

Crocs, Inc. CROX under CEO Andrew Rees



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

## **THE LINES**

Nine in the fourth place means:

One **cannot engage** in conflict.  
 One **turns back and submits** to fate,  
 Changes one's attitude,  
 And finds peace in perseverance.  
 Good fortune.

This refers to a person whose inner attitude at first **lacks** peace.

He

- does not feel content with his situation and
- would like to **improve** it through conflict.

In contrast to the situation of the nine in the second place, he is dealing with a **weaker opponent** and might therefore succeed. But he cannot carry on the fight, because, since **right is not on his side**, **he cannot justify the conflict to his conscience.**

Therefore he

- turns back and
- accepts his fate.

He

- changes his mind and
- finds lasting peace in being at one with eternal law.

This brings good fortune.

Nine at the top means:

Even if by chance a leather belt is bestowed on one,  
 By the end of a morning  
 It will have been snatched away three times.

**Here we have someone who has carried a conflict to the bitter end and has triumphed.**

**He is granted a decoration, but his happiness does not last.**

**He is attacked again and again, and the result is conflict without end.**

## **MOVING HEXAGRAM**

Click below to view the interpretations and cases:

<https://icic.com/?p=8930>

## HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER

Below K'AN THE ABYSMAL, WATER

This hexagram **consists of** a doubling of the trigram K'an. It is one of the eight hexagrams in which **doubling** occurs. The trigram K'an **means** a plunging in.

A yang line

- has **plunged** in between two yin lines and
- is **closed in** by them like water in a ravine.

The trigram K'an is **also** the middle son.

The Receptive

- **has obtained** the middle line of the Creative, and thus
- K'an **develops**.

As an image it **represents** water, the water that

- **comes** from above and
- **is** in motion on earth in streams and rivers, **giving** rise to all life on earth.

In man's world K'an **represents**

- the **heart**,
- the **soul** locked up within the body,
- the principle of **light** inclosed in the dark - that is, reason.

The name of the hexagram, because the trigram is doubled, has the **additional meaning**, "**repetition of danger**."

Thus the hexagram is intended to designate

- an **objective situation** to which one must become accustomed,
- not a **subjective attitude**.

For danger due to a **subjective attitude means either**

- **foolhardiness or**
- **guile**.

Hence too a **ravine** is used to symbolize danger;

it is a situation in which

a man is in the **same pass** as

the water in a ravine, and,

like the water,

- he can escape if
- he behaves correctly.

## THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- you have success in your heart, And
- whatever you do succeeds.

Through repetition of danger we grow accustomed to it.

Water sets the example for the right conduct under such circumstances.

- It
  - flows on and on, and
  - merely fills up all the places through which it flows;
- it
  - does not shrink from any dangerous spot nor from any plunge, and
  - nothing can make it lose its own essential nature.
- It
  - remains true to itself under all conditions.

Thus likewise,

- if one is sincere when confronted with difficulties,
  - the heart can penetrate the meaning of the situation.

And

- once we have gained inner mastery of a problem,
  - it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done – thoroughness - and
- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it
  - against every attempt at invasion, and
- earth has its mountains and bodies of water,
  - separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without and
- against turmoil within.

## THE IMAGE

Water

- flows on uninterruptedly and
- reaches its goal:

The image of the Abysmal repeated.

Thus the superior man

- walks in lasting virtue And
- carries on the business of teaching.

Water reaches its goal by flowing continually.

It fills up every depression before it flows on.

The superior man follows its example;

he is concerned that goodness should be

- an established attribute of character rather than
- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,

for

it is only through repetition that

the pupil makes the material his own.