

Exro Technologies Inc EXROF under CEO Sue Ozdemir



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

### 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 Abyssal 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 at the beginning means:  
Repetition of the Abysmal.  
In the abyss one falls into a pit.  
Misfortune.

By growing used to what is dangerous,  
a man can easily allow it to become part of him.

He

- is familiar with it

and

- grows used to evil.

With this

- he has lost the right way,

and

- misfortune is the natural result.

## MOVING HEXAGRAM

### HEXAGRAM 60 – Chieh - Limitation

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

- A lake occupies a limited space.  
When more water comes into it,
  - it overflows.

Therefore

limits must be set for the water.

The image shows

- water below and
- water above,
- with the firmament between them as a limit.

The Chinese word for limitation really  
denotes the joints that divide a bamboo stalk.

- In relation to ordinary life
  - it means the thrift that sets fixed limits upon expenditures.
- In relation to the moral sphere
  - it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

## THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome,  
but

- they are effective.

If

- we live economically in normal times,

- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,

- day and night, and

these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures,

acts to

- preserve property and

- prevent injury to the people.

But in limitation

we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,
  - it would be injurious.

And

- if he should go too far in imposing limitations on others,

- they would rebel.

Therefore

it is necessary to set limits even upon limitations

## THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And

- examines the nature of virtue and correct conduct.

- A lake is something limited.

- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;
- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and
- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations,  
which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;
- if
- they existed,
- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and
- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and
- by determining for himself what his duty is.