

Somalogic Inc SLGC under CEO Adam Taich



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

HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN
 Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the correct way to behave

in order not to exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their **influence**.

THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces **avored** by the time are **advancing**.

In this case

- retreat is the **right** course, and
- it is through retreat that **success** is achieved.

But success **consists** in being able to carry out the retreat correctly.

Retreat **is not** to be confused with flight.

- Flight means saving oneself under any circumstances whereas
- retreat is a sign of strength.

We must be careful **not to miss** the right moment while we are **in full possession** of power and position.

Then we **shall be able**

- to **interpret** the signs of the time
 - before it is too late and
- to **prepare** for provisional retreat
 - instead of being drawn into a desperate life-and-death struggle.

Thus

- we **do not** simply abandon the field to the opponent;
- we **make** it difficult for him to advance by showing **perseverance** in single acts of resistance.

In this way

we **prepare**, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The **meaning** that lies hidden in such a time is important.

THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

keeps the inferior man at a distance,

Not angrily but with reserve.

The mountain **rises up** under heaven, but owing to its nature it finally **comes to** a stop.

Heaven on the other hand

- **retreats upward** before it into the distance and
- **remains** out of reach.

This **symbolizes** the behavior of the superior man toward a climbing inferior; he **retreats** into his own thoughts as the inferior man comes forward.

He **does not** hate him,

for hatred **is** a form of subjective involvement

by which we are **bound** to the hated object.
The superior man shows **strength** (heaven) in that
he brings the inferior man to a **standstill** (mountain)
by his dignified **reserve**.

THE LINES

Nine at the top means:

Cheerful retreat.

Everything serves to further.

The situation is unequivocal.

Inner detachment **has become** an established fact, and
we **are** at liberty to depart.

When one **sees** the way ahead thus clearly, free of all doubt,

- a cheerful mood **sets in**, and
- one **chooses** what is right without further thought.

Such a dear path ahead always leads to the good.

MOVING HEXAGRAM

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE

Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram **means**

- "universal,"
 - "general,"
- and in a figurative sense
- "to influence,"
 - "to stimulate."

- The upper trigrams is Tui, the Joyous;
- the lower is Ken, Keeping Still.

By **its persistent, quiet influence**, the lower, rigid trigram

- **stimulates** the upper, weak trigram, which
- **responds** to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;

- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative

and

- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of

- heaven

and

- earth,

the foundations of all that exists,

- the second part begins with the hexagrams of

- courtship

and

- marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,

- the strong below;

hence

- their powers attract each other,

so that

- they unite.

This brings about success, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without,

one can

- prevent the joy from going to excess

and

- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for

it is perseverance that makes the difference between

- seduction

and

- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl

and

- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.