

Lazard (Private) under Peter Orszag



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8894>

HEXAGRAM 17 – Sui - Following

Above TUI THE JOYOUS, LAKE
Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above;
Chen, the Arousing, which has the attribute of movement, is below.

Joy in movement induces following.

The Joyous is the youngest daughter, while
the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

THE JUDGMENT

FOLLOWING has supreme success.
Perseverance furthers.
No blame.

In order to obtain a following one must first know how to adapt oneself.
If a man would rule he must first learn to serve,
for only in this way does he secure from those below him the joyous assent
that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time
is a great and significant idea;
this is why the appended judgment is so favorable.

THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.
Thus the superior man at nightfall
Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.

Here it is the thunder in the middle of the lake that serves as the image -

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time
grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day,
allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.

THE LINES

Nine in the fourth place means:

Following creates success.

Perseverance brings misfortune.

To go one's way with sincerity brings clarity.

How could there be blame in this?

It **often** happens,
when

a man exerts a certain amount of influence, that
he obtains a following by condescension toward inferiors.

But the people who attach themselves to him are **not honest** in their intentions.

They

- **seek** personal advantage and
- try to make themselves **indispensable** through flattery and subservience.

If one

- becomes **accustomed** to such satellites and
- **cannot** do without them,

it brings misfortune.

Only when

a man is

- **completely free** from his ego, and
- **intent**, by conviction, upon what is right and essential,

does he

- **acquire** the clarity that enables him to see through such people, and
- **become** free of blame.

0 Nine in the fifth place means:

Sincere in the good.

Good fortune.

Every man must have something he follows –

something that serves him as a lodestar.

He who follows with conviction the beautiful and the good
may feel himself strengthened by this saying.

Six at the top means:

He

- meets with firm allegiance And
- is still further bound.

The king introduces him To the Western Mountain.

This refers to a man, an exalted **sage**,

who has already put the turmoil of the world **behind** him.

But a follower appears who

- **understands** him and

- **is not** to be put off.

So the sage

- **comes back** into the world and
- **aids** the other in his work.

Thus there develops an eternal tie between the two.

The allegory is chosen from the annals of the Chou dynasty.

The rulers of this dynasty honored men who had served them well

by awarding them a place in the royal family's temple of ancestors on the Western Mountain.

In this way they were regarded as sharing in the destiny of the ruling family.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8933>

HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE

Below LI THE CLINGING, FIRE

This hexagram is another **double sign**.

The trigram Li **means**

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines, whereby the two strong lines are made **bright**.

The trigram **represents** the middle daughter.

The Creative has **incorporated** the central line of the Receptive, and thus Li develops.

As **an image**, it is fire.

Fire

- has no definite form but
- **clings to** the burning object and thus is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an **means** the soul shut within the body,
- Li **stands for** nature in its radiance.

THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark clings

- to what is light and so
- enhances the brightness of the latter.

A luminous thing giving out light

must have within itself something that perseveres; otherwise it will in time burn itself out.

Everything that gives light

is **dependent** on something to which it clings, in order that it may **continue** to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- clings to what is right and thereby
- can shape the world.

Human life on earth is conditioned and unfree, and, when man

- recognizes this limitation and
- makes himself dependent upon the harmonious and beneficent forces of the cosmos,

he achieves success.

The cow is the **symbol** of extreme docility.

By cultivating in himself an attitude of

- compliance and
- voluntary dependence,

man

- acquires clarity without sharpness and
- finds his place in the world. 1

THE IMAGE

That which is bright rises twice: The image of FIRE.

Thus the great man, by **perpetuating** this brightness, **Illumines** the four quarters of the world.

Each of the two trigrams **represents** the sun in the course of a day.
The two together **represent** the repeated movement of the sun,
the function of **light** with respect to **time**.

The great man **continues** the work of nature in the human world.

Through the **clarity** of his nature

he **causes** the light

- to **spread** farther and farther and
- to **penetrate** the nature of man ever more deeply.