

UiPath Inc PATH under CEOs Daniel Dines and Robert Enslin



6		T	T	T		2	2	2		6
5		H	H	T		3	3	2		8
4		H	T	T		3	2	2		7
3		T	T	T		2	2	2		6
2		T	T	T		2	2	2		6
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 second place means:

Firm as a rock.

Not a whole day.

Perseverance brings good fortune.

This describes a person who does not allow himself to be misled by any illusions.

While

- others are letting themselves be dazzled by enthusiasm,
- he recognizes with perfect clarity the first signs of the time.

Thus

he

- neither flatters those above
 - nor neglects those beneath him;
- he is as firm as a rock.

When the first sign of discord appears,

he

- knows the right moment for withdrawing and
- does not delay even for a day.

Perseverance in such conduct will bring good fortune.

Confucius says about this line:

"To know the seeds, that is divine indeed.

- In his association with those above him, the superior man does not flatter.
- In his association with those beneath him, he is not arrogant.

For he knows the seeds.

The seeds are

- the first imperceptible beginning of movement,
- the first trace of good fortune (or misfortune) that shows itself.

The superior man

- perceives the seeds and
- immediately takes action.

He does not wait even a whole day.

In the Book of Changes it is said:

"Firm as a rock.

Not a whole day.

Perseverance brings good fortune."

Firm as a rock, what need of a whole day?

The judgment can be known.

The superior man knows

- what is hidden and
- what is evident.

- He knows weakness,

- he knows strength as well.

Hence the myriad's look up to him.

Six in the third place means:

Enthusiasm that looks upward creates remorse.

Hesitation brings remorse.

This line is the opposite of the preceding one:

- the latter bespeaks self-reliance, while
- here there is enthusiastic looking up to a leader.

If a man hesitates too long, this also will bring remorse.

The right moment for approach must be seized:

only then will he do the right thing.

Six at the top means:

Deluded enthusiasm.

But if after completion one changes,

There is no blame.

It is a bad thing for a man to let himself be deluded by enthusiasm.

But if

this delusion has run its course, and

he is still capable of changing,

he is freed of error.

A sober awakening from false enthusiasm is

- quite possible and
- very favorable.

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,