

Mannatech Inc MTEX under CEO Alfredo Bala



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

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of **nourishment from above**.
But the gift of food comes in **its own time**, and
for this one must **wait**.

This hexagram shows the **clouds** in the heavens, **giving** rain

- to **refresh** all that grows and
- to **provide** mankind with food and drink.

The rain will come in **its own time**.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the **attributes** of the two trigrams –

- **strength within,**
- **danger in front. 2**
- Strength in the face of danger does not plunge ahead but **bides** its time, whereas
- weakness in the face of danger
 - grows **agitated** and
 - has **not the patience** to wait.

THE JUDGMENT

WAITING. If you are sincere,
You have light and success.
Perseverance brings good fortune.
It furthers one to cross the great water.

Waiting is not mere empty hoping.
It has the inner certainty of reaching the goal.
Such certainty alone gives that light which leads to success.
This leads to the perseverance that

- brings good fortune and
- bestows power to cross the great water.

One is faced with a danger that has to be overcome.
Weakness and impatience can do nothing.
Only a strong man can stand up to his fate,
for his inner security enables him to endure to the end.
This strength shows itself in uncompromising truthfulness (with himself).
It is only when we have the courage to face things exactly as they are,
without any sort of self-deception or illusion,
that a light will develop out of events,
by which the path to success may be recognized.
This recognition must be followed by resolute and persevering action.
For only the man who goes to meet his fate resolutely is equipped to deal with it adequately.
Then he will be able to cross the great water –
that is to say,
he will be capable

- of making the necessary decision and
- of surmounting the danger.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.
There is nothing to do but to wait until the rain falls.
It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by interfering in things before the time is ripe.

- We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.
Fate comes when it will, and thus we are ready.

THE LINES

Nine at the beginning means:

Waiting in the meadow.

It furthers one to abide in what endures.

No blame.

The danger is not yet close.

One is still waiting on the open plain.

Conditions are still simple, yet there is a feeling of something impending.

One must **continue** to lead a regular life as long as possible.

Only in this way does one

- **guard** against a **premature** waste of strength,
- **keep** free of blame and error that would become a source of weakness later on.

Six in the fourth place means:

Waiting in blood.

Get out of the pit.

The situation is **extremely dangerous**.

It is of **utmost gravity now** - a matter of **life and death**.

Bloodshed seems imminent.

There is **no going forward or backward**; we are **cut off** as if in a pit.

Now we must simply stand fast and let fate take its course.

This composure, which **keeps us from aggravating** the trouble by anything we might do,

is the **only way** of getting out of the dangerous pit.

MOVING HEXAGRAM

HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE

Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
- two weak lines outside.

1. When

- the strong are outside and

- the weak inside,
 - all is well and
 - there is
 - nothing out of balance,
 - nothing extraordinary in the situation.
- 2. Here, however, the **opposite** is the case.
 - The hexagram represents a beam that is
 - thick and heavy in the middle but
 - too weak at the ends.
 - This is a condition that cannot last;
 - it must be changed, must pass, or misfortune will result.

THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation; therefore

extraordinary measures are **demanded**.

It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,

it is in the **middle**, that is, at the center of gravity, so that a **revolution** is not to be feared.

Nothing is to be achieved by forcible measures.

The problem must be **solved by**

gentle penetration to the meaning of the situation

(as is suggested by the attribute of the inner trigram, Sun); then

the **change-over** to other conditions will be successful.

It demands real **superiority**;

therefore

the time when the great preponderates is a **momentous** time.

THE IMAGE

The lake rises above the trees:

The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
- if he has to renounce the world, He is undaunted.

- Extraordinary times when the great preponderates are like
- flood times when the lake rises over the treetops.

But such conditions are temporary.

The two trigrams indicate the attitude proper to such exceptional times:

- the symbol of the trigram Sun is the tree,
 - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
 - which remains undaunted even if it must renounce the world.