

Outcome of Microsoft hiring Sam Altman to manage the new advanced AI research team



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

HEXAGRAM 06 – Sung - Conflict

Above CH'IEN THE CREATIVE, HEAVEN
 Below K'AN THE ABYSMAL, WATER

1. The upper trigram, whose image is heaven, has an upward movement; the lower trigram, water, in accordance with its nature, tends downward. Thus the two halves **move away** from each other, giving rise to the idea of **conflict**.
2. The attribute of the Creative is **strength** that of the abysmal is danger, **guile**. **Where cunning has force before it, there is conflict.**
3. A third indication of **conflict**, in terms of character, is presented by the combination of deep **cunning** within and fixed **determination** outwardly.

A person of this character will certainly be quarrelsome.

THE JUDGMENT

CONFLICT.

- You are sincere And
- are being obstructed.

A cautious halt halfway brings good fortune.

Going through to the end brings misfortune.

It furthers one to see the great man.

It does not further one to cross the great water.

Conflict develops when one

- feels himself to be in the right and
- runs into opposition.

If one is not convinced of being in the right, opposition leads

- to craftiness or high-handed encroachment but
- not to open conflict.

If a man is entangled in a conflict,
his only salvation lies in being so

- clear-headed and
- inwardly strong

that he is always ready to come to terms by meeting the opponent halfway.

To carry on the conflict to the bitter end has evil effects even when one is in the right,

because the enmity is then perpetuated.

It is important to see the great man,

that is, an impartial man whose authority is great enough to

- terminate the conflict amicably or
- assure a just decision.

In times of strife, crossing the great water is to be avoided, that is,

dangerous enterprises are not to be begun,

because in order to be successful they require concerted unity of forces.

Conflict within weakens the power to conquer danger without.

THE IMAGE

Heaven and water go their opposite ways: The image of Conflict.

Thus in all his transactions the superior man

Carefully considers the beginning.

The image indicates that

the causes of conflict are latent in the opposing tendencies of the two trigram.

Once these opposing tendencies appear, conflict is inevitable.

To avoid it, therefore, everything must be taken carefully into consideration in the very beginning.

- If rights and duties are exactly **defined**, or
- if, in a group, the spiritual **trends** of the individuals **harmonize**, the cause of conflict is **removed** in advance.

THE LINES

Nine in the second place means:

One cannot engage in conflict;
 One returns home, gives way.
 The people of his town,
 Three hundred households,
 Remain free of guilt.

In a struggle with an enemy of superior strength, retreat is no disgrace.
 Timely withdrawal prevents bad consequences.

If, out of a **false** sense of honor, a man allowed himself to be **tempted** into an unequal conflict, he would be drawing down **disaster** upon himself. In such a case a **wise and conciliatory attitude** benefits the whole community, which will then not be drawn into the conflict.

Nine in the fourth place means:

One **cannot engage** in conflict.
 One **turns back and submits** to fate,
 Changes one's attitude,
 And finds peace in perseverance.
 Good fortune.

This refers to a person whose inner attitude at first **lacks** peace.

He

- does not feel content with his situation and
- would like to **improve** it through conflict.

In contrast to the situation of the nine in the second place, he is dealing with a **weaker opponent** and might therefore succeed. But he cannot carry on the fight, because, since **right is not on his side**, **he cannot justify the conflict to his conscience.**

Therefore he

- turns back and
- accepts his fate.

He

- changes his mind and
- finds lasting peace in being at one with eternal law.

This brings good fortune.

MOVING HEXAGRAM

HEXAGRAM 20 – Kuan - Contemplation (View)

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

A slight variation of tonal stress gives the Chinese name for this hexagram a **double meaning**.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be **understood** as picturing a **type of tower** characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country; at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But

- not yet the offering.

Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked, after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all,

the moment of deepest inner concentration.

If piety is

- sincere and
 - expressive of real faith,
- the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also in nature

a holy seriousness is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of inner concentration which religious contemplation develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass must bend to its power.

These two occurrences find confirmation in the hexagram.

The two images are used to symbolize a practice of the kings of old;

1. in making regular journeys the ruler could, in the first place, survey his realm and make certain that none of the existing usages of the people escaped notice;
2. in the second, he could exert influence through which such customs as were unsuitable could be changed.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a view of the real sentiments of the great mass of humanity and therefore
 - cannot be deceived;

- on the other, he
 - will impress the people so profoundly,
 - by his mere existence and
 - by the impact of his personality,
 - that they will be swayed by him as the grass by the wind.