

Sonos SONO under CEO Patrick Spence

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

HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN THE CREATIVE, HEAVEN
 Below TUI THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the **right way of conducting oneself**.
 - **Heaven**, the father, is **above**,
and
 - **the lake**, the youngest daughter, is **below**.
 This shows the **difference** between high and low, upon which **composure**, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally **treading upon something**.
 The small and cheerful [Tui] treads upon the large and strong [Ch'ien].
 The **direction of movement** of the two primary trigrams is upward.
 The fact that the strong treads on the weak is not mentioned in the Book of Changes,
 because it is taken for **granted**.
 For the weak to **take a stand** against the strong is not dangerous here,
 because it happens in **good humor [Tui] and without presumption**,
 so that
 the strong man is **not irritated** but takes it all in good part.

THE JUDGMENT

TREADING.
 Treading upon the tail of the tiger.
 It does not bite the man.
 Success.

The situation is really **difficult**.
That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.

- The strong, however, **acquiesces** and does not hurt the weak, because the contact is in **good humor and harmless**.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- **discriminates** between high and low,
- And thereby
- **fortifies** the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,
hence

no envy arises.

Among mankind also there are necessarily differences of elevation;
it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust,
for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth,
and
- if inner worth forms the criterion of external rank,
people acquiesce and order reigns in society.

THE LINES

Nine at the beginning means:

Simple conduct.

Progress without blame.

The situation is one in which we are **still not bound** by any obligations of social intercourse.

If our **conduct** is simple, we remain **free** of them.

We can quietly follow our **predilections**
as long as we

- are **content**
and
- make **no demands** on people.

The **meaning** of the hexagram is not standstill but **progress**.

A man finds himself in an altogether **inferior position** at the start.

However, he has the **inner strength** that guarantees progress.

If he can be content with simplicity, he can make progress without blame.

1. When a man is dissatisfied with modest circumstances, he is restless and ambitious and tries to advance, not for the sake of accomplishing anything worthwhile, but merely in order to escape from lowliness and poverty by dint of his conduct. Once his purpose is achieved, he is certain to become arrogant and luxury-loving. Therefore blame attaches to his progress.
2. 2 On the other hand, a man who is good at his work is content to behave simply. He wishes to make progress in order to accomplish something. When he attains his goal, he does something worthwhile, and all is well.

Nine in the second place means:

Treading a smooth, level course.

The perseverance of a dark man(2)

Brings good fortune.

The situation of a **lonely sage** is indicated here.

He

remains withdrawn from the bustle of life,

seeks nothing,

asks nothing of anyone, and

is not dazzled by enticing goals.

He

is true to himself and

travels through life unassailed, on a level road.

Since

- he is content and does not challenge fate,
- he remains free of entanglements.

0 Nine in the fifth place means:

Resolute conduct.

Perseverance with awareness of danger.

This refers to the ruler of the hexagram as a whole.

One sees that

- one has to be **resolute in conduct**. But at the same time
- **one must remain conscious of the danger connected with such resoluteness**, especially if it is to be persevered in.

Only awareness of the danger makes success possible.

MOVING HEXAGRAM

HEXAGRAM 35 – Chin - Progress

Above LI THE CLINGING, FIRE
Below K'UN THE RECEPTIVE, EARTH

The hexagram **represents** the sun rising over the earth.
It is therefore the **symbol** of rapid, easy progress,
which at the same time **means**

- ever widening **expansion** and
- **clarity**.

THE JUDGMENT

PROGRESS.

The powerful prince
Is honored with horses in large numbers.
In a single day he is granted audience three times.

As an example of progress, this **pictures** a time when
a powerful feudal lord

- **rallies** the other lords around the sovereign and
- **pledges** fealty and peace.

The sovereign

- **rewards** him richly and
- **invites** him to a closer intimacy.

A **twofold** idea is set forth here.

1. The actual effect of the progress emanates from a man

- who is in a dependent position and
- whom the others
 - regard as their equal and
 - are therefore willing to follow.

This leader has enough clarity of vision

- not to abuse his great influence
- but to use it rather for the benefit of his ruler.

2. His ruler in turn

- is free of all jealousy,
- showers presents on the great man, and
- invites him continually to his court.

- An enlightened ruler and
- an obedient servant –

this is the condition on which great progress depends.

THE IMAGE

The sun rises over the earth: The image Of PROGRESS.

Thus the superior man himself

Brightens his bright virtue.

The light of the sun as it rises over the earth is by nature clear.

The higher the sun rises,

the more it emerges from the dark mists,

spreading the pristine purity of its rays over an ever widening area.

The real nature of man

- is likewise originally good,

- but it

- becomes clouded by contact with earthly things and therefore

- needs purification before it can shine forth in its native clarity. 1