

Klarna Group plc KLAR under CEO Sebastian Siemiatkowski



6	The Top		H	T	T		3	2	2		7
5	The Fifth Place		H	T	T		3	2	2		7
4	The Fourth Place		T	T	T		2	2	2		6
3	The Third Place		H	H	T		3	3	2		8
2	The Second Place		H	H	H		3	3	3		9
1	The Beginning		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=9020>

HEXAGRAM 59 – Huan - Dispersion (Dissolution)

Above SUN THE GENTLE, WIND
Below K'AN THE ABYSMAL, WATER

Wind blowing over water
disperses it,
dissolving it into

- foam and
- mist.

This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to

- break up and
 - dissolve
- the blockage.

THE JUDGMENT

Dispersion,
Success.

The king approaches his temple.
It furthers one to cross the great water.
Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45).
In the latter,

the subject is the bringing together of elements that have been separated,
as water collects in lakes upon the earth.

Here

the subject is the dispersing and dissolving of divisive egotism.

DISPERSION shows the way, so to speak, that leads to gathering together.
This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men.

1. The common celebration of the great

- sacrificial feasts and
 - sacred rites,
- which gave expression simultaneously to the

- interrelation and
- social articulation of
 - family and
 - state,

was the means employed by the great rulers to unite men.

- The sacred music and
 - the splendor of the ceremonies
- aroused a strong tide of emotion
- that was shared by all hearts in unison, and
 - that awakened a consciousness of the common origin of all creatures.

In this way

- disunity was overcome and
- rigidity dissolved.

A further means to the same end is

2. cooperation in great general undertakings that

set a high goal for the will of the people;
in the common concentration on this goal,
all barriers dissolve,
just as,

- when a boat is crossing a great stream,

- all hands must unite in a joint task.

But only a man

- who is himself free of all selfish ulterior considerations, and
 - who perseveres in justice and steadfastness,
- is capable of so dissolving the hardness of egotism.

THE IMAGE

The wind drives over the water: The image of DISPERSION.

Thus

the kings of old

- sacrificed to the Lord And
- built temples.

In the autumn and winter,
water begins to freeze into ice.

When

the warm breezes of spring come,

- the rigidity is dissolved, and
- the elements that have been dispersed in ice floes are reunited.

It is the same with the minds of the people.

Through

- hardness and
- selfishness

the heart grows rigid, and

this rigidity leads to separation from all others.

- Egotism and
- Cupidity

isolate men.

Therefore

the hearts of men

- must be seized by a devout emotion.

They

- must be shaken by a religious awe in face of eternity –
- stirred with an intuition of the One Creator of all living beings, and
- united through the strong feeling of fellowship experienced in the ritual of divine worship.

THE LINES

Nine in the second place means:

At the dissolution

He hurries to that which supports him.

Remorse disappears.

When

an individual

discovers within himself the beginnings of alienation from others, of

- misanthropy and
- ill humor,

he

must set about dissolving these obstructions.

He must

- rouse himself inwardly,
- hasten to that which supports him.

Such support is

never found in hatred,

but

always in a

- moderate and
- just judgment of men,

linked with good will.

If he

- regains this unobstructed outlook on humanity,
- while at the same time
- all saturnine ill humor is dissolved,
- all occasion for remorse disappears.

Six in the fourth place means:

He dissolves his bond with his group. (1)

Supreme good fortune.

Dispersion leads in turn to accumulation.

This is something that ordinary men do not think of.

When

- we are working at a task that affects the general welfare,
- we must leave all private friendships out of account.

Only by

rising above party interests

can we achieve something decisive.

He who has the courage thus to

- forego what is near
- wins what is afar.

But in order to comprehend this standpoint,

one must have a wide view of the interrelationships of life,
such as only unusual men attain.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8879>

HEXAGRAM 12 - P'i - Standstill (Stagnation)

Above CH'IEN THE CREATIVE, HEAVEN
Below K'UN THE RECEPTIVE, EARTH

This hexagram is the **opposite** of the preceding one.

- Heaven is **above**, drawing farther and farther **away**, while
- the earth below, sinks farther into the depths.

The creative powers **are not** in relation.

It is a time of **standstill and decline**.

This hexagram is linked with the seventh month (August-September), when

- the year has **passed** its zenith and
- autumnal decay is **setting** in.

THE JUDGMENT

STANDSTILL.

Evil people **do not** further

The perseverance of the superior man.

- The great **departs**
- the small **approaches**.

- Heaven and earth are **out of communion** and
- all things are benumbed.

- What is above has **no relation** to what is below, and
- on earth confusion and disorder prevail.

- The **dark power** within,
- the **light power** is without.

- **Weakness** is within,
- **harshness** without.

- **Within** are the inferior, and
- **without** are the superior.

- **The way of inferior people** is in ascent;
- **the way of superior people** is on the decline.

But the superior people do not allow themselves to be turned from their principles.

If the possibility of exerting influence is closed to them, they nevertheless

- remain faithful to their principles and
- withdraw into seclusion.

THE IMAGE

Heaven and earth **do not** unite: The image Of STANDSTILL.

Thus

- the superior man **falls back** upon his **inner worth** In order to escape the difficulties.
- He **does not** permit himself to be honored with **revenue**.

When, owing to the influence of inferior men, **mutual mistrust** prevails in public life, **fruitful activity** is rendered impossible, because **the fundamentals** are wrong.

Therefore

- the superior man **knows** what he must do under such circumstances;
- he **does not allow** himself to be tempted by **dazzling offers** to take part in public activities.

This would only **expose** him to danger, since he **cannot assent** to the meanness of the others.

He therefore

- **hides** his worth and
- **withdraws** into seclusion.