

Keysight Technologies Inc KEYS under CEO Satish Dhanasekaran



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

HEXAGRAM 62 - Hsiao Kuo - Preponderance of the Small

Above CHEN THE AROUSING, THUNDER
 Below KEN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28), the strong lines

- preponderate and
- are within inclosed between weak lines at the
 - top and
 - bottom,

the present hexagram

- has weak lines preponderating, though here again
 - they are on the outside,
 - the strong lines being within.

This indeed is the basis of the exceptional situation indicated by the hexagram.

When

strong lines are outside,
we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
 - Chung Fu, INNER TRUTH (61);
- neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general.

But

in the present hexagram

it is the weak element that performs must mediate with the outside world.

If

- a man occupies a position of authority for which
 - he is by nature really inadequate,
- extraordinary prudence is necessary.

THE JUDGMENT

PREPONDERANCE OF THE SMALL.

Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.

The flying bird brings the message:

- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

- Exceptional modesty and
 - conscientiousness
- are sure to be rewarded with success;

however,

if a man is not to throw himself away,

it is important that they should

- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.

We must understand the demands of the time
in order to find the necessary offset for its

- deficiencies and
- damages.

In any event

- we must not count on great success,
- since the requisite strength is lacking.

In this lies the importance of the message that
one should

- not strive after lofty things

but

- hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird.

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
 - supported only by two weak lines without,
- give the image of a sagging ridgepole.

Here

- the supporting weak lines are both
 - outside and
 - preponderant;

this gives the image of a soaring bird.

But

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

- it gives the message conveyed by the hexagram.

THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL.

Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement he gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.

- Thunder on the mountain is different from
- thunder on the plain.

In the mountains,

- thunder seems much nearer;

outside the mountains,

- it is less audible than the thunder of an ordinary storm.

Thus

the superior man derives an imperative from this image:

he must always fix his eyes

- more closely and
- more directly

on duty

than does the ordinary man,

even though this might make his behavior seem petty to the outside world.

He is exceptionally conscientious in his actions.

In bereavement

- emotion means more to him than ceremoniousness.

In all his personal expenditures

- he is extremely simple and unpretentious.

In comparison with the man of the masses,

- all this makes him stand out as exceptional.

But

the essential significance of his attitude lies in the fact that in external matters

- he is on the side of the lowly.

THE LINES

Six in the second place means:

She

- passes by her ancestor And
- meets her ancestress.

He

- does not reach his prince And
- meets the official.

No blame.

Two exceptional situations are instanced here.

1. In the temple of ancestors,

where alternation of generations prevails, the grandson

- stands on the same side as the grandfather.

Hence

- his closest relations are with the grandfather.

The present line designates

the grandson's wife,

who during the sacrifice

- passes by the ancestor and
- goes toward the ancestress.

This unusual behavior is, however,

- an expression of her modesty.
- She ventures rather to approach the ancestress, for
- she feels related to her by their common sex.

Hence here

- deviation from the rule is not a mistake.

2. Another image is that of

the official who, in compliance with regulation,

first seeks an audience with his prince.

If

- he is not successful in this,
- he
- does not try to force anything

but

- goes about conscientious fulfillment of his duty,
- taking his place among the other officials.

This extraordinary restraint is likewise not a mistake in exceptional times.

(The rule is that every official should first have an audience with the prince by whom he is appointed.)

Here the appointment is made by the minister.)

Six in the fifth place means:

Dense clouds,

No rain from our western territory.

The prince

- shoots and
- hits him who is in the cave.

As a high place is pictured here,
the image

- of a flying bird
has become that
- of flying clouds.

But

dense as the clouds are,
they

- race across the sky and
- give no rain.

Similarly, in exceptional times there may be
a born ruler

- who is qualified to set the world in order,
but
- who cannot
 - achieve anything or
 - confer blessing on the people

because

he

- stands alone and
- has no helpers.

In such times

- a man must seek out helpers with whose aid
- he can carry out the task.

But

- these helpers must be modestly sought out in the retirement to which
- they have withdrawn.

It is

- not their fame
- nor their great names
- but their genuine achievements
that are important.

Through such modesty

- the right man is found, and
- the exceptional task is carried out in spite of all difficulties.

Six at the top means:

He passes him by, not meeting him.

The flying bird leaves him.
Misfortune.
This means bad luck and injury.

If

- one overshoots the goal,
- one cannot hit it.

If

- a bird will not come to its nest but flies higher and higher,
- it eventually falls into the hunter's net.

He who in times of extraordinary salience of small things

- does not know how to call a halt,

but

- restlessly seeks to press on and on,

draws upon himself misfortune at the hands of gods and men,

because

he

- deviates from the order of nature.

MOVING HEXAGRAM

HEXAGRAM 44 – Kou - Coming to Meet

Above CH'IEN THE CREATIVE, HEAVEN
Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the principle of darkness, after having been eliminated,

furtively and unexpectedly obtrudes again from within and below.

Of its own accord the female principle comes to meet the male.

- It is an unfavorable and dangerous situation, and
- we must understand and promptly prevent the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually becomes ascendant again.

THE JUDGMENT

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The rise of the inferior element is pictured here in the image of

a bold girl who

- lightly surrenders herself and
- thus seizes power.

This would not be possible if the strong and light-giving element had not in turn come halfway.

- The inferior thing seems so harmless and inviting that
 - a man delights in it;
- it looks so small and weak that
 - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still another way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the earth and
- symbolizes the ruler taking note of the conditions in his kingdom;

here the wind

- blows from above and
- symbolizes the influence exercised by the ruler through his commands.

- Heaven is far from the things of earth, but
 - it sets them in motion by means of the wind.

- The ruler is far from his people, but
 - he sets them in motion by means of his commands and decrees.