

Urban One Inc UONE under CEO Alfred Liggins



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

HEXAGRAM 41 – Sun - Decrease

Above KEN KEEPING STILL, MOUNTAIN

Below TUI THE JOYOUS, LAKE

This hexagram **represents**

- a decrease of the lower trigram
 - in favor of the upper,
- because
- the third line, originally strong, has **moved up** to the top, and
 - the top line, originally weak, has **replaced it.** 1

- What is below is decreased to the **benefit of**
- what is above.

This is out-and-out decrease.

If

- **the foundations of a building are decreased in strength and**
 - **the upper walls are strengthened,**
- the whole structure loses its stability.**

Likewise,

- **a decrease in the prosperity of the people**

- in favor of the government
is out-and-out decrease.

And

the entire theme of the hexagram is directed to showing how this shift of wealth can take place without causing the sources of wealth in

- the nation and
- its lower classes
to fail.

THE JUDGMENT

DECREASE combined with sincerity
Brings about supreme good fortune
Without blame.

- One may be persevering in this.
It furthers one to undertake something.
How is this to be carried out?
- One may use two small bowls for the sacrifice.

Decrease does not under all circumstances mean something bad.
Increase and decrease come in their own time.

What matters here is

- to understand the time and
- not to try to cover up poverty with empty pretense.

If a time of scanty resource brings out an inner truth,
one must not feel ashamed of simplicity.
For simplicity is then the very thing needed to provide inner strength for further undertakings.

Indeed, there need be no concern if the outward beauty of the civilization,
even the elaboration of religious forms,
should have to suffer because of simplicity.

One must draw on the strength of the inner attitude to compensate for what is lacking in externals;
then the power of the content makes up for the simplicity of form.

There is no need of presenting false appearances to God.
Even with slender means, the sentiment of the heart can be expressed. 2

THE IMAGE

At the foot of the mountain, the lake: The image of DECREASE.

Thus the superior man

- controls his anger And
- restrains his instincts.

The lake at the foot of the mountain **evaporates**.

In this way

it **decreases** to the benefit of the mountain,
which is enriched by its moisture.

- The **mountain** stands as the **symbol** of a stubborn strength that can harden into anger.
- The **lake** is the **symbol** of unchecked gaiety that can develop into passionate drives at the expense of the life forces.

Therefore decrease is necessary;

- anger must be decreased by keeping still,
- the instincts must be curbed by restriction.

By this decrease of the lower powers of the psyche,
the higher aspects of the soul are enriched.

THE LINES

Six in the third place means:

- When three people journey together,
 - Their number decreases by one.
- When one man journeys alone,
 - He finds a companion.

When there are three people together, jealousy arises.

One of them will have to go.

A very close bond is possible only between two people.

But when

- one man is lonely,
- he is certain to find a companion who complements him.

MOVING HEXAGRAM

HEXAGRAM 26 - Ta Ch'u - The Taming Power of the Great

Above KEN KEEPING STILL, MOUNTAIN

Below CH'IEN THE CREATIVE, HEAVEN

The Creative is **tamed by** Ken, Keeping Still.

This **produces** great power,

a situation **in contrast to** that of the ninth hexagram, Hsiao Ch'u, THE TAMING
POWER OF THE SMALL,

in which the Creative is **tamed by** the Gentle alone.

- There
- one weak line must tame five strong lines, but

- here
- four strong lines are restrained by two weak lines;
- in addition to a minister, there is a prince, and
- the restraining power therefore is far stronger.

The hexagram has a **threefold meaning**, **expressing** different aspects of the concept Holding firm.

1. **Heaven within the mountain** gives the idea of holding firm in the sense of **holding together**;
2. **the trigram Ken, which holds the trigram Ch'ien still,** gives the idea of holding firm in the sense of **holding back**;
3. **the third idea is** that of **holding firm** in the sense of caring for and nourishing.
 - This last is suggested by the fact that a strong line at the top, which is the ruler of the hexagram, is **honored and tended** as a sage.
 - The third of these meanings also **attaches** specifically to this strong line at the top, which **represents** the sage.

THE JUDGMENT

THE TAMING POWER OF THE GREAT.

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

To

- hold firmly to great creative powers and
- store them up, as set forth in this hexagram, there is need of a strong, clearheaded man who is honored by the ruler.

- The trigram Ch'ien points to strong creative power;
- Ken indicates firmness and truth.

Both point

- to light and clarity and
- to the daily renewal of character.

Only through such daily self-renewal

can a man continue at the height of his powers.

- Force of **habit** helps to keep order in quiet times; but in periods when there is a great storing up of energy,
- everything **depends on** the power of the personality.

However, since the worthy are honored,

as in the case of the strong personality **entrusted with** leadership by the ruler, it is an **advantage**

- not to eat at home but rather

- to earn one's bread by entering upon public office. Such a man is in harmony with heaven; therefore even great and difficult undertakings, such as crossing the great water, succeed.

THE IMAGE

Heaven within the mountain:

The image of THE TAMING POWER OF THE GREAT.

Thus the superior man acquaints himself with

- many sayings of antiquity And
- many deeds of the past,

In order to strengthen his character thereby.

Heaven within the mountain points to hidden treasures.

In the words and deeds of the past there lies hidden a treasure that men may use to

strengthen and elevate their own characters.

The way to study the past is

- not to confine oneself to mere knowledge of history but, through application of this knowledge,
- to give actuality to the past.