

HanesBrands Inc HBI under CEO Stephen Bratspies



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

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

0 Six in the second place means:

- She should not follow her whims.
- She must attend within to the food.

Perseverance brings good fortune.

The wife must always be guided by the will of the master of the house, be he

- father,
- husband, or
- grown son.

Her place is within the house.

There, without having to look for them, she has great and important duties.

She must attend

- to the nourishment of her family and
- to the food for the sacrifice.

In this way

- she becomes the center of the social and religious life of the family, and
- her perseverance in this position brings good fortune to the whole house.

In relation to general conditions,

the counsel given here is

- to seek nothing by means of force,
- but quietly to confine oneself to the duties at hand.

Nine in the third place means:

- When tempers flare up in the family,
 - Too great severity brings remorse.

Good fortune nonetheless.

- When woman and child dally and laugh,
 - It leads in the end to humiliation.

In the family

the proper mean between severity and indulgence ought to prevail.

Too great severity toward one's own flesh and blood leads to remorse.

The wise thing is to build strong dikes within which complete freedom of movement is allowed each individual.

But in doubtful instances

- too great severity,

- despite occasional mistakes, is preferable, because
 - it preserves discipline in the family,
- whereas
- too great weakness
 - leads to disgrace.

MOVING HEXAGRAM

HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND
Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below,
- while
- it is open in the center.

This indicates

- a heart free of prejudices,
- and therefore
- open to truth.

On the other hand,

each of the two trigrams has a firm line in the middle;
this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence
- that

- makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside,
but

there must be a germ of life within,

if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,

the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things, such as crossing the great water, and
 - succeed.

But

it is important to understand upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;

it is true that such a bond acts as a force

- but, since it is not invincible,

- it does not bring good fortune.

All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon

was considered the highest form of justice.

This system was not without success,

for its aim was to make so strong a moral impression

that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.