

EB Eventbrite Inc under CEO Julia Hartz



6	The Top		H	H	H		3	3	3		9
5	The Fifth Place		H	H	H		3	3	3		9
4	The Fourth Place		T	T	T		2	2	2		6
3	The Third Place		H	H	T		3	3	2		8
2	The Second Place		H	H	T		3	3	2		8
1	The Beginning		H	H	T		3	3	2		8

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8903>

### **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 by the wind.

## THE LINES

Six in the fourth place means:

Contemplation of the light of the kingdom.

It furthers one to exert influence as the guest of a king.

This describes a man who **understands the secrets**

by which a kingdom can be made to **flourish**.

Such a man must be given an authoritative position, in which he can exert influence.

He should be, so to speak, **a guest** - that is,

- he **should be** honored and allowed to act independently, and
- **should not** be used as a tool.

0 Nine in the fifth place means:

Contemplation of my life.

The superior man is without blame.

**A man in an authoritative position to whom others look up**

must always be ready for self-examination.

The right sort of self-examination, however, consists

- not in idle brooding over oneself
- but in examining the effects one produces.

Only

- when these effects are good, and
  - when one's influence on others is good,
- will the contemplation of one's own life bring the satisfaction of knowing oneself to be free of mistakes.

0 Nine at the top means:

Contemplation of his life.

The superior man is without blame.

- While the preceding line represents a man who contemplates himself,
- here in the highest place everything that is personal, related to the ego, is excluded.

The picture is that of a sage who stands outside the affairs of the world.

Liberated from his ego, he

- contemplates the laws of life and so
- realizes that knowing how to become free of blame is the highest good.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8891>

### **HEXAGRAM 16 – Yu - Enthusiasm**

Above CHEN THE AROUSING, THUNDER

Below K'UN THE RECEPTIVE, EARTH

The strong line in the fourth place, that of the leading official, meets with response and obedience from all the other lines, which are all weak.

- The attribute of the upper trigram, Chen, is movement;
- the attributes of K'un, the lower, are obedience and devotion.

This begins a movement that

- meets with devotion and therefore
- inspires enthusiasm, carrying all with it.

Of great importance, furthermore, is the law of movement along the line of least resistance,

which in this hexagram is enunciated as **the law**

- **for natural events and**
- **for human life.**

## **THE JUDGMENT**

**ENTHUSIASM.**

It furthers one

- **to install helpers And**
- **to set armies marching.**

The time of ENTHUSIASM derives from the fact that there is at hand an **eminent man** who

- **is in sympathy** with the spirit of the people and
- **acts** in accord with it.

Hence he **finds** universal and willing obedience.

To arouse enthusiasm it is necessary for a man to **adjust himself and his ordinances** to the character of those whom he has to lead.

The inviolability of natural laws rests on this principle of **movement along the line of least resistance.**

These laws are not forces external to things **but represent the harmony of movement immanent in them.**

That is

- **why the celestial bodies do not deviate from their orbits and**
- **why all events in nature occur with fixed regularity.**

It is the same with human society:

- **only such laws as are rooted in popular sentiment can be enforced,**
- **while laws violating this sentiment merely arouse resentment.**

Again,

**it is enthusiasm that enables us to install helpers** for the completion of an undertaking without fear of **secret opposition.**

It is enthusiasm too that can unify **mass movements, as in war,** so that they achieve victory.

## **THE IMAGE**

Thunder comes resounding out of the earth: The image of ENTHUSIASM.

Thus the ancient kings

- **made** music In order to honor merit, And
- **offered** it with splendor To the Supreme Deity,
- **Inviting** their ancestors to be present.

When, at the **beginning** of summer,

- **thunder** - electrical energy - comes rushing forth from the earth again, and
- **the first thunderstorm** refreshes nature,

**a prolonged state of tension is resolved.**

**Joy and relief make themselves felt.**

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
- draws them together,

has mystified mankind.

Rulers have made use of this natural taste for music; they elevated and regulated it.

Music was looked upon as something serious and holy, designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes (out of this later the theater developed).

Religious feeling for the Creator of the world was united with the most sacred of human feelings, that of reverence for the ancestors.

The ancestors were invited to these divine services

- as guests of the Ruler of Heaven and
- as representatives of humanity in the higher regions.

This uniting of the human past with the Divinity

in solemn moments of religious inspiration

established the bond between God and man.

The ruler who revered the Divinity in revering his ancestors became thereby the Son of Heaven,

in whom the heavenly and the earthly world met in mystical contact.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:

"He who

- could wholly comprehend this sacrifice
- could rule the world as though it were spinning on his hand."