

Chegg Inc CHGG under CEO Daniel Rosensweig



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

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN
 Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,
through which we take food for nourishment,
the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:
when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":
thus
in the early spring, when the seeds fall to earth,
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.

THE LINES

Six in the second place means:

- Turning to the summit for nourishment,
 - Deviating from the path To seek nourishment from the hill.
- Continuing to do this brings misfortune.

Normally a person

- either provides his own means of nourishment
- or is supported in a proper way by those whose duty and privilege it is to provide for him.

If, owing to weakness of spirit,
a man cannot support himself,

a feeling of uneasiness comes over him;

this is because in shirking the proper way of obtaining a living,
he accepts support as a favor from those in higher place.

This is unworthy, for
he is deviating from his true nature.
Kept up indefinitely, this course leads to misfortune.

0 Six in the fifth place means:

Turning away from the path.

To remain persevering brings good fortune.

One should not cross the great water.

A man may be conscious of a deficiency in himself.

- He should be undertaking the nourishment of the people, but
- he has **not the strength** to do it.

Thus

he must

- **turn from** his accustomed path and
- **beg** counsel and help from a man who is spiritually his superior but undistinguished outwardly.

If he **maintains** this attitude of mind perseveringly,
success and good fortune are his.

But

- he must **remain aware** of his dependence.
- He **must not** put his own person forward nor attempt great labors, such as crossing the great water.

MOVING HEXAGRAM

HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND

Below TUI THE JOYOUS, LAKE

The wind

- **blows** over the lake and
- **stirs** the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below,
while

- it is open in the center.

This **indicates**

- **a heart free of prejudices,**

and therefore

- open to truth.

On the other hand,
each of the two trigrams has a firm line in the middle;
this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence

that

- makes achievements possible.

The character fu ("truth") is actually the picture of
a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside,
but

there must be a germ of life within,

if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed
before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,
the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things,
such as crossing the great water, and
 - succeed.

But

it is important to understand
upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;
it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests
holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man
discusses criminal cases
In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,
when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.