

Reddit Inc RDDT under CEO Steven Huffman



6		H	H	H		3	3	3		9
5		H	T	T		3	2	2		7
4		H	T	T		3	2	2		7
3		T	T	T		2	2	2		6
2		H	H	T		3	3	2		8
1		H	T	T		3	2	2		7

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
 Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
 - Chen, movement, is below.
- The lower trigram Chen is under the **influence** of the strong line it has **received** from above, from heaven.
- When, in accord with this,
- **movement follows the law of heaven,**
 - **man is**
 - **innocent and**
 - **without guile.**
- His **mind is**
- **natural and true,**
 - **unshadowed by reflection or ulterior designs.**
- For
- **wherever conscious purpose is to be seen,**
 - **there the truth and innocence of nature have been lost.**
- Nature that is not directed by the spirit is

- not true
- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,

an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
o what does he come to?
- Heaven's will and blessing
o do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature

the childlike innocence of their original state.
So it is with the **good rulers** of mankind:
drawing on the spiritual wealth at their command,
they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.

THE LINES

Six in the third place means:

Undeserved misfortune.

The cow that was tethered by someone

Is

- the wanderer's gain,
- the citizen's loss.

Sometimes

undeserved misfortune befalls a man at the hands of another,
as for instance when someone

- passes by and
- takes a tethered cow along with him.

His gain is the owner's loss.

In all transactions, no matter how innocent,
we must

- accommodate ourselves to the demands of the time,
- otherwise unexpected misfortune overtakes us.

Nine at the top means:

Innocent action brings misfortune.

Nothing furthers.

When, in a given situation,

the time is not ripe for further progress,

the best thing to do is to wait quietly, without ulterior designs.

If one

- acts thoughtlessly and
- tries to push ahead in opposition to fate,
success will not be achieved.

MOVING HEXAGRAM

HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE
Below LI THE CLINGING, FIRE

The Chinese character for this hexagram **means** in its original sense **an animal's pelt**, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
 - what results is essentially only an **opposition of tendencies**,here
- the younger daughter is above.
 - The influences are in actual conflict, and
 - the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

THE JUDGMENT

REVOLUTION

On your own day
You are believed.
Supreme success,
Furthering through perseverance.
Remorse disappears.

Political revolutions are **extremely grave** matters. They should be undertaken

- only under stress of **direst necessity**,
- when there is **no way out**.

- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
 - **gladdens the people and, by enlightening them,**
 - **prevents excesses.**

Furthermore, he

- **must be quite free of selfish aims and**
- **must really relieve the need of the people.**

Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
 - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.