

Nebius Group NV NBIS under CEO Arkady Volozh



6		T	T	T		2	2	2		6
5		H	T	T		3	2	2		7
4		T	T	T		2	2	2		6
3		T	T	T		2	2	2		6
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=8930>

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 Abysmal 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 in the third place means:

- Forward and backward,
- abyss on abyss.

In danger like this,

- pause at first and
- wait,

Otherwise you will fall into a pit in the abyss.

Do not act in this way.

Here every step, forward or backward, leads into danger.
Escape is out of the question.

Therefore

- we must not be misled into action, as a result of which
 - we should only bog down deeper in the danger; disagreeable as it may be to remain in such a situation,
- we must wait until a way out shows itself.

Six in the fourth place means:

A jug of wine, a bowl of rice 1' with it
Earthen vessels

Simply handed in through the window.

There is certainly no blame in this.

In times of danger ceremonious forms are dropped.

What matters most is sincerity.

Although as a rule it is customary for an official to present

- certain introductory gifts and
- recommendations

before he is appointed,

here everything is simplified to the utmost.

The gifts are insignificant,

there is no one to sponsor him,

he introduces himself;

yet all this need not be humiliating

if only there is the honest intention of mutual help in danger.

Still another idea is suggested.

The window is the place through which light enters the room.

If in difficult times

- we want to enlighten someone,
- we must
 - begin with that which is in itself lucid and
 - proceed quite simply from that point on.

Six at the top means:

- Bound with cords and ropes,
- Shut in between thorn-hedged prison walls:

For three years one does not find the way.

Misfortune.

A man who in the extremity of danger

- has lost the right way and
 - is irremediably entangled in his sins
- has no prospect of escape.

He is like a criminal who sits shackled behind thorn-hedged prison walls.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8975>

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.