

Novocure Ltd NVCR under CEO Asaf Danziger



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

HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)

Above KEN KEEPING STILL, MOUNTAIN
 Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is not immutable fate, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the abuse of human freedom.

Work toward improving conditions promises well, because it accords with the possibilities of the time.

We

- must not recoil from work and danger – symbolized by crossing of the great water - but
- must take hold energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption before we can do away with them;

hence it is necessary to be cautious during the time before the start.

Then

we must see to it that the new way is safely entered upon, so that a relapse may be avoided;

therefore

we must pay attention to the time after the start.

- Decisiveness and
- energy

must take the place of the

- inertia and
- indifference

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- stirs up the people And
- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,
the superior man must regenerate society.
His methods likewise must be derived from the two trigrams,
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

THE LINES

Six at the beginning means:

Setting right what has been spoiled by the father.
If there is a son,
No blame rests upon the departed father.
Danger.
In the end good fortune.

Rigid adherence to tradition has resulted in decay.

But the decay

- has not yet penetrated deeply and
- so can still be easily remedied.

It is as if a son were compensating for the decay his father allowed to creep in.

Then no blame attaches to the father.

However,

one must not

- overlook the danger or
- take the matter too lightly.

Only if

one is conscious of the danger connected with every reform
will everything go well in the end.

Nine in the third place means:

Setting right what has been spoiled by the father.

There will be a little remorse.

No great blame.

This describes a man who proceeds a little too energetically
in righting the mistakes of the past.

Now and then, as a result,

- minor discords and
- annoyances

will surely develop.

But too much energy is better than too little.

Therefore, although

- **he may** at times have some slight cause for regret,
- **he remains** free of any serious blame.

Nine at the top means:

He does not serve kings and princes,
Sets himself higher goals.

Not every man has an obligation to mingle in the affairs of the world.

There are some who are developed to such a degree that
they are justified

- in letting the world go its own way and
- in refusing to enter public life with a view to reforming it.

But this does not imply a right

- to remain idle or
- to sit back and merely criticize.

Such withdrawal is justified only when

we strive to realize in ourselves the higher aims of mankind.

For although

- the sage remains distant from the the turmoil of daily life,
- he creates incomparable human values for the future.

MOVING HEXAGRAM

HEXAGRAM 19 – Lin - Approach

Above K'UN THE RECEPTIVE, EARTH

Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a **range of meanings**

that is **not exhausted** by any single word of another language.

The ancient explanations in the Book of Changes give as its

1. first meaning, "**becoming great.**"

- **What becomes great** are the two strong lines growing into the hexagram from below;
- the light-giving power **expands** with them.

2. The meaning is then further extended to include **the concept of approach,** especially the approach of

- what is strong and highly placed
- **in relation to** what is lower.

3. Finally the meaning includes

- the **attitude of condescension** of a man in high position toward the people,
- and in general the **setting to work on affairs.**

This hexagram is linked with the twelfth month (January-February),

when, after the winter solstice,
the light power begins to ascend again.

THE JUDGMENT

APPROACH has supreme success.
Perseverance furthers.
When the eighth month comes,
There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful progress.
Spring is approaching.

Joy and forbearance bring high and low nearer together.
Success is certain.

But we must work with determination and perseverance
to make full use of the propitiousness of the time.

And one thing more: spring does not last forever.

In the eighth month the aspects are reversed.

Then only two strong, light lines are left; these

- do not advance but
- are in retreat (see next hexagram).

We must take heed of this change in good time.

If

- we meet evil before it becomes reality –
before it has even begun to stir –
- we can master it.

THE IMAGE

The earth above the lake: The image of APPROACH.

Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth borders upon the lake from above 1.

This symbolizes the approach and condescension of the man of higher position
to those beneath him.

The two parts of the image indicate what his attitude toward these people will be.

- Just as the lake is inexhaustible in depth,
 - so the sage is inexhaustible in his readiness to teach mankind,
- and
- just as the earth is boundlessly wide, sustaining and caring for all creatures on it,
 - so the sage sustains and cares for all people and excludes no part of humanity.