

Wearable Devices Ltd. WLDS under CEO Asher Dahan



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5		H	T	T		3	2	2		7
4		H	T	T		3	2	2		7
3		H	H	T		3	3	2		8
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=8984>

HEXAGRAM 47 - K'un - Oppression (Exhaustion)

Above TUI THE JOYOUS, LAKE
Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is **empty, dried** up. (1)
Exhaustion is expressed in yet another way:
2. **at the top**, a dark line is **holding down** two light lines;
below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the **principle of darkness**,
the lower to the **principle of light**.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success, but
- they can lead to success if they befall the right man.

When a strong man meets with adversity,

- he remains cheerful despite all danger, and
- this cheerfulness is the source of later successes;

it is that stability which is stronger than fate.

- He who lets his spirit be broken by exhaustion certainly

- has no success.

- But if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune and
- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within and
- sparing of words.

THE IMAGE

There is no water in the lake:

Thus the superior man stakes his life

On following his will.

When the water has flowed out below, the lake must

- dry up and
- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do but

- acquiesce in his fate and
- remain true to himself.

This concerns the deepest stratum of his being, for this alone is superior to all external fate.

THE LINES

Six at the top means:

- He is oppressed by creeping vines.
- He moves uncertainly and says, "Movement brings remorse."

If one feels remorse over this and makes a start,
Good fortune Comes.

A man is oppressed by bonds that can easily be broken.
The distress is drawing to an end.

But
he

- is still irresolute;
- he
- is still influenced by the previous condition and
- fears that he may have cause for regret if he makes a move.

But as soon as
he

- grasps the situation,
- changes this mental attitude, and
- makes a firm decision,

he

- masters the oppression.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8861>

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.