

HubSpot Inc HUBS under CEO Yamini Rangan



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

HEXAGRAM 47 - K'un - Oppression (Exhaustion)

Above TUI THE JOYOUS, LAKE
Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is **empty, dried** up. (1)
Exhaustion is expressed in yet another way:
2. **at the top**, a dark line is **holding down** two light lines;
below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the **principle of darkness**,
the lower to the **principle of light**.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- **Times of adversity are the reverse of times of success, but**

- they can lead to success if they befall the right man.

When

a strong man meets with adversity,

- he remains cheerful despite all danger,
- and

- this cheerfulness is the source of later successes;
- it is that stability which is stronger than fate.

He who

- lets his spirit be broken by exhaustion certainly
- has no success.

But

if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.
- No inferior man is capable of this.

Only the great man

- brings about good fortune
- and

- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within
- and

- sparing of words.

THE IMAGE

There is no water in the lake:

Thus

the superior man

stakes his life

On following his will.

When the water has flowed out below,
the lake must

- dry up

and

- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do
but

- acquiesce in his fate

and

- remain true to himself.

This concerns the deepest stratum of his being,
for this alone is superior to all external fate.

THE LINES

Nine in the fourth place means:

He comes very quietly, oppressed in a golden carriage.
Humiliation, but the end is reached.

A well-to-do man

- sees the **need** of the lower classes
- and
- would like very much to be of **help**.

But

instead of proceeding with speed and energy where there is need,

- he begins in a **hesitant and measured** way.

Then

- he **encounters obstructions**.

Powerful and wealthy acquaintances **draw** him into their circle;
he

- has to **do** as they do

and

- cannot **withdraw** from them.

Hence

he

- **finds** himself in great embarrassment.

But the trouble is transitory.

- The **original strength** of his nature offsets the mistake he has made,
- and
- the goal is reached.

MOVING HEXAGRAM

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.