

Vuzix Corp VUZI under CEO Paul Travers



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

HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)

Above KEN KEEPING STILL, MOUNTAIN
 Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and

the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is **not immutable fate**, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the **abuse** of human freedom.

Work toward improving conditions promises well, because it **accords with** the possibilities of the time.

We

- must **not recoil** from work and danger – symbolized by crossing of the great water - but
- must **take hold** energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption before we can do away with them;

hence it is necessary to **be cautious** during the time before the start.

Then

we must see to it that the **new way** is safely entered upon, so that a **relapse** may be avoided;

therefore

we must pay attention to the time **after** the start.

- **Decisiveness and**
- **energy**

must take the place of the

- **inertia and**
- **indifference**

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- **stirs up the people And**
- **strengthens their spirit.**

- When the wind **blows low** on the mountain,

- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,
the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

THE LINES

Six in the fourth place means:

Tolerating what has been spoiled by the father.

In continuing one sees humiliation.

This shows the situation of

someone too weak to take measures against decay that

- has its roots in the past and
- is just beginning to manifest itself.

It is allowed to run its course.

If this continues, humiliation will result.

Nine at the top means:

He does not serve kings and princes,

Sets himself higher goals.

Not every man has an obligation to mingle in the affairs of the world.

There are some who are developed to such a degree that
they are justified

- in letting the world go its own way and
- in refusing to enter public life with a view to reforming it.

But this does not imply a right

- to remain idle or
- to sit back and merely criticize.

Such withdrawal is justified only when

we strive to realize in ourselves the higher aims of mankind.

For although

- the sage remains distant from the the turmoil of daily life,

- he creates incomparable human values for the future.

MOVING HEXAGRAM

HEXAGRAM 32 – Heng - Duration

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

- The strong trigram Chen is above,
 - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.
- In the latter we have **influence**,
 - here we have **union** as an enduring condition.
- The two **images** are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
 - the upper, **movement** without.

In the sphere of social relationships, the hexagram **represents** the institution of marriage as the **enduring union** of the sexes.

- During courtship
 - the young man subordinates himself to the girl,
- but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,
 - the husband is the directing and moving force outside,
 - while the wife, inside, is gentle and submissive.

THE JUDGMENT

DURATION. Success. No blame.
Perseverance furthers.
It furthers one to have somewhere to go.

Duration

- is a state whose movement is not worn down by hindrances.
 - It is not a state of rest, for mere standstill is regression.
- Duration
- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
 - taking place in accordance with immutable laws and
 - beginning anew at every ending.

The end is reached by an inward movement,

by inhalation, systole, contraction, and this movement turns into a new beginning, in which the movement is directed outward, in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They move in their fixed orbits, and because of this their light-giving power endures.

The seasons of the year

- follow a fixed law of change and transformation, hence
- can produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration, we can come to understand the nature of all beings

- in heaven and
- on earth.

THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and
- the wind blows;

both

- are examples of extreme mobility and so
- are seemingly the very opposite of duration,

but the laws governing their appearance and subsidence, their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
- the inner law of his being, which determines all his actions.