

Helen of Troy Ltd HELE under CEO Julien Mininberg



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

HEXAGRAM 14 - Ta Yu - Possession in Great Measure

Above LI THE CLINGING, FLAME
 Below CH'IEN THE CREATIVE, HEAVEN

- The fire in heaven above **shines** far, and
- all things
 - **stand out** in the light and
 - **become**, manifest.
- The weak fifth line **occupies** the place of honor, and

- all the strong lines are **in accord** with it.

All things come to the man who is

- modest and kind
- in a high position. 1

THE JUDGMENT

POSSESSION IN GREAT MEASURE.

Supreme success.

The two trigrams indicate that **strength** and **clarity** unite.

Possession in great measure

- is **determined** by fate and
- **accords** with the time.

How is it possible that the weak line has power

- to **hold** the strong lines fast and
- to **possess** them?

It is done by virtue of unselfish modesty.

The time is favorable - a time of

- strength **within**,
- clarity and culture **without**.

Power is expressing itself in a graceful and controlled way.

This brings supreme success and wealth. 2

THE IMAGE

Fire in heaven above: The image of POSSESSION IN GREAT MEASURE .

Thus the superior man

- **curbs** evil and
- **further**s good, And thereby
- **obeys** the benevolent will of heaven.

The sun in heaven **above**,

shedding light over everything on earth,
is **the image** of possession on a grand scale.

But a possession of this sort must be **administered properly**.

The sun brings both evil and good into the light of day.

Man

- must combat and curb the evil, and
- must favor and promote the good.

Only in this way does he fulfill the benevolent will of God,
who desires

- **only good and**
- **not evil.**

THE LINES

Nine at the beginning means:

No relationship with what is harmful;
There is no blame in this.

If

- one remains conscious of difficulty,
- One remains without blame.

Great possession

- that is still in its beginnings and
- that has not yet been challenged brings no blame, since there has been no opportunity to make mistakes. Yet there are many difficulties to be overcome.

It is only by remaining conscious of these difficulties

- that one can keep inwardly free of possible arrogance and wastefulness, and
- thus in principle overcome all cause for blame.

Nine in the second place means:

A big wagon for loading.

One may undertake something.

No blame.

Great possession consists

- not only in the quantity of goods at one's disposal,
- but, first and foremost, in their mobility and utility, for then
- they can be used in undertakings, and
- we remain free of embarrassment and mistakes.

The big wagon,

- which will carry a heavy load and
- in which one can journey far, means that there are at hand able helpers who
- give their support and
- are equal to their task.

One can load great responsibility upon such persons, and this is necessary in important undertakings.

Nine in the third place means:

A prince offers it to the Son of Heaven.

A petty man cannot do this.

1. A magnanimous, liberal - minded man

- should not regard what he possesses as his exclusive personal property, but
- should place it at the disposal of the ruler or of the people at large.

In so doing,

- he takes the right attitude toward his possession,
- which as private property can never endure.

2. A petty man is incapable of this.

He is **harmed** by great possessions,
because instead of **sacrificing** them,
he would **keep them** for himself. 3

Nine at the top means:

He is blessed by heaven.

Good fortune.

Nothing that does not further.

- In the fullness of **possession** and
- at the height of **power**,
one remains **modest** and
gives **honor** to the sage who stands outside the affairs of the world.
By this means
- one puts oneself under the **beneficent influence** descending from heaven, and
- all goes well.

Confucius says of this line:

To bless means to help.

- Heaven helps the man who is devoted;
- men help the man who is true.

He who

- walks in truth and
- is devoted in his thinking, and furthermore
- reveres the worthy,
 - is blessed by heaven. He
 - has good fortune, and
 - there is nothing that would not further.

MOVING HEXAGRAM

HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER

Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official,
meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion

and therefore

- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is

the law of movement along the line of least resistance,

which in this hexagram is enunciated as the law

- for natural events and
- for human life.

THE JUDGMENT

ENTHUSIASM.

It furthers one

- to install helpers And
- to set armies marching.

The time of ENTHUSIASM derives from the fact that there is at hand an eminent man who

- is in sympathy with the spirit of the people and
- acts in accord with it.

Hence he finds universal and willing obedience.

To arouse enthusiasm it is necessary for a man to adjust himself and his ordinances to the character of those whom he has to lead.

The inviolability of natural laws rests on this principle of movement along the line of least resistance.

These laws are not forces external to things but represent the harmony of movement immanent in them.

That is

- why the celestial bodies do not deviate from their orbits and
- why all events in nature occur with fixed regularity.

It is the same with human society:

- only such laws as are rooted in popular sentiment can be enforced,
- while laws violating this sentiment merely arouse resentment.

Again,

it is enthusiasm that enables us to install helpers for the completion of an undertaking without fear of secret opposition.

It is enthusiasm too that can unify mass movements, as in war, so that they achieve victory.

THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.

Thus the ancient kings

- made music In order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- **thunder** - electrical energy - comes rushing forth from the earth again, and
- the first **thunderstorm** refreshes nature, a prolonged state of tension is resolved.

Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
 - draws them together,
- has mystified mankind.

Rulers have **made use** of this natural taste for music; they **elevated and regulated** it.

Music was looked upon as something **serious and holy**, designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes (out of this later the theater developed).

Religious feeling for the Creator of the world was united with the most sacred of human feelings, that of reverence for the ancestors.

The ancestors were **invited** to these divine services

- **as guests** of the Ruler of Heaven and
- **as representatives** of humanity in the higher regions.

This **uniting** of the human past with the Divinity in **solemn** moments of religious inspiration **established** the bond between God and man.

The ruler who revered the Divinity in **revering his ancestors** became thereby the Son of Heaven, in whom the heavenly and the earthly world met in **mystical contact**.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:

"He who

- could wholly **comprehend** this sacrifice
- could **rule** the world as though it were spinning on his hand."