

Eve Holding, Inc. EVEX under CEO Johann Bordais



6		H	H	T		3	3	2		8
5		H	H	T		3	3	2		8
4		H	T	T		3	2	2		7
3		H	T	T		3	2	2		7
2		T	T	T		2	2	2		6
1		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=9029>

HEXAGRAM 62 - Hsiao Kuo - Preponderance of the Small

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

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28),
 the strong lines

- preponderate and
- are within enclosed between weak lines at the
 - top and
 - bottom,

the present hexagram

- has weak lines preponderating,
 though here again

- they are on the outside,
- the strong lines being within.

This indeed is the basis of the exceptional situation indicated by the hexagram.

When

strong lines are outside, we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
 - Chung Fu, INNER TRUTH (61);
- neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general.

But

in the present hexagram

it is the weak element that performs must mediate with the outside world.

If

- a man occupies a position of authority for which
 - he is by nature really inadequate,
- extraordinary prudence is necessary.

THE JUDGMENT

PREPONDERANCE OF THE SMALL.

Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.

The flying bird brings the message:

- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

- Exceptional modesty and
 - conscientiousness
- are sure to be rewarded with success; however,

if a man is not to throw himself away, it is important that they should

- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.

We must understand the demands of the time in order to find the necessary offset for its

- deficiencies and
- damages.

In any event

- we must not count on great success,

- since the requisite strength is lacking.
- In this lies the importance of the message that one should
- not strive after lofty things
- but
- hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird.

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
 - supported only by two weak lines without,
- give the image of a sagging ridgepole.

Here

- the supporting weak lines are both
 - outside and
 - preponderant;

this gives the image of a soaring bird.

But

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

- it gives the message conveyed by the hexagram.

THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL.

Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement he gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.

- Thunder on the mountain is different from
- thunder on the plain.

In the mountains,

- thunder seems much nearer;
- outside the mountains,
- it is less audible than the thunder of an ordinary storm.

Thus

the superior man derives an imperative from this image:

he must always fix his eyes

- more closely and
- more directly

on duty

than does the ordinary man,

even though this might make his behavior seem petty to the outside world.

He is exceptionally conscientious in his actions.

In bereavement

- emotion means more to him than ceremoniousness.

In all his personal expenditures

- he is extremely simple and unpretentious.

In comparison with the man of the masses,

- all this makes him stand out as exceptional.

But

the essential significance of his attitude lies in the fact that in external matters

- he is on the side of the lowly.

THE LINES

Six in the second place means:

She

- passes by her ancestor And
- meets her ancestress.

He

- does not reach his prince And
- meets the official.

No blame.

Two exceptional situations are instanced here.

1. In the temple of ancestors,

where alternation of generations prevails,
the grandson

- stands on the same side as the grandfather.

Hence

- his closest relations are with the grandfather.

The present line designates

the grandson's wife,

who during the sacrifice

- passes by the ancestor and
- goes toward the ancestress.

This unusual behavior is, however,

- an expression of her modesty.
- She ventures rather to approach the ancestress, for
- she feels related to her by their common sex.

Hence here

- deviation from the rule is not a mistake.

2. Another image is that of

the official who, in compliance with regulation,
first seeks an audience with his prince.

If

- he is not successful in this,
- he
- does not try to force anything

but

- goes about conscientious fulfillment of his duty,
- taking his place among the other officials.

This extraordinary restraint is likewise not a mistake in exceptional times.

(The rule is that every official should first have an audience with the prince by whom he is appointed.

Here the appointment is made by the minister.)

MOVING HEXAGRAM

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.