

DoorDash Inc DASH under CEO Tony Xu



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

HEXAGRAM 07 – Shih - The Army

Above K'UN THE RECEPTIVE, EARTH
Below K'AN THE ABYSMAL, WATER

This hexagram is made up of the trigrams

- K'an, water, and
- K'un, earth, and thus,

it symbolizes the ground water stored up in the earth.

In the same way military strength is stored up in the mass of the people –

- invisible in times of peace but
- always ready for use as a source of power.

The attributes of the two trigrams are

- danger inside and
- obedience outside.

This points to the nature of an army,

which at the core is dangerous,

while discipline and obedience must prevail outside.

Of the individual lines,

the one that controls the hexagram is the strong nine in the second place

to which the other lines, all yielding, are **subordinate**.
This line indicates a commander,
because it **stands** in the middle of one of the two trigrams.
But since it is in the lower rather than the upper trigram,
it represents **not the ruler**
but the **efficient general**,
who maintains **obedience** in the army by his authority.

THE JUDGMENT

THE ARMY.

The army needs perseverance
And a strong man.
Good fortune without blame.

An army is a mass that needs **organization** in order to become a fighting force.
Without strict discipline nothing can be accomplished, but this discipline must not
be achieved by force.

It requires a strong man who

- captures the hearts of the **people and**
- awakens their enthusiasm.

In order that he may **develop** his abilities
he needs the **complete confidence** of his ruler,
who must **entrust him** with full responsibility as long as the war lasts.
But war

- is always a dangerous thing and
- brings with it destruction and devastation.

Therefore it

- should not be resorted to **rashly** but, like a poisonous drug,
- should be used **as a last recourse**.

- **The justifying cause of a war, and**
- **clear and intelligible war aims,**

ought to be explained to the people by an experienced leader.

Unless there is a quite definite war aim to which the people can consciously pledge
themselves,

the **unity and strength of conviction that lead to victory will not be forth coming.**

But the leader must also look to it that

- the passion of war and
- the delirium of victory

do not give rise to unjust acts that will not meet with general approval.

If justice and perseverance are the basis of action, all goes well.

THE IMAGE

In the middle of the earth is water: The image of THE ARMY.

Thus the superior man increases his masses

By generosity toward the people.

Ground water is invisibly present within the earth.

In the same way the military power of a people is invisibly present in the masses.

- When danger threatens, every peasant becomes a soldier;
- when the war ends, he goes back to his plow.

He who is generous toward the people wins their love, and a people living under a mild rule becomes strong and powerful.

Only a people economically strong can be important in military power.

Such power must therefore be cultivated

- by improving the economic condition of the people and
- by humane government.

Only when there is this invisible bond between government and people, so that the people are sheltered by their government as ground water is sheltered by the earth, is it possible to wage a victorious war.

THE LINES

0 Nine in the second place means:

In the midst of the army.

Good fortune.

No blame.

The king bestows a triple decoration.

- The leader should be
 - in the midst of his army,
 - in touch with it,
 - sharing good and bad with the masses he leads.This alone makes him equal to the heavy demands made upon him.
- He needs also the recognition of the ruler.
 - The decorations he receives are justified, because there is no question of personal preferment here: the whole army, whose center he is, is honored in his person.

Six in the third place means:

Perchance the army carries corpses in the wagon.

Misfortune.

Here we have a choice of two explanations.

1. One points to defeat because someone other than the chosen leader interferes with the Command;
2. the other is similar in its general meaning, but the expression, "carries corpses in the wagon," is interpreted differently.
At burials and at sacrifices to the dead it was customary in China for the deceased to whom the sacrifice was made to be represented by a boy of the family, who sat in the dead man's place and was honored as his representative.

On the basis of this custom the text is interpreted as meaning that a "corpse boy" is sitting in the wagon, or, in other words, that **authority is not being exercised by the proper leaders but has been usurped by others.**

Perhaps the whole difficulty clears up if it is inferred that there has been an error in copying.

The character fan, meaning "all," may have been misread as Shih, which means "corpse."

Allowing for this error, the meaning would be that **if the multitude assumes leadership of the army (rides in the wagon), misfortune ensue.**

Six in the fourth place means:

The army retreats.

No blame.

In face of a **superior enemy**, with whom it would be **hopeless** to engage in battle, an **orderly retreat** is the only correct procedure, because it will save the army from defeat and disintegration.

It is by no means a sign of courage or strength to insist upon engaging in a hopeless struggle regardless of circumstances.

0 Six in the fifth place means:

There is game in the field.

It furthers one to catch it.

Without blame.

Let the eldest lead the army.

The younger transports corpses;

Then perseverance brings misfortune.

Game is in the field - it has left its usual haunts in the forest and is devastating the fields.

This points to an enemy invasion.

Energetic combat and punishment are here thoroughly justified, **but they must not degenerate** into a wild melee in which everyone fends for himself.

Despite the greatest degree of perseverance and bravery, this would lead to **misfortune.**

The army must be directed by an experienced leader.

It is a matter of waging war,

not of permitting the mob to slaughter all who fall into their hands;

if they do,

- **defeat** will be the result, and despite all perseverance
- there is danger of **misfortune.**

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
 - heavenand
 - earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtshipand
 - 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.