

Wheeler Real Estate Investment Trust Inc WHLR under CEO M. Andrew Franklin



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8903>

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND
Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a **double meaning**.

It means both

- **contemplating and**
- **being seen, in the sense of being an example.**

These ideas are suggested by the fact that the hexagram can be **understood** as picturing a **type of tower** characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country; at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
 - not yet the offering.
- Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked,
after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also **in nature**

a **holy seriousness** is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of **inner concentration** which **religious contemplation** develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass **must bend** to its power.

These **two occurrences** find confirmation in the hexagram.

The two images are used to **symbolize a practice** of the kings of old;

1. in making **regular journeys** the ruler could, in the first place, **survey** his realm and make certain that none of the **existing usages** of the people escaped notice;
2. in the second, he could **exert influence** through which such customs as were **unsuitable** could be **changed**.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a **view of the real sentiments** of the great mass of humanity and therefore
 - cannot be **deceived**;
- on the other, he
 - will **impress** the people so profoundly,
 - **by his mere existence and**
 - **by the impact of his personality,**
 - that **they will be swayed by him** as the grass by the wind.

THE LINES

Six in the second place means:

Contemplation through the crack of the door.

Furthering for the perseverance of a woman.

Through the crack of the door

- one has a **limited** outlook;
- one looks outward from within.

Contemplation is subjectively limited.

One

- **tends to** relate everything to oneself and
- **cannot** put oneself in another's place and understand his motives.

This is appropriate for a good housewife.

It is not necessary for her to be conversant with the affairs of the world.

But for a man who must take active part in public life,

such a narrow, egotistic way of contemplating things is of course harmful.

Six in the third place means:

Contemplation of my life

Decides the choice Between

- advance and
- retreat.

This is the place of transition.

We

- no longer look outward to receive pictures that are more or less limited and confused,
- but direct our contemplation upon ourselves in order to find a guideline for our decisions.

This self-contemplation means the overcoming of naive egotism in the person who sees everything solely from his own standpoint.

He begins to reflect and in this way acquires objectivity.

However,

- self-knowledge does not mean preoccupation with one's own thoughts; rather,
- it means concern about the effects one creates.

It is only the effects our lives produce that give us the right to judge whether what we have done means progress or regression.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9014>

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD

Below SUN THE GENTLE, WIND, WOOD

Sun is one of the eight doubled trigrams.

It

- is the eldest daughter and
- symbolizes wind or wood;

it has for its attribute gentleness, which nonetheless penetrates

- like the wind or
- like growing wood

with its roots.

The dark principle, in itself rigid and immovable, is dissolved by the penetrating light principle, to which it subordinates itself in gentleness.

1. In nature,

- it is the wind that
 - disperses the gathered clouds,
 - leaving the sky clear and serene.

2. In human life

- it is penetrating clarity of judgment
 - that thwarts all dark hidden motives.

3. In the life of the community

- it is the powerful influence of a great personality
 - that uncovers and breaks up those intrigues which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual and
- inconspicuous

effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye than

- those won by surprise attack,

but

- they
 - are more enduring and
 - more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.
- Small strength can achieve its purpose

only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.
Thus

the superior man

- Spreads his commands abroad And
- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.
 - This is what makes it so powerful;
 - time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment and
 - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.
- Action without preparation of the ground only
 - frightens and
 - repels.