

Innovative Eyewear Inc LUCY under CEO Harrison Gross



6		H	H	T		3	3	2		8
5		T	T	T		2	2	2		6
4		H	H	H		3	3	3		9
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 34 - Ta Chuang - The Power of the Great

Above CHEN THE AROUSING, THUNDER
 Below CH'IEN THE CREATIVE, HEAVEN

The great lines, that is, the light, strong lines, are **powerful**.

Four light lines

- have entered the hexagram from below and
- are about to ascend higher.
- The upper trigram is Chen, the Arousing;
- the lower is Ch'ien, the Creative.
- Ch'ien is strong,
- Chen produces movement.

The union of movement and strength **gives** the meaning of THE POWER OF THE GREAT.

The hexagram is **linked with** the second month (March April).

THE JUDGMENT

THE POWER OF THE GREAT.
Perseverance furthers.

The hexagram points to a time when inner worth

- mounts with great force and
- comes to power.

But its strength has already passed beyond the median line, hence there is danger that one

- may rely entirely on one's own power and
- forget to ask what is right.

There is danger too that, being intent on movement, we may not wait for the right time.

Therefore the added statement that perseverance furthers.

For that is truly great power

- which does not degenerate into mere force
- but remains inwardly united with the fundamental principles of right and of justice.

When we understand this point –

namely, that greatness and justice must be indissoluble united – we understand the true meaning of all that happens in heaven and on earth.

THE IMAGE

Thunder in heaven above: The image of THE POWER OF THE GREAT.

Thus the superior man does not tread upon paths that do not accord with established order.

Thunder - electrical energy - mounts upward in the spring.

The direction of this movement is in harmony with that of the movement of heaven. It is therefore a movement in accord with heaven, producing great power.

However,

true greatness depends on being in harmony with what is right.

Therefore in times of great power the superior man avoids doing anything that is not in harmony with the established order.

THE LINES

Nine at the beginning means:

Power in the toes.

Continuing brings misfortune.

This is certainly true.

The toes

- are in the lowest place and
- are ready to advance.

So likewise

great power in lowly station is inclined to effect advance by force.

This, if carried further,

- would certainly lead to misfortune, and
- therefore by way of advice a warning is added.

0 Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

The hedge opens; there is no entanglement.

Power depends upon the axle of a big cart.

If a man goes on quietly and perseveringly working at the removal of resistances, success comes in the end.

- The obstructions give way and
- all occasion for remorse arising from excessive use of power disappears.

Such a man's power does not show externally, yet it can move heavy loads, like a big cart whose real strength lies in its axle.

- The less that power is applied outwardly,
- the greater its effect.

Six in the fifth place means:

Loses the goat with ease.

No remorse.

The goat is noted for

- hardness outwardly and
- weakness within.

Now the situation is such that

- everything is easy;
- there is no more resistance.

One

- can give up a belligerent, stubborn way of acting and
- will not have to regret it.

MOVING HEXAGRAM

HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER
Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to bring up water.

The image derives from the pole-and-bucket well of ancient China.

1. The wood represents
 - not the buckets, which in ancient times were made of clay,
 - but rather the wooden poles by which the water is hauled up from the well.
2. The image also refers to the world of plants,
 - which lift water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of
 - an inexhaustible dispensing of nourishment.

THE JUDGMENT

THE WELL.

- The town may be changed,
- But the well cannot be changed.

It

- neither decreases
- nor increases.

They come and go and draw from the well.

If

- one gets down almost to the water And
 - the rope does not go all the way, Or
 - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
- partly because of a change in dynasties.

- The style of architecture changed in the course of centuries,
- but the shape of the well has remained the same from ancient times to this day.

Thus the well is the symbol of that social structure which,

- evolved by mankind in meeting its most primitive needs,
- is independent of all political forms.

- Political structures change, as do nations,
- but

- the life of man with its needs remains eternally the same – this cannot be changed.
- Life is also inexhaustible.
 - It grows neither less nor more;
 - it exists for one and for all.

- The generations come and go, and
- all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- We must go down to the very foundations of life.

For any merely superficial ordering of life that leaves its deepest needs unsatisfied

is as ineffectual as if no attempt at order had ever been made.

- Carelessness - by which the jug is broken - is also disastrous.

If for instance

the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated, this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

- The trigram Sun, wood, is below, and

- the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,
- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.