

Microbot Medical Inc MBOT under CEO Harel Gadot



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

HEXAGRAM 06 – Sung - Conflict

Above CH'IEN THE CREATIVE, HEAVEN
 Below K'AN THE ABYSMAL, WATER

1. The upper trigram, whose image is heaven, has an upward movement; the lower trigram, water, in accordance with its nature, tends downward. Thus the two halves **move away** from each other, giving rise to the idea of **conflict**.
2. The attribute of the Creative is **strength** that of the abysmal is danger, **guile**. **Where cunning has force before it, there is conflict.**
3. A third indication of **conflict**, in terms of character, is presented by the combination of deep **cunning** within and fixed **determination** outwardly. A person of this character will certainly be quarrelsome.

THE JUDGMENT

CONFLICT.

- You are sincere And
- are being obstructed.

A cautious halt halfway brings good fortune.
Going through to the end brings misfortune.
It furthers one to see the great man.
It does not further one to cross the great water.

Conflict develops when one

- feels himself to be in the right and
- runs into opposition.

If one is not convinced of being in the right, opposition leads

- to craftiness or high-handed encroachment but
- not to open conflict.

If a man is entangled in a conflict,
his only salvation lies in being so

- clear-headed and
- inwardly strong

that he is always ready to come to terms by meeting the opponent halfway.

To carry on the conflict to the bitter end has evil effects even when one is in the right,

because the enmity is then perpetuated.

It is important to see the great man,

that is, an impartial man whose authority is great enough to

- terminate the conflict amicably or
- assure a just decision.

In times of strife, crossing the great water is to be avoided, that is,
dangerous enterprises are not to be begun,
because in order to be successful they require concerted unity of forces.

Conflict within weakens the power to conquer danger without.

THE IMAGE

Heaven and water go their opposite ways: The image of Conflict.

Thus in all his transactions the superior man

Carefully considers the beginning.

The image indicates that

the causes of conflict are latent in the opposing tendencies of the two trigram.

Once these opposing tendencies appear, conflict is inevitable.

To avoid it, therefore, everything must be taken carefully into consideration in the very beginning.

- If rights and duties are exactly defined, or
- if, in a group, the spiritual trends of the individuals harmonize, the cause of conflict is removed in advance.

THE LINES

Nine in the second place means:

One cannot engage in conflict;
One returns home, gives way.
The people of his town,
Three hundred households,
Remain free of guilt.

In a struggle with an enemy of superior strength, retreat is no disgrace.
Timely withdrawal prevents bad consequences.

If, out of a false sense of honor, a man allowed himself to be tempted into an unequal conflict,
he would be drawing down disaster upon himself.
In such a case a wise and conciliatory attitude benefits the whole community,
which will then not be drawn into the conflict.

Six in the third place means:

To nourish oneself on ancient virtue induces perseverance.
Danger.
In the end, good fortune comes.
If by chance you are in the service of a king,
Seek not works.

This is a warning of the danger that goes with an expansive disposition.
Only that which has been honestly acquired through merit remains a permanent possession.

It can happen that such a possession may be contested,
but since it is really one's own,
one cannot be robbed of it.

Whatever a man possesses through the strength of his own nature cannot be lost.

If
one enters the service of a superior,
one can avoid conflict only by not seeking works for the sake of prestige.
It is enough if the work is done: let the honor go to the other.

Nine at the top means:

Even if by chance a leather belt is bestowed on one,
By the end of a morning
It will have been snatched away three times.

Here we have someone who has carried a conflict to the bitter end and has triumphed.

He is granted a decoration, but his happiness does not last.

He is attacked again and again, and the result is conflict without end.

MOVING HEXAGRAM

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram means

- "universal,"
- "general,"

and in a figurative sense

- "to influence,"
- "to stimulate."

- The upper trigram is Tui, the Joyous;
 - the lower is Ken, Keeping Still.
- By its persistent, quiet influence, the lower, rigid trigram
- stimulates the upper, weak trigram, which
 - responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative

and

- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heavenand
- earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtshipand
- marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
- the strong below;

hence

- their powers **attract** each other, so that
- they unite.

This brings about **success**, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without, one can

- **prevent the joy from going to excess** and
- **hold it within proper bounds.**

This is the **meaning** of the added admonition, "Perseverance furthers," for it is **perseverance that makes the difference between**

- **seduction** and
- **courtship;**

in the latter

the strong man

- **takes a position inferior to that of the weak girl** and
- **shows consideration for her.**

This attraction between affinities is a general law of nature.

Heaven and earth

- **attract each other** and thus

- **all creatures come into being.**

Through such attraction

- **the sage influences men's hearts,** and thus

- **the world attains peace.**

From the attractions they exert

we can learn **the nature of all beings**

- **in heaven** and
- **on earth.**

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man **encourages** people to approach him
By his **readiness to receive** them.

A mountain with a lake on its summit is **stimulated by** the moisture from the lake.

It has this **advantage** because its summit

- **does not jut out as a peak** but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.