

Goldman Sachs GS under CEO (potential) John Waldron



6		H	H	T		3	3	2		8
5		H	T	T		3	2	2		7
4		H	H	H		3	3	3		9
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 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
 Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram means

- "universal,"
- "general,"

and in a figurative sense

- "to influence,"
- "to stimulate."

- The upper trigrams is Tui, the Joyous;
- the lower is Ken, Keeping Still.

By its persistent, quiet influence, the lower, rigid trigram

- stimulates the upper, weak trigram, which
- responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.
 In courtship, the masculine principle must

- seize the initiative
- and
- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heaven
 and
 - earth,
 the foundations of all that exists,
- the second part begins with the hexagrams of
 - courtship
 and
 - marriage,
 the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
 - the strong below;
- hence
- their powers attract each other,
- so that
- they unite.

This brings about success, for all success depends on the effect of mutual attraction. By keeping still within while experiencing joy without, one can

- prevent the joy from going to excess
- and
- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for it is perseverance that makes the difference between

- seduction
- and
- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl
- and
- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.

THE LINES

Six in the second place means:

The influence shows itself in the calves of the legs.

Misfortune.

Tarrying brings good fortune.

In movement,

the calf of the leg follows the foot; by itself it can

- neither go forward
- nor stand still.

Since the movement is not self-governed, it bodes ill.

- One should wait quietly until one is impelled to action by a real influence.
- Then
- one remains uninjured.

0 Nine in the fourth place means:
Perseverance brings good fortune.
Remorse disappears.

If a man

- is agitated in mind,
- And
- his thoughts go hither and thither,

Only those friends On whom he fixes his conscious thoughts Will follow.

Here the place of the heart is reached.

The impulse that springs from this source is the most important of all.
It is of particular concern that this influence be

- constant
- and

- good;

then, in spite of the danger arising from the great susceptibility of the human heart, there will be no cause for remorse.

When the quiet power of a man's own character is at work, the effects produced are right.

All those who are receptive to the vibrations of such a spirit will then be influenced.

Influence over others should not express itself as a conscious and willed effort to manipulate them.

Through practicing such conscious incitement,

- one becomes wrought up and is exhausted by the eternal stress and strain.

Moreover,

- the effects produced are then limited to those on whom one's thoughts are consciously fixed.

MOVING HEXAGRAM

HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER

Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to bring up water.

The image **derives** from the pole-and-bucket well of ancient China.

1. The wood **represents**
 - not the **buckets**, which in ancient times were made of clay,
 - but rather the **wooden poles** by which the water is hauled up from the well.
2. The image also **refers** to the world of plants,
 - which **lift** water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of
 - an **inexhaustible dispensing of nourishment**.

THE JUDGMENT

THE WELL.

- The **town** may be changed,
- But the **well** cannot be changed.

It

- neither decreases
- nor increases.

They come and go and draw from the well.

If

- one gets down almost to the water And
 - the rope does not go all the way, Or
 - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
 - partly because of a change in dynasties.
- The style of architecture changed in the course of centuries,
 - but the shape of the well has remained the same from ancient times to this day.
- Thus the well is the **symbol** of that social structure which,
- **evolved by mankind in meeting its most primitive needs,**
 - **is independent of all political forms.**

• Political structures change, as do nations,
but

- **the life of man with its needs remains eternally the same – this cannot be changed.**
 - **Life is also inexhaustible.**
 - **It grows neither less nor more;**
 - **it exists for one and for all.**
- The generations come and go, and
 - all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- We must go down to the very foundations of life.
For any merely superficial ordering of life that leaves its deepest needs unsatisfied is as ineffectual as if no attempt at order had ever been made.
- Carelessness - by which the jug is broken - is also disastrous.
If for instance the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated, this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

- The trigram Sun, wood, is below, and
- the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,
- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.