

Qualys Inc QLYS under CEO Sumedh Thakar



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

HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER
 Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official, meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion

and therefore

- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is **the law of movement along the line of least resistance**, which in this hexagram is enunciated as **the law**

- **for natural events and**
- **for human life.**

THE JUDGMENT

ENTHUSIASM.

It furthers one

- to install helpers And
- to set armies marching.

The time of ENTHUSIASM derives from the fact that there is at hand an eminent man who

- is in sympathy with the spirit of the people and
- acts in accord with it.

Hence he finds universal and willing obedience.

To arouse enthusiasm it is necessary for a man to adjust himself and his ordinances to the character of those whom he has to lead.

The inviolability of natural laws rests on this principle of movement along the line of least resistance.

These laws are not forces external to things but represent the harmony of movement immanent in them.

That is

- why the celestial bodies do not deviate from their orbits and
- why all events in nature occur with fixed regularity.

It is the same with human society:

- only such laws as are rooted in popular sentiment can be enforced,
- while laws violating this sentiment merely arouse resentment.

Again,

it is enthusiasm that enables us to install helpers for the completion of an undertaking without fear of secret opposition.

It is enthusiasm too that can unify mass movements, as in war, so that they achieve victory.

THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.

Thus the ancient kings

- made music In order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- thunder - electrical energy - comes rushing forth from the earth again, and
- the first thunderstorm refreshes nature,

a prolonged state of tension is resolved.

Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times
the inspiring effect of the invisible sound that

- moves all hearts, and
- draws them together,
has mystified mankind.

Rulers have made use of this natural taste for music;
they elevated and regulated it.

Music was looked upon as something serious and holy,
designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes
(out of this later the theater developed).

Religious feeling for the Creator of the world was united with
the most sacred of human feelings,
that of reverence for the ancestors.

The ancestors were invited to these divine services

- as guests of the Ruler of Heaven and
- as representatives of humanity in the higher regions.

This uniting of the human past with the Divinity
in solemn moments of religious inspiration
established the bond between God and man.

The ruler who revered the Divinity in revering his ancestors
became thereby the Son of Heaven,
in whom the heavenly and the earthly world met in mystical contact.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:
"He who

- could wholly comprehend this sacrifice
- could rule the world as though it were spinning on his hand."

THE LINES

Six in the fifth place means:

Persistently ill and still does not die.

Here enthusiasm is obstructed.

A man is under constant pressure, which prevents him from breathing freely.

However, this pressure has its advantage –

it prevents him from consuming his powers in empty enthusiasm.

Thus constant pressure can actually serve to keep one alive.

MOVING HEXAGRAM

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is related in form and meaning to Pi, HOLDING TOGETHER (8).

- In the latter, water is over the earth;
- here a lake is over the earth.

But since the lake is a place where water collects, the idea of gathering together is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the present case it is two strong lines (the fourth and the fifth) that
 - bring about the gathering together,
- whereas
- in the former case one strong line (the fifth)
 - stands in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.

This is the significance of the great offerings that are made.

- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.

Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.