

Disney DIS under CEO (candidate) Alan Bergman



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	T	T		3	2	2		7
2		H	H	T		3	3	2		8
1		H	H	H		3	3	3		9

HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE
 Below LI THE CLINGING, FIRE

The Chinese character for this hexagram **means** in its original sense **an animal's pelt**, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
 - what results is essentially only an **opposition of tendencies**,

here

- the younger daughter is above.
 - The influences are in actual conflict, and
 - the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

THE JUDGMENT

REVOLUTION

On your own day
You are believed.
Supreme success,
Furthering through perseverance.
Remorse disappears.

Political revolutions are extremely grave matters.

They should be undertaken

- only under stress of direst necessity,
- when there is no way out.

- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
 - gladdens the people and, by enlightening them,
 - prevents excesses.

Furthermore,

he

- must be quite free of selfish aims and
- must really relieve the need of the people.

Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
 - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.

THE LINES

Nine at the beginning means:

Wrapped in the hide of a yellow cow.

Changes ought to be undertaken only when there is nothing else to be done.

Therefore at first the utmost restraint is necessary.

One must

- become firm in one's mind, control oneself -
 - yellow is the color of the mean, and
 - the cow is the symbol of docility - and
- refrain from doing anything for the time being,
 - because any premature offensive will bring evil results.

Nine in the fifth place means:

The great man changes like a tiger.

Even before he questions the oracle

He is believed.

A tiger skin, with its highly visible black stripes on a yellow ground, shows its distinct pattern from afar.

It is the same with a revolution brought about by a great man:

large, clear guiding lines become visible, understandable to everyone.

Therefore

- he need not first consult the oracle, for
- he wins the spontaneous support of the people.

MOVING HEXAGRAM

HEXAGRAM 62 - Hsiao Kuo - Preponderance of the Small

Above CHEN THE AROUSING, THUNDER

Below KEN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28), the strong lines

- preponderate and

- are within enclosed between weak lines at the
 - top and
 - bottom,

the present hexagram

- has weak lines preponderating, though here again
 - they are on the outside,
 - the strong lines being within.

This indeed is the basis of the exceptional situation indicated by the hexagram.

When

strong lines are outside,

we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
- Chung Fu, INNER TRUTH (61);

neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general.

But

in the present hexagram

it is the weak element that performs must mediate with the outside world.

If

- a man occupies a position of authority for which
- he is by nature really inadequate, extraordinary prudence is necessary.

THE JUDGMENT

PREPONDERANCE OF THE SMALL.

Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.

The flying bird brings the message:

- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

• Exceptional modesty and conscientiousness are sure to be rewarded with success; however,

if a man is not to throw himself away, it is important that they should

- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.

We must understand the demands of the time in order to find the necessary offset for its

- deficiencies and
- damages.

In any event

- we must not count on great success,
- since the requisite strength is lacking.

In this lies the importance of the message that one should

- not strive after lofty things

but

- hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird.

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
 - supported only by two weak lines without,
- give the image of a sagging ridgepole.

Here

- the supporting weak lines are both
 - outside and
 - preponderant;

this gives the image of a soaring bird.

But

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

- it gives the message conveyed by the hexagram.

THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL.

Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement he gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.

- Thunder on the mountain is different from
- thunder on the plain.

In the mountains,

- thunder seems much nearer;

outside the mountains,

- it is less audible than the thunder of an ordinary storm.

Thus

the superior man derives an imperative from this image:

he must always fix his eyes

- more closely and

- more directly on duty than does the ordinary man, even though this might make his behavior seem petty to the outside world. He is exceptionally conscientious in his actions.

In bereavement

- emotion means more to him than ceremoniousness.

In all his personal expenditures

- he is extremely simple and unpretentious.

In comparison with the man of the masses,

- all this makes him stand out as exceptional.

But

the essential significance of his attitude lies in the fact that in external matters

- he is on the side of the lowly.