

Otonomo Technologies ULY under CEO Matt Booth



6		H	T	T		3	2	2		7
5		H	H	H		3	3	3		9
4		H	H	T		3	3	2		8
3		H	T	T		3	2	2		7
2		H	H	T		3	3	2		8
1		H	H	T		3	3	2		8

HEXAGRAM 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD
 Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- **within is tranquility,**
 - **which guards against precipitate actions, and**
- **without is penetration,**

- which makes development and progress possible.

THE JUDGMENT

DEVELOPMENT.

The maiden

Is given in marriage.

Good fortune.

Perseverance furthers.

1. The development of events that leads to a girl's following a man to his home proceeds slowly. The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. it is a matter of correct relationships of co-operation, as for instance in the appointment of an official.

The development must be allowed to take its proper course. Hasty action would not be wise.

This is also true, finally, of

3. any effort to exert influence on others, for here too

the essential factor is a correct way of development through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect.

Within the personality too, development must follow the same course if lasting results are to be achieved.

Gentleness

- that is adaptable,
- but at the same time penetrating,

is the outer form that should proceed from inner calm.

The very gradualness of the development makes it necessary to have perseverance, for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.

Thus the superior man

abides in dignity and virtue,

In order to improve the mores.

The tree on the mountain

- is visible from afar, and

- its development influences the landscape of the entire region. It does not shoot up like a swamp plant; its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual. No sudden influence or awakening is of lasting effect. Progress must be quite gradual, and in order to obtain such progress

- in public opinion and
 - in the mores of the people,
- it is necessary for the personality to acquire

- influence and
- weight.

This comes about through careful and constant work on one's own moral development.

THE LINES

0 Nine in the fifth place means:

The wild goose gradually draws near the summit.
For three years the woman has no child.
In the end nothing can hinder her.
Good fortune.

The summit is a high place.

In a high position one easily becomes isolated.

One is misjudged by the very person on whom one is dependent –

- the woman by her husband,
- the official by his superior.

This is the work of deceitful persons who have wormed their way in.

The result is that

- relationships remain sterile, and
- nothing, is accomplished.

But in the course of further development,

- such misunderstandings are cleared away, and
- reconciliation is achieved after all.

MOVING HEXAGRAM

HEXAGRAM 52 – Ken - Keeping Still, Mountain

Above KEN KEEPING STILL, MOUNTAIN

Below KEN KEEPING STILL, MOUNTAIN

The image of this hexagram is the mountain,
the youngest son of

- heaven and
- earth.

The male principle is at the top,

- because it strives upward by nature;

the female principle is below,

- since the direction of its movement is downward.

Thus

there is rest

- because the movement has come to its normal end.

In its application to man, the hexagram turns upon

the problem of achieving a quiet heart.

It is very difficult to bring quiet to the heart.

While Buddhism strives for

- rest through an ebbing away of all movement in nirvana,
the Book of Changes holds that

- **rest** is merely a state of polarity that always posits
movement as its complement.

Possibly the words of the text embody directions for the practice of yoga.

THE JUDGMENT

KEEPING STILL.

Keeping his back still

So that he no longer feels his body.

He

- goes into his courtyard And
- does not see his people.

No blame.

True quiet means

- **keeping still when the time has come to keep still, and**
- **going forward when the time has come to go forward.**

In this way

- **rest and movement are in agreement with the demands of the time,**
and thus
- **there is light in life.**

The hexagram signifies the end and the beginning of all movement.

The back is named because in the back are located

all the nerve fibers that mediate movement.

If

- the movement of those spinal nerves is brought to a standstill,
- the ego, with its restlessness, disappears as it were.

When

a man has thus become calm,
he may turn to the outside world.

- He no longer sees in it the struggle and tumult of individual beings, and therefore
- he has that true peace of mind which is needed
 - for understanding the great laws of the universe and
 - for action, in harmony with them.

Whoever

- acts from these deep levels
- makes no mistakes.

THE IMAGE

Mountains standing close together: The image of KEEPING STILL.
Thus the superior man
Does not permit his thoughts To go beyond his situation.

1The heart thinks constantly.

This cannot be changed,

but the movements of the heart - that is,
a man's thoughts -

should restrict themselves to the immediate situation.

All thinking that goes beyond this only makes the heart sore.