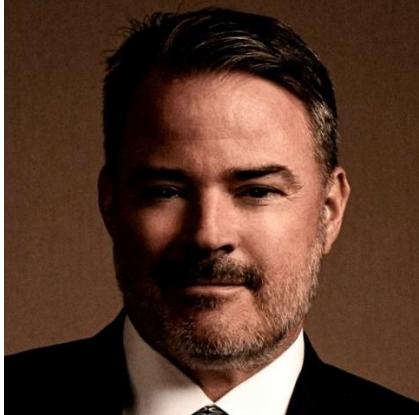


Ault Alliance Inc AULT under CEO William Horne



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

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
 Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,
 whereas
- in the **former case** one strong line (the fifth)
 - **stands** in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.
This brings success.
Perseverance furthers.
To bring great offerings creates good fortune.
It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together,
religious forces are needed.

2. But there must also be a human leader to serve as the center of the group.
In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.
This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds
in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.
Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.

Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.

THE LINES

Six at the beginning means:

If you are sincere, but not to the end, There will

- sometimes be confusion,
- sometimes gathering together.

If you call out,

- Then after one grasp of the hand you can laugh again.

Regret not.

Going is without blame.

The situation is this:

People **desire** to gather around a leader to whom they look up.

But they are in a large group, by which they allow themselves to be influenced, so that

- they waver in their decision.

Thus

- they lack a firm center around which to gather.

But

- if **expression** is given to this need, and
- if they **call** for help,

one grasp of the hand from the leader is enough to turn away all distress.

Therefore

- they must **not allow** themselves to be led astray.

It is undoubtedly right that

- they should **attach** themselves to this leader.

Six in the second place means:

Letting oneself be drawn

- Brings good fortune and
- remains blameless.

If one is sincere,

It furthers one to bring even a small offering.

In the time of GATHERING TOGETHER,

we should make no **arbitrary choice** of the way.

There are **secret forces** at work, leading together those who belong together.

We must **yield** to this attraction; then

we **make** no mistakes.

Where inner relationships exist,

no great preparations and formalities are **necessary**.

People understand one another forthwith,

just as

the Divinity graciously accepts a small offering if it comes from the heart.

Nine in the fifth place means:

- If in gathering together one has position,
 - This brings no blame.
- If there are some who are not yet sincerely in the work,

- Sublime and enduring perseverance is needed.

Then remorse disappears.

When people spontaneously gather around a man, it is only a good.

It gives him a certain influence that can be altogether useful.

But of course there is also the possibility that many may gather around him

- not because of a feeling of confidence
- but merely because of his influential position.

This is certainly to be regretted.

The only means of dealing with such people is to gain their confidence through

- steadfastness and
- intensified, unswerving devotion to duty.

In this way

- secret mistrust will gradually be overcome, and
- there will be no occasion for regret.

MOVING HEXAGRAM

HEXAGRAM 54 – Kuei Mei - The Marrying Maiden

Above Chen THE AROUSING, THUNDER

Below TUI THE JOYOUS, LAKE

Above we have

- Chen, the eldest son, and below,
- Tui, the youngest daughter.

- The man leads and
- the girl follows him in gladness.

The picture is that of the entrance of the girl into her husband's house.

In all, there are four hexagrams depicting the relationship between husband and wife.

1. Hsien, INFLUENCE (31), describes the attraction that a young couple has for each other;
2. Heng, DURATION (32), portrays the permanent relationships of marriage;
3. Chien, DEVELOPMENT (53), reflects the protracted, ceremonious procedures attending the arrangement of a proper marriage; finally,
4. Kuei Mei, THE MARRYING MAIDEN, shows a young girl under the guidance of an older man who marries her. (1)

THE JUDGMENT

THE MARRYING MAIDEN.

Undertakings bring misfortune.

Nothing that would further.

A girl who

- is taken into the family,
 - but not as the chief wife,
- must behave with special caution and reserve.

She must not take it upon herself to supplant the mistress of the house, for that would

- mean disorder and
- lead to untenable relationships.

The same is true of all voluntary relationships between human beings.

While

legally regulated relationships

- evince a fixed connection between
 - duties and
 - rights,

relationships based on personal inclination

- depend in the long run entirely on tactful reserve.

Affection as the essential principle of relatedness

is of the greatest importance in all relationships in the world.

For

the union of heaven and earth is the origin of the whole of nature.

Among human beings likewise,

spontaneous affection is the all-inclusive principle of union.

THE IMAGE

Thunder over the lake: The image of THE MARRYING MAIDEN.

Thus

the superior man

Understands the transitory

In the light of the eternity of the end.

Thunder stirs the water of the lake,
which follows it in shimmering waves.

This symbolizes the girl who follows the man of her choice.

But

every relationship between individuals

- bears within it the danger that wrong turns may be taken,
- leading to endless misunderstandings and disagreements.

Therefore

it is necessary constantly to remain mindful of the end.

If

- we permit ourselves to drift along,
 - we come together and
 - are parted again as the day may determine.

If on the other hand

- a man fixes his mind on an end that endures,
 - he will succeed in avoiding the reefs that confront the closer relationships of people.