

## Campbell Soup CPB under CEO Mark Clouse

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

### HEXAGRAM 59 – Huan - Dispersion (Dissolution)

Above SUN THE GENTLE, WIND  
Below K'AN THE ABYSMAL, WATER

Wind blowing over water  
disperses it,  
dissolving it into

- foam and
- mist.

This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to

- break up and
- dissolve

the blockage.

### THE JUDGMENT

Dispersion,  
Success.  
The king approaches his temple.  
It furthers one to cross the great water.  
Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45).  
In the latter,

the subject is the bringing together of elements that have been separated, as water collects in lakes upon the earth.

Here

the subject is the dispersing and dissolving of divisive egotism.

DISPERSION shows the way, so to speak, that leads to gathering together.  
This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men.

1. The common celebration of the great

- sacrificial feasts and
  - sacred rites,
- which gave expression simultaneously to the
- interrelation and
  - social articulation of
    - family and
    - state,

was the means employed by the great rulers to unite men.

- The sacred music and
  - the splendor of the ceremonies
- aroused a strong tide of emotion
- that was shared by all hearts in unison, and
  - that awakened a consciousness of the common origin of all creatures.

In this way

- disunity was overcome and
- rigidity dissolved.

A further means to the same end is

2. cooperation in great general undertakings that

set a high goal for the will of the people;  
in the common concentration on this goal,  
all barriers dissolve,  
just as,

- when a boat is crossing a great stream,
- all hands must unite in a joint task.

But only a man

- who is himself free of all selfish ulterior considerations, and
  - who perseveres in justice and steadfastness,
- is capable of so dissolving the hardness of egotism.

## **THE IMAGE**

The wind drives over the water: The image of DISPERSION.

Thus

the kings of old

- sacrificed to the Lord And
- built temples.

In the autumn and winter,  
water begins to freeze into ice.

When

the warm breezes of spring come,

- the rigidity is dissolved, and
- the elements that have been dispersed in ice floes are reunited.

It is the same with the minds of the people.

Through

- hardness and
- selfishness

the heart grows rigid, and

this rigidity leads to separation from all others.

- Egotism and
- Cupidity

isolate men.

Therefore

the hearts of men

- must be seized by a devout emotion.

They

- must be shaken by a religious awe in face of eternity –
- stirred with an intuition of the One Creator of all living beings, and
- united through the strong feeling of fellowship experienced in the ritual of divine worship.

## THE LINES

Six in the fourth place means:

He dissolves his bond with his group. (1)

Supreme good fortune.

Dispersion leads in turn to accumulation.

This is something that ordinary men do not think of.

When

- we are working at a task that affects the general welfare,
- we must leave all private friendships out of account.

Only by

rising above party interests

can we achieve something decisive.

He who has the courage thus to

- forego what is near
- wins what is afar.

But in order to comprehend this standpoint,

one must have a wide view of the interrelationships of life,  
such as only unusual men attain.

Nine at the top means:

He dissolves his blood.

Departing, keeping at a distance, going out,

Is without blame.

The idea of

- the dissolving of a man's blood means
- the dispersion of that which might lead to bloodshed and wounds,

- i.e., avoidance of danger.

But here

the thought

- is not that a man avoids difficulties for himself alone,
- but rather that he rescues his kin - -
- helps them
  - to get away before danger comes, or
  - to keep at a distance from an existing danger, or
  - to find a way out of a danger that is already upon them.

In this way he does what is right.

## **MOVING HEXAGRAM**

### **HEXAGRAM 47 - K'un - Oppression (Exhaustion)**

Above TUI THE JOYOUS, LAKE  
Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is empty, dried up. (1)  
Exhaustion is expressed in yet another way:
2. at the top, a dark line is holding down two light lines;  
below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the principle of darkness,  
the lower to the principle of light.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

### **THE JUDGMENT**

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success,  
but
- they can lead to success if they befall the right man.

When

a strong man meets with adversity,

- he remains cheerful despite all danger,  
and
- this cheerfulness is the source of later successes;

it is that stability which is stronger than fate.

He who

- lets his spirit be broken by exhaustion certainly
- has no success.

But

if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune

and

- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within

and

- sparing of words.

## THE IMAGE

There is no water in the lake:

Thus

the superior man

stakes his life

On following his will.

When the water has flowed out below, the lake must

- dry up

and

- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do

but

- acquiesce in his fate

and

- remain true to himself.

This concerns the deepest stratum of his being,

for this alone is superior to all external fate.