

DigitalOcean Holdings Inc DOCN under CEO Yancey Spruill



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

**HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small**

Above SUN                    THE GENTLE, WIND  
 Below CH'IEN                THE CREATIVE. HEAVEN

This hexagram means the force of the small – the power of the shadowy - that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 holds the five strong lines in check.

In the Image it is the wind blowing across the sky.  
 The wind

- **restrains** the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is **not strong enough** to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

## THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin. The **moment for action** on a large scale has not yet arrived. King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**;

there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

**Only through the small means of friendly persuasion can we exert any influence. The time has not yet come for sweeping measures.**

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

## THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

**Refines** the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky;

yet, being **nothing** but air, without solid body,

it **does not** produce great or lasting effects.

So also an individual,

in times when he **can produce no** great effect in the outer world,

can do nothing except **refine the expression** of his nature in small ways.

## THE LINES

Nine at the beginning means:

Return to the way.

How could there be blame in this?

Good fortune.

It lies in the **nature** of a strong man to press forward.

In so doing he encounters **obstructions**.

Therefore he returns to the way **suited** to his situation,

where he is **free** to advance or to retreat.

In the nature of things this will bring good fortune,

for it is wise and reasonable **not to try** to obtain anything by **force**.

Nine in the third place means:

The spokes burst out of the wagon wheels.

Man and wife roll their eyes.

Here an **attempt** is made to press forward forcibly,  
in the obstructing that the obstructing power is **slight**.

But since,

under the circumstances power actually lies with the **weak**,

this sudden offensive is doomed to **failure**.

**External conditions** hinder the advance,

just as loss of the wheel spokes stops the progress of a wagon.

We do not yet **heed** this hint from fate,

hence there are **annoying arguments** like those of a married couple.

Naturally this is not a favorable state of things,

for though the situation may enable the weaker side to hold its ground,

the difficulties are **too numerous** to permit of a happy result.

In consequence

even the strong man cannot so use his power

as to exert the right influence on those around him.

- He experiences a **rebuff** where he expected an easy victory, and
- he thus **compromises** his dignity.

Six in the fourth place means:

If you are sincere,

- blood vanishes and
- fear gives way.

No blame.

If

- one is in the difficult and responsible position of **counselor to** a powerful man,
- one should **restrain him** in such a way that right may prevail.

Therein lies a **danger so great** that the threat of actual bloodshed may arise.

Nonetheless,

the **power of disinterested truth** is greater than all these obstacles.

It carries such weight that

- the end is achieved, and
- all danger of bloodshed and all fear disappear.

Nine at the top means:

The rain comes, there is rest.

This is due to the lasting effect of character.

Perseverance brings the woman into danger.

The moon is nearly full.

If the superior man persists,

Misfortune comes.

Success is at hand.

The wind has driven up the rain.

A **fixed standpoint** has been reached.

This has come about through the **cumulating** of small effects produced by **reverence** for a superior character.

But a success thus secured bit by bit calls for great **caution**.

It would be a **dangerous illusion** for anyone to think he could presume upon it.

The female principle,

the weak element that has won the victory,

should **never persist** in vaunting it - that would lead to danger.

- The dark power in the moon is strongest when the moon is almost full.
- When it is full and directly opposite the sun, its waning is inevitable.

Under such circumstances one must be **content** with what has been achieved.

To advance any farther,

**before the appropriate time has come,**

would lead to misfortune.

## **MOVING HEXAGRAM**

### **HEXAGRAM 48 – Ching - The Well**

Above K'AN THE ABYSMAL, WATER

Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to **bring up** water.

The image **derives** from the pole-and-bucket well of ancient China.

1. The wood **represents**
  - not the **buckets**, which in ancient times were made of clay,
  - but rather the **wooden poles** by which the water is hauled up from the well.
2. The image also **refers** to the world of plants,

- which **lift** water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of
- an **inexhaustible dispensing of nourishment**.

## THE JUDGMENT

### THE WELL.

- The **town** may be changed,
- But the **well** cannot be changed.

It

- neither decreases
- nor increases.

They come and go and draw from the well.

If

- one gets down almost to the water And
  - the rope does not go all the way, Or
  - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
  - partly because of a change in dynasties.
- The style of architecture changed in the course of centuries,
  - but the shape of the well has remained the same from ancient times to this day.

Thus the well is the **symbol** of that social structure which,

- **evolved by mankind in meeting its most primitive needs,**
- **is independent of all political forms.**

- Political structures change, as do nations,
- but

- **the life of man with its needs remains eternally the same – this cannot be changed.**
- **Life is also inexhaustible.**
  - It grows neither less nor more;
  - it exists for one and for all.

- The generations come and go, and
- all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- **We must go down to the very foundations of life.**  
For any merely superficial ordering of life that leaves its deepest needs unsatisfied  
is as ineffectual as if no attempt at order had ever been made.
- **Carelessness - by which the jug is broken - is also disastrous.**  
If for instance

the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated, this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

## THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

- The trigram Sun, wood, is below, and
- the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,
- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.