

Disney under CEO (candidate) Dana Walden



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

### HEXAGRAM 02 - K'un – The Receptive

Above K'UN THE RECEPTIVE, EARTH  
 Below K'UN THE RECEPTIVE, EARTH

This hexagram is made up of broken lines only.

The broken line represents the dark, yielding, receptive primal power of yin.

The attribute of the hexagram is devotion;

its image is the earth.

It is the perfect complement of THE CREATIVE - **the complement, not the opposite,**

1

for the Receptive does not combat the Creative but complements it.

It represents

- nature in contrast to spirit,
- earth in contrast to heaven,
- space as against time,
- the female-maternal as against the male-paternal.

However, as applied to human affairs,

the principle of this complementary relationship is found

- not only in the relation between man and woman,
- but also in that between prince and minister and

- between father and son.

Indeed, even in the individual this duality appears in the coexistence of

- the spiritual world and
- the world of the senses.

But strictly speaking there is no real dualism here, because there is a clearly defined hierarchic relationship between the two principles.

In itself of course the Receptive is just as important as the Creative, but the attribute of devotion defines the place occupied by this primal power in relation to the Creative.

For the Receptive must be activated and led by the Creative; then it is productive of good.

Only when it abandons this position and tries to stand as an equal side by side with the Creative,

does it become evil.

The result then is opposition to and struggle against the Creative, which is productive of evil to both.

## THE JUDGMENT

THE RECEPTIVE brings about sublime success,  
Furthering through the perseverance of a mare.

If the superior man undertakes something and tries to lead,  
He goes astray;

But if he follows, he finds guidance

It is favorable to find friends in the west and south,  
To forego friends in the east and north.

Quiet perseverance brings good fortune.

The four fundamental aspects of the Creative – "sublime success, furthering through perseverance"- are also attributed to the Receptive.

Here, however, the perseverance is more closely defined: it is that of a mare.

The Receptive connotes spatial reality in contrast to the spiritual potentiality of the Creative.

The potential becomes real and the spiritual becomes spatial through a specifically qualifying definition.

Thus the qualification, "of a mare," is here added to the idea of perseverance.

The horse belongs to earth just as the dragon belongs to heaven.

Its tireless roaming over the plains is taken as a symbol of the vast expanse of the earth.

This is the symbol chosen because the mare combines

- the strength and swiftness of the horse with
- the gentleness and devotion of the cow.

Only because nature in its myriad forms corresponds with the myriad impulses of the Creative

can it make these impulses real.

Nature's richness lies in its power to nourish all living things;  
its greatness lies in its power to give them beauty and splendor.

Thus it prospers all that lives.

It is the Creative that begets things, but they are brought to birth by the Receptive.

Applied to human affairs, therefore,

what the hexagram indicates is action in conformity with the situation.

The person in question is not in an independent position, but is acting as an assistant.

This means that he must achieve something.

It is not his task to try to lead - that would only make him lose the way -  
but to let him be led.

If he knows how to meet fate with an attitude of acceptance, he is sure to find the right guidance.

The superior man

- lets himself be guided;
- he does not go ahead blindly,
- but learns from the situation what is demanded of him and
- then follows this intimation from fate.

Since there is something to be accomplished,

we need friends and helpers in the hour of toil and effort,

once the ideas to be realized are firmly set.

The time of toil and effort is indicated by the west and the south,

for west and south symbolize the place where the Receptive works for the Creative,  
as nature does in summer and autumn.

If in that situation one does not mobilize all one's powers,  
the work to be accomplished will not be done.

Hence to find friends there means to find guidance.

But in addition to the time of toil and effort, there is also a time of planning, and for  
this we need solitude.

The east symbolizes the place where a man receives orders from his master and  
the north the place where he reports on what he has done.

At that time he must be alone and objective.

In this sacred hour

- he must do without companions so that
- the purity of the moment may not be spoiled by factional hates and favoritism.

## THE IMAGE

The earth's condition is receptive devotion.

