

Herbalife Ltd HLF under CEO Michael Johnson



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

HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)

Above KEN KEEPING STILL, MOUNTAIN
 Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is **not immutable fate**, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the **abuse** of human freedom.

Work toward improving conditions promises well, because it **accords with** the possibilities of the time.

We

- must **not recoil** from work and danger – symbolized by crossing of the great water - but
- must **take hold** energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption

before we can do away with them;

hence it is necessary to **be cautious** during the time before the start.

Then

we must see to it that the **new way** is safely entered upon, so that a **relapse** may be avoided;

therefore

we must pay attention to the time **after** the start.

- **Decisiveness and**
- **energy**

must take the place of the

- **inertia and**
- **indifference**

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- **stirs up the people And**
- **strengthens their spirit.**

- When the wind **blows low** on the mountain,
- it is **thrown back and spoils** the vegetation.

This contains a **challenge** to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,
the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

THE LINES

Six at the beginning means:

Setting right what has been spoiled by the father.

If there is a son,

No blame rests upon the departed father.

Danger.

In the end good fortune.

Rigid adherence to tradition has resulted in decay.

But the decay

- has not yet penetrated deeply and
- so can still be easily remedied.

It is as if a son were compensating for the decay his father allowed to creep in.

Then no blame attaches to the father.

However,

one must not

- overlook the danger or
- take the matter too lightly.

Only if

one is conscious of the danger connected with every reform
will everything go well in the end.

Nine in the second place means:

Setting right what has been spoiled by the mother.

One must not be too persevering.

This refers to mistakes that as a result of weakness have brought about decay – hence the symbol, "what has been spoiled by the mother."

In setting things right in such a case,
a certain gentle consideration is called for.

In order not to wound,

one should not attempt to proceed too drastically.

Nine at the top means:

He does not serve kings and princes,
Sets himself higher goals.

Not every man has an obligation to mingle in the affairs of the world.

There are some who are developed to such a degree that
they are justified

- in letting the world go its own way and
- in refusing to enter public life with a view to reforming it.

But this does not imply a right

- to remain idle or
- to sit back and merely criticize.

Such withdrawal is justified only when

we strive to realize in ourselves the higher aims of mankind.

For although

- the sage remains distant from the the turmoil of daily life,
- he creates incomparable human values for the future.

MOVING HEXAGRAM

HEXAGRAM 36 - Ming I - Darkening of the Light

Above K'UN THE RECEPTIVE, EARTH

Below LI THE CLINGING, FIRE

Here the sun

- has sunk under the earth and
- is therefore darkened.

The name of the hexagram means literally "wounding of the bright"; hence
the individual lines contain frequent references to wounding.

The situation is the exact opposite of that in the foregoing hexagram.

In the latter

- a wise man at the head of affairs
 - has able helpers, and in company with them
 - makes progress;

here

- a man of dark nature
 - is in a position of authority and
 - brings harm to the wise and able man.

THE JUDGMENT

DARKENING OF THE LIGHT.

In adversity

It furthers one to be persevering.

One

- must not unresistingly let himself be swept along by unfavorable circumstances,
- nor permit his steadfastness to be shaken.

He can avoid this by

- maintaining his inner light, while
- remaining outwardly yielding and tractable.

With this attitude

he can overcome even the greatest adversities.

In some situations indeed a man

- must hide his light, in order to
- make his will prevail in spite of difficulties in his immediate environment.

Perseverance

- must dwell in inmost consciousness and
- should not be discernible from without.

Only thus is

a man able to maintain his will in the face of difficulties.

THE IMAGE

The light has sunk into the earth: The image of DARKENING OF THE LIGHT.

Thus does

- the superior man live with the great mass:
- He
 - veils his light,
 - yet still shines.

In a time of darkness it is essential to be

- cautious and
- reserved.

One should not needlessly awaken overwhelming enmity by inconsiderate behavior.

In such times

- one ought not to fall in with the practices of others;
- neither should one drag them censoriously into the light.

In social intercourse

- one should not try to be all-knowing.
- One should let many things pass, without being duped.