

Ubisoft Entertainment SA UBSFY under CEO Yves Guillemot



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5		T	T	T		2	2	2		6
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3		T	T	T		2	2	2		6
2		H	T	T		3	2	2		7
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Click below to view the interpretations and cases:

<https://icic.com/?p=8900>

HEXAGRAM 19 – Lin - Approach

Above K'UN THE RECEPTIVE, EARTH

Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a range of meanings that is not exhausted by any single word of another language. The ancient explanations in the Book of Changes give as its

1. first meaning, "becoming great."
 - What becomes great are the two strong lines growing into the hexagram from below;
 - the light-giving power expands with them.
2. The meaning is then further extended to include the concept of approach, especially the approach of
 - what is strong and highly placed

- in relation to what is lower.
3. Finally the meaning includes
- the attitude of condescension of a man in high position toward the people,
 - and in general the setting to work on affairs.

This hexagram is linked with the twelfth month (January-February), when, after the winter solstice, the light power begins to ascend again.

THE JUDGMENT

APPROACH has supreme success.
Perseverance furthers.
When the eighth month comes,
There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful progress.
Spring is approaching.

Joy and forbearance bring high and low nearer together.
Success is certain.

But we must work with determination and perseverance
to make full use of the propitiousness of the time.

And one thing more: spring does not last forever.

In the eighth month the aspects are reversed.

Then only two strong, light lines are left; these

- do not advance but
- are in retreat (see next hexagram).

We must take heed of this change in good time.

If

- we meet evil before it becomes reality –
before it has even begun to stir –
- we can master it.

THE IMAGE

The earth above the lake: The image of APPROACH.
Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth borders upon the lake from above 1.

This symbolizes the approach and condescension of the man of higher position to those beneath him.

The two parts of the image indicate what his attitude toward these people will be.

- Just as the lake is inexhaustible in depth,
 - so the sage is inexhaustible in his readiness to teach mankind,
- and
- just as the earth is boundlessly wide, sustaining and caring for all creatures on it,

- so the sage sustains and cares for all people and excludes no part of humanity.

THE LINES

Six in the third place means:

Comfortable approach.

Nothing that would further.

If

- one is induced to grieve over it,
- One becomes free of blame.

Things are going well for a man:

he achieves power and influence.

But in this lies the danger that he

- may relax, and confident of his position,
- allow the easygoing, careless mood to show itself in his dealings with other people.

This would inevitably be harmful.

But there is possibility of a change of mood.

If

- he regrets his mistaken attitude and feels the responsibility of an influential position,
- he frees himself of faults.

Six in the fourth place means:

Complete approach.

No blame.

While

- the three lower lines indicate rise to power and influence,
- the three upper lines show the attitude of persons in higher position toward those of lower rank for whom they procure influence.

Here is shown

- the open-minded approach of a person of high rank to
- a man of ability whom he draws into his own circle, regardless of class prejudice.

This is very favorable.

Six in the fifth place means:

Wise approach.

This is right for a great prince.

Good fortune.

A prince, or anyone in a leading position, must have the wisdom to attract to himself people of ability who are expert in directing affairs.

His wisdom consists both

- in selecting the right people and

- in allowing those chosen to have a free hand without interference from him. For only through such self-restraint will he find the experts needed to satisfy all of his requirements.

Six at the top means:
 Greathearted approach.
 Good fortune.
 No blame.

A sage

- who has put the world behind him and
- who in spirit has already withdrawn from life may, under certain circumstances, decide
- to return once more to the here and now and
- to approach other men.

This means great good fortune for the men whom he teaches and helps. And for him this greathearted humbling of himself is blameless.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8830>

HEXAGRAM 01 – Chien - The Creative

Above THE CREATIVE, HEAVEN
 Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines.
 These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness, its essence is power or energy.
 Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as motion.

Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
- its action on the world of men.
- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
- In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

THE JUDGMENT

THE CREATIVE works sublime success,
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and

- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running, through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success, the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative

principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

THE IMAGE

The movement of heaven is full of power.
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,

the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,
by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,
which depends upon **consciously limiting the fields of his activity.**