

Sirius XM Holdings Inc SIRI under CEO Jennifer Witz



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8873>

HEXAGRAM 10 – Lu - Treading (Conduct)

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

1. 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.
2. 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.

0 Six in the third place means:

• A one-eyed man is able to see,

• A lame man is able to tread.

He treads on the tail of the tiger.

The tiger bites the man.

Misfortune.

Thus does a warrior act on behalf of his great prince.

- A one-eyed man can indeed see, but not enough for clear vision.

- A lame man can indeed tread, but not enough to make progress.

If

in spite of such defects

a man considers himself strong and consequently exposes himself to danger,
he is inviting disaster, for he is undertaking something beyond his strength .

This reckless way of plunging ahead,

regardless of the adequacy of one's powers,

can be justified only in the case of a warrior battling for his prince.

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.

0 Nine in the fifth place means:

Resolute conduct.

Perseverance with awareness of danger.

This refers to the ruler of the hexagram as a whole.

One sees that

- one has to be resolute in conduct. But at the same time
- one must remain conscious of the danger connected with such resoluteness, especially if it is to be persevered in.

Only awareness of the danger makes success possible.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8999>

HEXAGRAM 52 – Ken - Keeping Still, Mountain

Above KEN KEEPING STILL, MOUNTAIN
Below KEN KEEPING STILL, MOUNTAIN

The image of this hexagram is the mountain,
the youngest son of

- heaven and
- earth.

The male principle is at the top,

- because it strives upward by nature;

the female principle is below,

- since the direction of its movement is downward.

Thus

there is rest

- because the movement has come to its normal end.

In its application to man, the hexagram turns upon

the problem of achieving a quiet heart.

It is very difficult to bring quiet to the heart.

While Buddhism strives for

- rest through an ebbing away of all movement in nirvana,

the Book of Changes holds that

- **rest** is merely a state of polarity that always posits **movement** as its complement.

Possibly the words of the text embody directions for the practice of yoga.

THE JUDGMENT

KEEPING STILL.

Keeping his back still

So that he no longer feels his body.

He

- goes into his courtyard And
- does not see his people.

No blame.

True quiet means

- **keeping still when the time has come to keep still, and**
- **going forward when the time has come to go forward.**

In this way

- **rest and movement are in agreement with the demands of the time,**
- and thus**

- **there is light in life.**

The hexagram signifies the end and the beginning of all movement.

The back is named because in the back are located

all the nerve fibers that mediate movement.

If

- the movement of those spinal nerves is brought to a standstill,
- the ego, with its restlessness, disappears as it were.

When

a man has thus become calm,
he may turn to the outside world.

- He no longer sees in it the struggle and tumult of individual beings, and therefore
- he has that true peace of mind which is needed
 - for understanding the great laws of the universe and
 - for action, in harmony with them.

Whoever

- acts from these deep levels
- makes no mistakes.

THE IMAGE

Mountains standing close together: The image of KEEPING STILL.

Thus the superior man

Does not permit his thoughts To go beyond his situation.

1The heart thinks constantly.

This cannot be changed,

but the movements of the heart - that is,

a man's thoughts -

should restrict themselves to the immediate situation.

All thinking that goes beyond this only makes the heart sore.