

SoundHound AI Inc SOUN under CEO Keyvan Mohajer



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	H		3	3	3		9

HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN THE CREATIVE, HEAVEN
 Below TUI THE JOYOUS, LAKE

- The name of the hexagram means on the one hand the **right way of conducting oneself**.
 - Heaven**, the father, is **above**,
 - and
 - the lake**, the youngest daughter, is **below**.
 This shows the **difference** between high and low, upon which **composure**, correct social conduct, depends.
- On the other hand, the word for the name of the hexagram, TREADING, 1 means literally **treading upon something**.
 The small and cheerful [Tui] treads upon the large and strong [Ch'ien].
 The **direction of movement** of the two primary trigrams is upward.
 The fact that the strong treads on the weak is not mentioned in the Book of Changes,
 because it is taken for **granted**.
 For the weak to **take a stand** against the strong is not dangerous here,
 because it happens in **good humor [Tui] and without presumption**,
 so that
 the strong man is **not irritated** but takes it all in good part.

THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really difficult.

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, acquiesces and does not hurt the weak, because the contact is in good humor and harmless.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- discriminates between high and low,
- And thereby
- fortifies the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,

hence

no envy arises.

Among mankind also there are necessarily differences of elevation; it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth,

and

- if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.

THE LINES

Nine at the beginning means:

Simple conduct.

Progress without blame.

The situation is one in which we are still not bound by any obligations of social intercourse.

If our conduct is simple, we remain free of them.

We can quietly follow our predilections

as long as we

- are content
- and
- make no demands on people.

The meaning of the hexagram is not standstill but progress.

A man finds himself in an altogether inferior position at the start.

However, he has the inner strength that guarantees progress.

If he can be content with simplicity, he can make progress without blame.

1. When a man is dissatisfied with modest circumstances, he is restless and ambitious and tries to advance, not for the sake of accomplishing anything worthwhile, but merely in order to escape from lowliness and poverty by dint of his conduct. Once his purpose is achieved, he is certain to become arrogant and luxury-loving. Therefore blame attaches to his progress.
2. On the other hand, a man who is good at his work is content to behave simply. He wishes to make progress in order to accomplish something. When he attains his goal, he does something worthwhile, and all is well.

Nine in the second place means:

Treading a smooth, level course.

The perseverance of a dark man(2)

Brings good fortune.

The situation of a lonely sage is indicated here.

He

remains withdrawn from the bustle of life,

seeks nothing,

asks nothing of anyone, and

is not dazzled by enticing goals.

He

is true to himself and

travels through life unassailed, on a level road.

Since

- he is content and does not challenge fate,
- he remains free of entanglements.

Nine in the fourth place means:

He treads on the tail of the tiger.

Caution and circumspection

Lead ultimately to good fortune.

This text refers to a dangerous enterprise.

The inner power to carry it through is there, but

this inner power is combined with hesitating caution in one's external attitude.

This line contrasts with the preceding line, which is

- weak within but
 - outwardly presses forward.
- Here one is sure of ultimate success,
which consists in achieving one's purpose,
that is, in overcoming danger by going forward.

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 will be swayed by the wind.