

Beyond, Inc. BYON under CEO Steve Lisi



6		T	T	T		2	2	2		6
5		H	H	T		3	3	2		8
4		H	T	T		3	2	2		7
3		H	H	H		3	3	3		9
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=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.

THE LINES

Nine in the third place means:

He who does not give duration to his character

Meets with disgrace.

Persistent humiliation.

If a man remains at the mercy of moods of hope or fear aroused by the outer world,

he loses his inner consistency of character.

Such inconsistency invariably leads to distressing experiences.

These humiliations often come from an unforeseen quarter.

Such experiences are not merely effects produced by the external world, but logical consequences evoked by his own nature.

Six at the top means:

Restlessness as an enduring condition brings misfortune.

There are people who live in a state of perpetual hurry without ever attaining inner composure.

Restlessness

- not only prevents all thoroughness

- but actually becomes a danger if it is dominant in places of authority.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9035>

HEXAGRAM 64 - Wei Chi - Before Completion

Above Li THE CLINGING, FLAME
Below K'AN THE ABYSMAL, WATER

This hexagram indicates a time when
the transition from disorder to order is not yet completed.
The change is indeed prepared for,
since
all the lines in the upper trigram are in relation to those in the lower (1).
However,
they are not yet in their places.
While

- the preceding hexagram offers an analogy to autumn,
 - which forms the transition
from summer to winter,
- this hexagram presents a parallel to spring,
 - which leads out of winter's stagnation into
the fruitful time of summer.

With this hopeful outlook the Book of Changes comes to its close.

THE JUDGMENT

BEFORE COMPLETION.

Success.

But if the little fox, after nearly completing the crossing,
Gets his tail in the water,
There is nothing that would further.

The conditions are difficult.

The task is great and full of responsibility.

It is nothing less than that of

leading the world out of confusion back to order.

But

it is a task that promises success,

because

there is a goal that can unite the forces now tending in different directions.

At first, however,

one must move warily, like an old fox walking over ice.

The caution of a fox walking over ice is proverbial in China.

His ears are constantly alert to the cracking of the ice,

as

he carefully and circumspectly searches out the safest spots.

A young fox who as yet has not acquired this caution

goes ahead boldly,

and it may happen that

he falls in and gets his tail wet

when

he is almost across the water.

Then of course

his effort has been all in vain.

Accordingly, in times "before completion,"

- deliberation

and

- caution

are the prerequisites of success.

THE IMAGE

Fire over water: The image of the condition before transition.

Thus

the superior man is careful

In the differentiation of things,

So that each finds its place.

When

fire,

- which by nature flames upward,
is above,

and

water,

- which flows downward,
is below,

their effects

- take opposite directions

and

- remain unrelated.

If

- we wish to achieve an effect,
we must first

- investigate the nature of the forces in question and
- ascertain their proper place.

If

- we can bring these forces to bear in the right place,
 - they will have the desired effect,and
- completion will be achieved.

But in order to handle external forces properly,

- we must above all arrive at the correct standpoint ourselves, for only from this vantage can we work correctly.