

SeaChange International Inc SEAC under CEO Peter Aquino



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

### HEXAGRAM 23 – Po - Splitting Apart

Above KEN KEEPING STILL, MOUNTAIN

Below K'UN THE RECEPTIVE, EARTH

The dark lines are about to

- mount upward and
- overthrow the last firm, light line by exerting a disintegrating influence on it.

The inferior, dark forces overcome what is superior and strong,

- not by direct means,
- but by undermining it gradually and imperceptibly, so that it finally collapses.

The lines of the hexagram

- present the **image** of a house, the top line being tile roof, and because the roof is being shattered
- the house **collapses**.

The hexagram belongs to the ninth month (October-November).

**The yin power**

- **pushes up** ever more powerfully and
- is about to **supplant** the yang power altogether.

## **THE JUDGMENT**

SPLITTING APART.

It does not further one

To go anywhere.

This pictures a time when inferior people

- are pushing forward and
- are about to crowd out the few remaining strong and superior men.

Under these circumstances, which are due to the time, it is not favorable for the superior man to undertake anything.

The right behavior in such adverse times is to be deduced from

- the images and
- their attributes.
- The lower trigram stands for the earth,
  - whose attributes are docility and devotion.
- The upper trigram stands for the mountain,
  - whose attribute is stillness.

This suggests that one

- should submit to the bad time and
- remain quiet.

For it is a question not of man's doing but of time conditions, which, according to the laws of heaven, show an alternation of

- increase and decrease,
- fullness and emptiness.

It is impossible to counteract these conditions of the time.

Hence

it is not cowardice but wisdom to

- submit and
- avoid action.

## **THE IMAGE**

The mountain rests on the earth: The image of SPLITTING APART.

Thus

those above can ensure their position  
Only by giving generously to those below.

The mountain rests on the earth.

- When it is steep and narrow, lacking a broad base, it must topple over.
- Its position is strong only when it rises out of the earth
  - broad and great,
  - not proud and steep.

So likewise those who rule rest on the broad foundation of the people.

They too should be

- generous and
- benevolent,  
like the earth that carries all.
- Then they will make their position
  - as secure
  - as a mountain is in its tranquility.

## THE LINES

Six in the second place means:

The bed is split at the edge.

Those who persevere are destroyed.

Misfortune.

The power of the inferior people is growing.

The **danger** draws close to one's person;

- already there are clear **indications**, and
- rest is **disturbed**.

Moreover, in this **dangerous** situation

one is as yet **without help or friendly advances** from above or below.

Extreme caution is necessary in this isolation.

One must

- adjust to the time and
- promptly avoid the **danger**.

**Stubborn perseverance** in maintaining one's standpoint  
would lead to do a **downfall**.

Six in the third place means:

He splits with them. No blame.

An individual finds himself in an **evil environment** to which  
he is **committed** by external ties.

But

- he has an **inner relationship** with a superior man, and through this
- he **attains the stability** to free himself from the way of the inferior people around him.

This brings him into opposition to them of course, but that is not wrong.

Six in the fourth place means:

The bed is split up to the skin.  
Misfortune.

Here the disaster affects

- not only the resting place
- but even the occupant.

No warning or other comment is added.

Misfortune has reached its peak:

it can no longer be warded off.

Six in the fifth place means:

A shoal of fishes.

Favor comes through the court ladies.

Everything acts to further.

Here, in immediate proximity to the strong, light-giving principle at the top,  
the nature of the dark force undergoes a change.

It no longer opposes the strong principle by means of intrigues  
but submits to its guidance.

Indeed, as the head of the other weak lines,

it leads all of these to the strong line,

just as

a princess

- leads her maids-in-waiting like a shoal of fishes to her husband and thus
- gains his favor.

Inasmuch as

- the lower element thus voluntarily places itself under the higher,
  - it attains happiness and
  - the higher also receives its clue.

Therefore all goes well.

## **MOVING HEXAGRAM**

### **HEXAGRAM 44 – Kou - Coming to Meet**

Above CH'IEN THE CREATIVE, HEAVEN

Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the principle of darkness,  
after having been eliminated,

furtively and unexpectedly obtrudes again from within and below.

Of its own accord the female principle comes to meet the male.

- It is an unfavorable and dangerous situation, and
- we must understand and promptly prevent the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually becomes ascendant again.

## THE JUDGMENT

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The rise of the inferior element is pictured here in the image of a bold girl who

- lightly surrenders herself and
- thus seizes power.

This would not be possible if the strong and light-giving element had not in turn come halfway.

- The inferior thing seems so harmless and inviting that
  - a man delights in it;
- it looks so small and weak that
  - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still another way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

## THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
  - here it blows under heaven;
- in both cases it goes everywhere.

There the wind

- is on the **earth** and
- **symbolizes** the ruler taking note of the conditions in his kingdom;

here the wind

- blows from **above** and
- **symbolizes** the influence exercised by the ruler through his commands.

- Heaven is far from the things of earth, but
  - it sets them in motion by means of the wind.
- The ruler is far from his people, but
  - he sets them in motion by means of his commands and decrees.