

The Vanguard Group (Private) under CEO Salim Ramji (ex-Blackrock)



6		H	H	T		3	3	2		8
5		H	T	T		3	2	2		7
4		H	T	T		3	2	2		7
3		H	H	H		3	3	3		9
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 third place means:

- Starting brings misfortune.
  - Perseverance brings danger.
- When talk of revolution has gone the rounds three times,
- One may commit himself, And
  - men will believe him.

When change is necessary, there are two mistakes to be avoided.

- One lies in excessive haste and ruthlessness,
  - which bring disaster.
- The other lies in excessive hesitation and conservatism,
  - which are also dangerous.

- Not every demand for change in the existing order should be heeded.

On the other hand,

- repeated and well-founded complaints should not fail of a hearing.

When talk of change

- has come to one's ears three times, and
- has been pondered well,

he may believe and acquiesce in it.

Then he

- will meet with belief and
- will accomplish something- (1)

## **MOVING HEXAGRAM**

## HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE  
Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
  - **bring** about the gathering together,whereas
- in the **former case** one strong line (the fifth)
  - **stands** in the midst of weak lines.

### THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.

This is the significance of the great offerings that are made.

- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

## **THE IMAGE**

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.

Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.