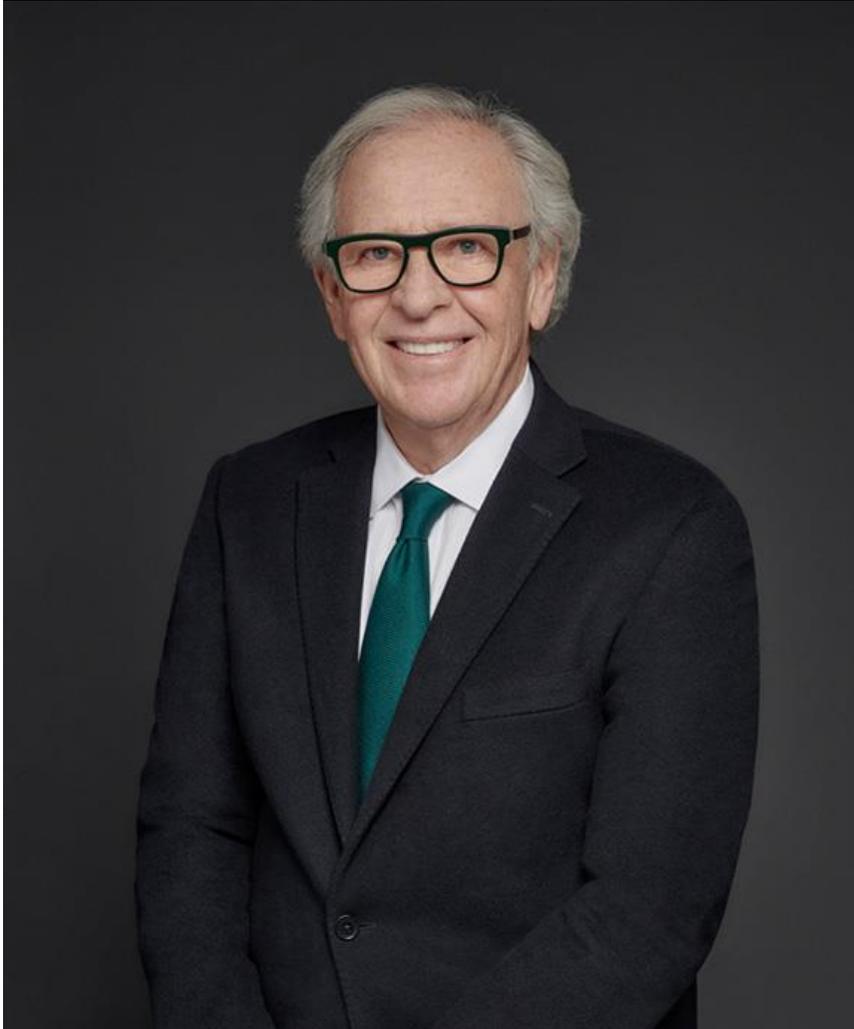


G-III Apparel Group Ltd GIII under CEO Morris Goldfarb



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

HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER

Below K'AN THE ABYSMAL, WATER

This hexagram **consists of** a doubling of the trigram K'an.

It is one of the eight hexagrams in which **doubling** occurs.

The trigram K'an **means** a plunging in.

A yang line

- has **plunged** in between two yin lines
and

- is **closed in** by them like water in a ravine.

The trigram K'an is **also** the middle son.

The Receptive

- **has obtained** the middle line of the Creative,
and thus

- K'an **develops**.

As an image it **represents** water,
the water that

- **comes** from above

and

- **is** in motion on earth in streams and rivers,
giving rise to all life on earth.

In man's world K'an **represents**

- the **heart**,
- the **soul** locked up within the body,
- the principle of **light** inclosed in the dark - that is, reason.

The name of the hexagram, because the trigram is doubled,
has the **additional meaning**,

"repetition of danger."

Thus the hexagram is intended to designate

- an **objective situation** to which one must become accustomed,
- not a **subjective attitude**.

For danger due to a subjective attitude means

either

- **foolhardiness**

or

- **guile**.

Hence too a **ravine** is used to symbolize danger;

it is a situation in which

a man is in the **same pass** as

the water in a ravine,

and,

like the water,

- **he can escape**

if

- **he behaves correctly.**

THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- **you have success in your heart,**

And

- whatever you do succeeds.

Through repetition of danger
we grow accustomed to it.

Water sets the example for the right conduct under such circumstances.

- It
 - flows on and on,
and
 - merely fills up all the places through which it flows;
- it
 - does not shrink from any dangerous spot nor from any plunge,
and
 - nothing can make it lose its own essential nature.
- It
 - remains true to itself under all conditions.

Thus likewise,

- if one is sincere when confronted with difficulties,
 - the heart can penetrate the meaning of the situation.

And

- once we have gained inner mastery of a problem,
 - it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done – thoroughness –
and
- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it
 - against every attempt at invasion, and
- earth has its mountains and bodies of water,
 - separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without
and
- against turmoil within.

THE IMAGE

Water

- flows on uninterruptedly
and
- reaches its goal:

The image of the Abysmal repeated.

Thus the superior man

- walks in lasting virtue
- And
- carries on the business of teaching.

Water reaches its goal by flowing continually.
It fills up every depression before it flows on.

The superior man follows its example;
he is concerned that goodness should be

- an established attribute of character rather than
- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,
for
it is only through repetition
that
the pupil makes the material his own.

THE LINES

Six in the third place means:

- Forward and backward,
- abyss on abyss.

In danger like this,

- pause at first
and

- wait,

Otherwise you will fall into a pit in the abyss.

Do not act in this way.

Here every step, forward or backward, leads into danger.

Escape is out of the question.

Therefore

- we must not be misled into action, as a result of which
 - we should only bog down deeper in the danger;
 disagreeable as it may be to remain in such a situation,
- we must wait until a way out shows itself.

Six at the top means:

- Bound with cords and ropes,
- Shut in between thorn-hedged prison walls:

For three years one does not find the way.

Misfortune.

A man who in the extremity of danger

- has lost the right way
and

- is irremediably entangled in his sins
has no prospect of escape.

He is like a criminal who sits shackled behind thorn-hedged prison walls.

MOVING HEXAGRAM

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD

Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.

It

- is the eldest daughter
and

- **symbolizes** wind or wood;

it has for its **attribute** gentleness,
which nonetheless penetrates

- like the wind

or

- like growing wood
with its roots.

The dark principle, in itself rigid and immovable,
is dissolved by the penetrating light principle,
to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues
which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual
- and
- inconspicuous effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye than

- those won by surprise attack,
- but
- they

- are more enduring
- and
- more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose

only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.

- This is what makes it so powerful;
- time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment
- and
- command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens
- and
- repels.