

Sobr Safe Inc SOBR under CEO David Gandini



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8981>

Hexagram 46 – Sheng - Pushing Upward

Above K'UN THE RECEPTIVE, EARTH
Below SUN THE GENTLE, WIND, WOOD

- The lower trigram, Sun, represents **wood**, and
 - the upper, K'un, means the **earth**.
- Linked with this is the idea that wood in the earth **grows upward**.
In contrast to the meaning of Chin, PROGRESS (35),
this pushing upward is associated with **effort**,
just as a plant needs **energy** for pushing upward through the earth.
That is why this hexagram, although it is connected with success, is associated with **effort of the will**.
- In PROGRESS the emphasis is on **expansion**;
 - PUSHING UPWARD indicates rather a **vertical ascent** - **direct rise**
 - from obscurity and lowliness
 - to power and influence.

THE JUDGMENT

PUSHING UPWARD

has supreme success.
One must see the great man.
Fear not.
Departure toward the south
Brings good fortune.

The pushing upward of the good elements

- encounters **no obstruction** and
- is therefore accompanied by **great success**.

The pushing upward is made possible

- **not by violence**
- **but by modesty and adaptability.**

Since the individual is borne along by the propitiousness of the time,
he advances.

He must go to see authoritative people.

He need not be afraid to do this, because success is **assured**.

But

he must set to work, for **activity** (this is the meaning of "the south") brings good fortune.

THE IMAGE

Within the earth, wood grows: The image of PUSHING UPWARD.

Thus the superior man of devoted character

Heaps up small things

In order to achieve something high and great.

- Adapting itself to obstacles and bending around them,
wood in the earth grows upward without haste and without rest.

Thus too

- **the superior man**
 - **is devoted in character and**
 - **never pauses in his progress.**

THE LINES

Six in the fourth place means:

The king offers him Mount Ch'i.

Good fortune.

No blame.

Mount Ch'i is in western China, the homeland of King Wen, whose son,
the Duke of Chou, added the words to the individual lines.

The pronouncement takes us back to a time when the Chou dynasty was **coming into** power.

At that time

- King Wen introduced his illustrious helpers to the god of his native mountain, and
 - they received their places in the halls of the ancestors by the side of the ruler.
- This indicates a **stage in which pushing upward** attains its goal.

One

- **acquires** fame in the sight of gods and men,
- **is received** into the circle of those who foster the spiritual life of the nation, and thereby
- **attains** a significance that endures beyond time.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8939>

HEXAGRAM 32 – Heng - Duration

Above CHEN THE AROUSING, THUNDER

Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
 - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.
- In the latter we have **influence**,
 - here we have **union** as an enduring condition.
- The two **images** are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
 - the upper, **movement** without.

In the sphere of social relationships, the hexagram **represents** the institution of marriage as the **enduring union** of the sexes.

- During courtship
 - the young man subordinates himself to the girl,
- but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,
 - the husband is the directing and moving force outside,
 - while the wife, inside, is gentle and submissive.

THE JUDGMENT

DURATION. Success. No blame.

Perseverance furthers.
It furthers one to have somewhere to go.

Duration

- is a state whose movement is not worn down by hindrances.
- It is not a state of rest, for mere standstill is regression.

Duration

- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
 - taking place in accordance with immutable laws and
 - beginning anew at every ending.

The end is reached by an inward movement,
by inhalation, systole, contraction, and
this movement turns into a new beginning, in which
the movement is directed outward,
in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They move in their fixed orbits, and
because of this their light-giving power endures.

The seasons of the year

- follow a fixed law of change and transformation, hence
- can produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration,
we can come to understand the nature of all beings

- in heaven and
- on earth.

THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and
- the wind blows;

both

- are examples of extreme mobility and so
- are seemingly the very opposite of duration,

but the laws governing their appearance and subsidence,
their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
- the inner law of his being,
which determines all his actions.