

Synaptics SYNA under CEO Michael Hurlston

6		T	T	T		2	2	2		6
5		H	T	T		3	2	2		7
4		H	H	H		3	3	3		9
3		H	H	T		3	3	2		8
2		H	H	T		3	3	2		8
1		H	T	T		3	2	2		7

**HEXAGRAM 17 – Sui - Following**

Above TUI THE JOYOUS, LAKE  
 Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above;  
 Chen, the Arousing, which has the attribute of movement, is below.  
 Joy in movement induces following.

The Joyous is the youngest daughter, while  
 the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

**THE JUDGMENT**

FOLLOWING has supreme success.  
 Perseverance furthers.  
 No blame.

In order to obtain a following one must first know how to adapt oneself.  
 If a man would rule he must first learn to serve,  
 for only in this way does he secure from those below him the joyous assent  
 that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,  
 hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time is a great and significant idea; this is why the appended judgment is so favorable.

## THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.  
Thus the superior man at nightfall  
Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.  
Here it is the thunder in the middle of the lake that serves as the image –

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day, allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.

## THE LINES

Nine in the fourth place means:

Following creates success.

Perseverance brings misfortune.

To go one's way with sincerity brings clarity.

How could there be blame in this?

It often happens,  
when

a man exerts a certain amount of influence, that  
he obtains a following by condescension toward inferiors.

But the people who attach themselves to him are not honest in their intentions.  
They

- seek personal advantage and

- try to make themselves **indispensable** through flattery and subservience.

If one

- becomes **accustomed** to such satellites and
- **cannot** do without them,

it brings misfortune.

Only when  
a man is

- **completely free** from his ego, and
- **intent,** by conviction, upon what is right and essential,

does he

- **acquire** the clarity that enables him to see through such people, and
- **become** free of blame.

Six at the top means:

He

- meets with firm allegiance And
- is still further bound.

The king introduces him To the Western Mountain.

This refers to a man, an exalted **sage,**  
who has already put the turmoil of the world **behind** him.

But a follower appears who

- **understands** him and
- **is not** to be put off.

So the sage

- **comes back** into the world and
- **aids** the other in his work.

Thus there develops an eternal tie between the two.

The allegory is chosen from the annals of the Chou dynasty.

The rulers of this dynasty honored men who had served them well

by awarding them a place in the royal family's temple of ancestors on the Western Mountain.

In this way they were regarded as sharing in the destiny of the ruling family.

## **MOVING HEXAGRAM**

**HEXAGRAM 42 – I - Increase**

Above SUN THE GENTLE, WIND  
Below CHEN THE AROUSING, THUNDER

The **idea of increase** is expressed in the fact that the strong lowest line of the upper trigram

- has sunk down

and

- taken its place under the lower trigram.

This conception also expresses **the fundamental idea on which the Book of Changes is based. To rule truly is to serve.**

A sacrifice of the higher element that produces an increase of the lower is called an out-and-out increase: it **indicates** the spirit that alone has power to help the world.

## THE JUDGMENT

INCREASE.

- It furthers one To undertake something.
- It furthers one to cross the great water.

Sacrifice on the part of those above for the increase of those below

- fills the people with a sense of joy and gratitude
- that
- is extremely valuable for the flowering of the commonwealth.
- When people are thus devoted to their leaders,
- undertakings are possible,
- and
- even difficult and dangerous enterprises will succeed.

Therefore in such times of progress and successful development it is necessary to

- work
- and
- make the best use of the time.

This time resembles that of the **marriage** of heaven and earth, when the earth

- partakes of the creative power of heaven,
- forming and bringing forth living beings.

The time of INCREASE does not endure, therefore it

must be utilized while it lasts.

## THE IMAGE

Wind and thunder: the image Of INCREASE.

Thus the superior man:

If

- he sees good,
  - he imitates it;

If

- he has faults,
  - he rids himself of them.

While observing how thunder and wind increase and strengthen each other, a man can note the way to

- self-increase

and

- self-improvement.

When he discovers good in others, he should

- imitate it

and thus

- make everything on earth his own.

If

- he perceives something bad in himself,
  - let him rid himself of it.

In this way

- he becomes free of evil.

This ethical change represents the most important increase of personality.