

NextNRG Inc. NXXT under CEO Michael Farkas



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

**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 at the beginning means:

Pushing upward that meets with confidence  
Brings great good fortune.

This is the situation at the **beginning** of ascent.

Just as

- **wood draws** strength for its upward push from the root,  
which in itself is in the lowest place,

so

- the power to **rise comes** from this low and obscure station.
- But there is a **spiritual affinity** with the rulers above, and
- this **solidarity** creates the confidence needed to accomplish something.

Nine in the second place means:

If one is sincere,

It furthers one to bring even a small offering.

No blame.

Here a strong man is presupposed.

It is true that

- he does not fit in with his environment, inasmuch as
- he is too brusque and pays too little attention to form.

But as

he is upright in character,

- he meets with response, and
- his lack of outward form does no harm.

Here

- uprightness is the outcome of sound qualities of character, whereas in the corresponding line of the preceding hexagram
- it is the result of innate humility.

Nine in the third place means:

One pushes upward into an empty city,

All obstructions that generally block progress **fall away** here.

Things proceed with **remarkable ease**.

**Unhesitatingly** one follows this road, in order to **profit** by one's success.

Seen from without, everything seems to be in the **best of order**.

**However**, no promise of **good fortune** is added.

It is a question **how long** such unobstructed success can last.

But it is wise **not to yield** to such misgivings,

because they only inhibit one's power.

Instead,

the point is to **profit** by the **propitiousness** of the time.

Six at the top means:

Pushing upward in darkness.

It furthers one to be unremittingly persevering.

- He who pushes upward blindly deludes himself.
- He knows only advance, not retreat.

But this means exhaustion.

In such a case it is important to be constantly mindful that one

- must be conscientious and consistent and
- must remain so.

Only thus does  
one

- become free of blind impulse, which is always harmful.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8924>

### **HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)**

Above KEN KEEPING STILL, MOUNTAIN  
Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,  
through which we take food for nourishment,  
the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

### **THE JUDGMENT**

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe

- on whom he bestows his care and
- what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,  
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

## THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:  
when in the spring the life forces stir again,  
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":  
thus  
in the early spring, when the seeds fall to earth,  
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
  - keeps the food that goes into the mouth from exceeding its proper measure.
- Thus character is cultivated.