seeks the error within himself, and through this introspection
- the external obstacle becomes for him an occasion for
  - inner enrichment and
  - education.