

Accenture ACN under CEO Julie Sweet

6		H	T	T		3	2	2		7
5		H	H	H		3	3	3		9
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		T	T	T		2	2	2		6

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD

Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.

It

- is the eldest daughter
and
- **symbolizes** wind or wood;

it has for its **attribute** gentleness,
which nonetheless penetrates

- like the wind

or

- like growing wood
with its roots.

The dark principle, in itself rigid and immovable,
is dissolved by the penetrating light principle,
to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues
which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual
- and
- inconspicuous
- effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

Results of this kind are less striking to the eye than

- those won by surprise attack,
- but
- they

- are more enduring
- and
- more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

The penetrating quality of the wind depends upon its ceaselessness.

- This is what makes it so powerful;
- time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.

- This too requires a lasting influence brought about by
 - enlightenment
 - and
 - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens
- and
- repels.

THE LINES

Six at the beginning means:

- In advancing and
- in retreating,

The **perseverance** of a warrior furthers.

Inborn gentleness is often carried to the point of indecisiveness.

One

- does not feel strong enough to advance resolutely.

A thousand doubts crop up;

one

- is, however, not minded to withdraw

but

- drifts indecisively to and fro.

In such a situation,

- a military decisiveness is the proper thing,

so that

one resolutely

- does what order demands.

- Resolute discipline is far better than

- irresolute license.

Nine in the fifth place means:

Perseverance brings good fortune.

Remorse vanishes.

Nothing that does not further.

- No beginning,

but

- an end.
- Before the change, three days.
- After the change, three days.

Good fortune.

In the situation described in Ku, WORK ON WHAT HAS BEEN SPOILED (18),

- an entirely new point of departure must be set

whereas here

- it is only a question of reforms.

- The beginning has not been good,

but

- the moment has been reached when a new direction can be taken.

Change and improvement are called for.

Such steps must be undertaken

- with steadfastness,

that is,

- with a firm and correct attitude of mind;

then

- they will succeed,

and

- remorse will disappear.

But

it must be remembered that

such improvements require careful consideration.

Before a change is made,

- it must be pondered over again and again.

After the change is made,

- it is necessary to note carefully for some time after how the improvements bear the test of actuality.

Such careful work is accompanied by good fortune.

MOVING HEXAGRAM

HEXAGRAM 26 - Ta Ch'ü - The Taming Power of the Great

Above KEN KEEPING STILL, MOUNTAIN

Below CH'IEN THE CREATIVE, HEAVEN

The Creative is tamed by Ken, Keeping Still.

This produces great power,

a situation in contrast to that of the ninth hexagram, Hsiao Ch'u, THE TAMING POWER OF THE SMALL,

in which the Creative is tamed by the Gentle alone.

- There
- one weak line must tame five strong lines, but
- here
- four strong lines are restrained by two weak lines;
- in addition to a minister, there is a prince, and
- the restraining power therefore is far stronger.

The hexagram has a **threefold meaning**, **expressing** different aspects of the concept Holding firm.

1. Heaven within the mountain gives the idea of holding firm in the sense of **holding together**;
2. the trigram Ken, which holds the trigram Ch'ien still, gives the idea of holding firm in the sense of **holding back**;
3. the third idea is that of **holding firm** in the sense of caring for and nourishing.
 - This last is suggested by the fact that a strong line at the top, which is the ruler of the hexagram, is **honored and tended** as a sage.
 - The third of these meanings also **attaches** specifically to this strong line at the top, which **represents** the sage.

THE JUDGMENT

THE TAMING POWER OF THE GREAT.

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

To

- hold firmly to great creative powers and
- store them up, as set forth in this hexagram, there is need of a strong, clearheaded man who is honored by the ruler.
- The trigram Ch'ien points to strong creative power;
- Ken indicates firmness and truth.

Both point

- to light and clarity and
- to the daily renewal of character.

Only through such daily self-renewal

can a man continue at the height of his powers.

- Force of habit helps to keep order in quiet times; but in periods when there is a great storing up of energy,
- everything depends on the power of the personality.

However, since the worthy are honored,

as in the case of the strong personality entrusted with leadership by the ruler,

it is an advantage

- not to eat at home but rather
- to earn one's bread by entering upon public office.

Such a man is in harmony with heaven;
therefore even great and difficult undertakings,
such as crossing the great water,
succeed.

THE IMAGE

Heaven within the mountain:

The image of THE TAMING POWER OF THE GREAT.

Thus the superior man acquaints himself with

- many sayings of antiquity And
- many deeds of the past,

In order to strengthen his character thereby.

Heaven within the mountain points to hidden treasures.

In the words and deeds of the past there lies hidden a treasure that men may use to

strengthen and elevate their own characters.

The way to study the past is

- not to confine oneself to mere knowledge of history but, through application of this knowledge,
- to give actuality to the past.