

iCoreConnect Inc ICCT under CEO Robert Mcdermott



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

### 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."

## THE LINES

Six in the third place means:

Enthusiasm that looks upward creates remorse.

Hesitation brings remorse.

This line is the opposite of the preceding one:

- the latter bespeaks self-reliance, while
- here there is enthusiastic looking up to a leader.

If a man hesitates too long, this also will bring remorse.

The right moment for approach must be seized:

only then will he do the right thing.

0 Nine in the fourth place means:

The source of enthusiasm.

He achieves great things.

Doubt not.

You gather friends around you

As a hair clasp gathers the hair.

This describes a man who is able to **awaken** enthusiasm through his

- **own sureness and**
- **freedom from hesitation.**

He attracts people because he

- **has no doubts and**
- **is wholly sincere.**

Owing to his confidence in them he

- **wins their enthusiastic cooperation and**
- **attains success.**

Just as

- a clasp **draws** the hair together and holds it, so
- he **draws** men together by the support he gives them.

## **MOVING HEXAGRAM**

### **HEXAGRAM 15 - Ch'ien - Modesty**

Above K'UN THE RECEPTIVE, EARTH

Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the **representative** of heaven on earth.

It

- **dispenses** the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- **shines** forth radiant with heavenly light.

This shows

- **what** modesty is and
- **how** it functions in great and strong men.

K'un, the earth, stands above.

**Lowliness is a quality of the earth:**

this is the very reason why it appears in this hexagram as **exalted**, by being placed **above** the mountain.

**This shows how modesty functions in lowly, simple people: they are lifted up by it.**

## THE JUDGEMENT

MODESTY creates success.  
The superior man carries things through.

It is the law of heaven

- to make fullness empty and
- to make full what is modest;
  
- when the sun is at its zenith,
  - it must, according to the law of heaven, **turn toward** its setting, and
- at its nadir
  - it **rises toward** a new dawn.

In obedience to the same law,  
the moon

- when it is **full** begins to **wane**, and
- when **empty** of light it **waxes** again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are **worn down** by the waters, and
- the valleys are **filled up**.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of **benevolent** or of **destructive** forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can **carry out** his work to the end
- **without** boasting of what he has achieved.

## THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident, is used as the image of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equable conditions. 1