

Yellow Corp YELL under CEO Darren Hawkins



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| 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 | T | | 3 | 3 | 2 | | 8 |
| 2 | | H | H | T | | 3 | 3 | 2 | | 8 |
| 1 | | T | T | T | | 2 | 2 | 2 | | 6 |

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND
Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a **double meaning**.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be **understood** as picturing a **type of tower** characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country; at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
 - not yet the offering.
- Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked,
after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also **in nature**

a **holy seriousness** is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of **inner concentration** which **religious contemplation** develops in **great men** strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and
by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass **must bend** to its power.

These **two occurrences** find confirmation in the hexagram.

The two images are used to **symbolize a practice** of the kings of old;

1. in making **regular journeys** the ruler could, in the first place, **survey** his realm and make certain that none of the **existing usages** of the people escaped notice;
2. in the second, he could **exert influence** through which such customs as were **unsuitable** could be **changed**.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a **view of the real sentiments** of the great mass of humanity and therefore
 - cannot be **deceived**;
- on the other, he
 - will **impress** the people so profoundly,
 - by his mere existence and
 - by the impact of his personality,
 - that **they will be swayed by him** as the grass by the wind.

THE LINES

Six at the beginning means:

Boy like contemplation.

For an inferior man, no blame.

For a superior man, humiliation.

This **means** contemplation from a distance, without comprehension.

A man of influence is at hand,

but his influence is **not understood** by the common people.

This **matters little** in the case of the masses,

for **they benefit** by the actions of the ruling sage

whether they understand them or not.

But for a superior man it is a disgrace.

- He must **not content** himself with a shallow, thoughtless view of prevailing forces;
- he must
 - **contemplate** them as a connected whole and
 - try to **understand** them.

MOVING HEXAGRAM

HEXAGRAM 42 – I - Increase

Above SUN THE GENTLE, WIND
Below CHEN THE AROUSING, THUNDER

The **idea of increase** is expressed in the fact that

the strong lowest line of the upper trigram

- has sunk down

and

- taken its place under the lower trigram.

This conception also expresses

the fundamental idea on which the Book of Changes is based.

To rule truly is to serve.

A sacrifice of the higher element

that

produces an increase of the lower

is called an out-and-out increase:

it

indicates the spirit that alone has power to help the world.

THE JUDGMENT

INCREASE.

- It furthers one To undertake something.
- It furthers one to cross the great water.

Sacrifice on the part of those above for the increase of those below

- fills the people with a sense of joy and gratitude

that

- is extremely valuable for the flowering of the commonwealth.

When people are thus devoted to their leaders,

- undertakings are possible,

and

- even difficult and dangerous enterprises will succeed.

Therefore in such times of progress and successful development

it is necessary to

- work

and

- make the best use of the time.

This time resembles that of the marriage of heaven and earth, when the earth

- partakes of the creative power of heaven,
- forming and bringing forth living beings.

The time of INCREASE does not endure, therefore

it

must be utilized while it lasts.

THE IMAGE

Wind and thunder: the image Of INCREASE.

Thus the superior man:

If

- he sees good,
 - he imitates it;

If

- he has faults,
 - he rids himself of them.

While observing how thunder and wind increase and strengthen each other, a man can note the way to

- self-increase

and

- self-improvement.

When he discovers good in others,

he should

- imitate it

and thus

- make everything on earth his own.

If

- he perceives something bad in himself,
 - let him rid himself of it.

In this way

- he becomes free of evil.

This ethical change represents the most important increase of personality.