

Spectral AI Inc MDAI under CEO Wensheng Fan



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
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		T	T	T		2	2	2		6

### 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

Six at the beginning means:

The wild goose gradually draws near the shore.

The young son is in danger.

There is talk.

No blame.

All the individual lines in this hexagram **symbolize  
the gradual flight of the wild goose.**

The wild goose is the symbol of conjugal fidelity,  
because it is believed that

this bird never takes another mate after the death of the first.

The initial line suggests the first resting place in the flight of water birds from the  
water to the heights.

The shore is reached.

**The situation is that of a lonely young man who is just starting out to make his way  
in life.**

Since no one comes to help him,

- his first steps are slow and hesitant, and
- he is surrounded by danger.

Naturally he is subjected to much criticism.

But

- these very difficulties keep him from being too hasty, and
- his progress is successful.

## MOVING HEXAGRAM

### HEXAGRAM 37 - Chia Jen - The Family (The Clan)

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

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father,**
- the lowest the **son.**
- The strong, line in the fifth place represents the **husband,**
- the yielding second line the **wife.**

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers,** and
- the two weak lines correlated with them in the fourth and the second place stand for their **respective wives.**

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

**Each individual line has the character according with its place.**

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

**the strong leadership that must come from the head of the family.**

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

**THE FAMILY shows the laws operative within the household that, transferred to outside life,**

**keep the state and the world in order.**

The influence that goes out from within the family is **represented** by the symbol of the wind created by fire.

### THE JUDGMENT

THE FAMILY

**The perseverance of the woman furthers.**

**The foundation of the family is the relationship between husband and wife.**

The tie that holds the family together lies in the

loyalty and

perseverance of the wife.

- Her place is within (second line), while

- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed; this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family –

1. that between father and son, which is the relation of love,
  2. that between husband and wife, which is the relation of chaste conduct, and
  3. that between elder and younger brother, which is the relation of correctness.
4. The loving reverence of the son is then carried over to the prince in the form of faithfulness to duty;
  5. the affection and correctness of behavior existing between the two brothers are extended
    - to a friend in the form of loyalty, and
    - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

## THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is signified by the wind

- stirred up by the fire and
- issuing forth from it.

This represents influence working from within outward.  
The same thing is needed in the regulation of the family.  
Here too  
the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real, just as
- flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct, just as
- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.