

Hudson Pacific Properties Inc HPP under CEO Victor Coleman



6		T	T	T		2	2	2		6
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 46 – Sheng - Pushing Upward

Above K'UN THE RECEPTIVE, EARTH
 Below SUN THE GENTLE, WIND, WOOD

- The lower trigram, Sun, represents **wood**, and
 - the upper, K'un, means the **earth**.
- Linked with this is the idea that wood in the earth **grows upward**.
 In contrast to the meaning of Chin, PROGRESS (35),
 this pushing upward is associated with **effort**,
 just as a plant needs **energy** for pushing upward through the earth.
 That is why this hexagram, although it is connected with success, is associated with **effort of the will**.
- In PROGRESS the emphasis is on **expansion**;
 - PUSHING UPWARD indicates rather a **vertical ascent** - **direct rise**
 - from obscurity and lowliness
 - to power and influence.

THE JUDGMENT

PUSHING UPWARD
 has supreme success.

One must see the great man.
Fear not.
Departure toward the south
Brings good fortune.

The pushing upward of the good elements

- encounters **no obstruction** and
- is therefore accompanied by **great success**.

The pushing upward is made possible

- **not by violence**
- **but by modesty and adaptability**.

Since the individual is borne along by the propitiousness of the time,
he advances.

He must go to see authoritative people.

He need not be afraid to do this, because success is **assured**.

But

he must set to work, for **activity** (this is the meaning of "the south") brings good fortune.

THE IMAGE

Within the earth, wood grows: The image of PUSHING UPWARD.

Thus the superior man of devoted character

Heaps up small things

In order to achieve something high and great.

- Adapting itself to obstacles and bending around them,
wood in the earth grows upward without haste and without rest.

Thus too

- **the superior man**
 - is devoted in character and
 - never pauses in his progress.

THE LINES

Six at the beginning means:

Pushing upward that meets with confidence

Brings great good fortune.

This is the situation at the **beginning** of ascent.

Just as

- **wood draws** strength for its upward push from the root,
which in itself is in the lowest place,

so

- the power to **rise comes** from this low and obscure station.

- But there is a **spiritual affinity** with the rulers above, and
- this **solidarity** creates the confidence needed to accomplish something.

Nine in the second place means:

If one is sincere,
It furthers one to bring even a small offering.
No blame.

Here a strong man is presupposed.
It is true that

- he does not fit in with his environment, inasmuch as
- he is too brusque and pays too little attention to form.

But as

he is upright in character,

- he meets with response, and
- his lack of outward form does no harm.

Here

- uprightness is the outcome of sound qualities of character, whereas in the corresponding line of the preceding hexagram
- it is the result of innate humility.

Nine in the third place means:

One pushes upward into an empty city,

All obstructions that generally block progress **fall away** here.

Things proceed with **remarkable ease**.

Unhesitatingly one follows this road, in order to **profit** by one's success.

Seen from without, everything seems to be in the **best of order**.

However, no promise of **good fortune** is added.

It is a question **how long** such unobstructed success can last.

But it is wise **not to yield** to such misgivings,
because they only inhibit one's power.

Instead,

the point is to **profit** by the **propitiousness** of the time.

Six in the fifth place means:

Perseverance brings good fortune.

One pushes upward by steps.

When a man is advancing farther and farther,

- it is important for him not to become intoxicated by success.

Precisely when he experiences great success it is necessary

- to remain sober and
- not to try to skip any stages;

- he must go on slowly, step by step, as though hesitant.

Only such calm, steady progress, overleaping nothing, leads to the goal.

MOVING HEXAGRAM

HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;

- at the bottom are the legs,
- over them the belly,
- then come the ears (handles), and
- at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.¹

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

- This hexagram and
- THE WELL

are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the **social foundation** of our life, and
 - this foundation is likened to
 - the water that serves to nourish growing wood,
- the present hexagram refers to
- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- **grow beyond itself,**
- **extend into the realm of the invisible.**

Thereby

it

- **receives its true consecration and clarity and**
- **takes firm root in the cosmic order.**

Here

we see civilization as it reaches its **culmination in religion**.

The Ting **serves** in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- **prophets and**
- **holy men.**

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- **this brings inner enlightenment and true understanding of the world, and**
- **this leads to great good fortune and success.**

THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- **as long as there is wood below,**
- **the fire burns above.**

It is the same in human life;

- **there is in man likewise a fate that**
- **lends power to his life.**

And if

- **he succeeds in assigning the right place**
 - **to life and**
 - **to fate,**

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life
as handed on by oral tradition in the secret teachings of Chinese yoga,