Thus the superior man who has breadth of character

Carries the outer world.

Just as there is only one heaven, so too there is only one earth.

In the hexagram of the heaven the (doubling, of the trigram implies duration in  
time,

but in the hexagram of earth the doubling connotes the solidity and extension in space by virtue of which

the earth is able to carry and preserve all things that live and move upon it.

The earth in its devotion carries all things, good and evil, without exception.

In the same way the superior man gives to his character breadth, purity, and sustaining power,

so that he is able both

- to support and
- to bear with people and things.

## THE LINES

Six at the beginning means:

When there is hoarfrost underfoot,

Solid ice is not far off.

- Just as the light-giving power represents life,
- so the dark power, the shadowy, represents death.

When the first hoarfrost comes in the autumn,

the power of darkness and cold is just at its beginning.

After these first warnings, signs of death will gradually multiply,

until, in obedience to immutable laws, stark winter, with its ice is here.

In life it is the same.

After certain scarcely noticeable signs of decay have appeared,

they go on increasing until final dissolution comes.

But in life precautions can be taken by

heeding the first signs of decay and checking them in time.

## MOVING HEXAGRAM

### HEXAGRAM 24 – Fu - Return (The Turning Point)

Above K'UN THE RECEPTIVE, EARTH

Below CHEN THE AROUSING, THUNDER

The idea of a turning point arises from the fact that

- after the dark lines have pushed all of the light lines upward and out of the hexagram,
- another light line enters the hexagram from below.

The time of darkness is past.

The winter solstice brings the victory of light.

This hexagram is linked with the eleventh month,

the month of the **solstice** (December-January).

## THE JUDGMENT

RETURN. Success.

- Going out and coming in without error.
- Friends come without blame.
- To and fro goes the way.
- On the seventh day comes return.
- It furthers one to have somewhere to go.

After a time of decay comes the turning point.

The powerful light that has been banished returns.

There is movement, but

it **is not** brought about by force.

The upper trigram K'un is **characterized** by devotion;

thus the movement is **natural, arising** spontaneously.

For this reason the **transformation** of the old becomes easy.

- **The old is discarded and**
- **the new is introduced.**

Both measures **accord** with the time;

therefore **no harm** results.

Societies of people sharing the same views are formed.

But since these groups

- **come together in full public knowledge and**
- **are in harmony with the time,**
- **all selfish separatist tendencies are excluded, and**
- **no mistake is made.**

The idea of RETURN is based on the **course of nature.**

- **The movement is cyclic, and**
- **the course completes itself.**

Therefore

it is not necessary to hasten anything artificially.

Everything comes of itself at the appointed time.

This is the **meaning** of heaven and earth.

**All movements are accomplished in six stages, and**  
**the seventh brings return.**

Thus

- the Winter solstice, with which the **decline** of the year begins,
    - **comes** in the seventh month after the summer solstice;
- so too
- sunrise
    - **comes** in the seventh double hour after **sunset.**

Therefore

**seven** is the number of the young light, and

it **arises** when six, the number of the great darkness, is increased by one.

In this way  
the state of rest gives place to movement.

## THE IMAGE

Thunder within the earth: The image of THE TURNING POINT.

Thus

- the kings of antiquity closed the passes At the time of solstice.
- Merchants and strangers did not go about, And
- the ruler Did not travel through the provinces.

The winter solstice has always been celebrated in China as the **resting time** of the year –

a **custom** that survives in the time of rest observed at the new year.

In winter the life energy, symbolized by thunder, the Arousing is still underground.

Movement is just at its **beginning**;

therefore

it must be **strengthened** by rest,

so that it will **not be dissipated** by being used prematurely.

**This principle, i.e., of allowing energy that is renewing itself to be reinforced by rest,**

**applies to all similar situations.**

- The return of health after illness,
- the return of understanding after an estrangement:  
everything must be **treated** tenderly and with care at the beginning,  
so that the return may **lead to** a flowering.