

Outcome of Union Pacific UNP BuyOut of Norfolk Southern NSC

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|---|------------------|--|---|---|---|--|---|---|---|--|---|
| 6 | The Top | | H | T | T | | 3 | 2 | 2 | | 7 |
| 5 | The Fifth Place | | H | H | T | | 3 | 3 | 2 | | 8 |
| 4 | The Fourth Place | | H | H | T | | 3 | 3 | 2 | | 8 |
| | | | | | | | | | | | |
| 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 | T | T | | 3 | 2 | 2 | | 7 |

Click below to view the interpretations and cases:

<https://icic.com/?p=8966>

HEXAGRAM 41 – Sun - Decrease

Above KEN KEEPING STILL, MOUNTAIN
Below TUI THE JOYOUS, LAKE

This hexagram **represents**

- a decrease of the lower trigram
- in favor of the upper, because
- the third line, originally strong, has **moved up** to the top, and
- the top line, originally weak, has **replaced it.** 1
- What is below is decreased to the **benefit of**
- what is above.

This is out-and-out decrease.

If

- the foundations of a building are decreased in strength and
- the upper walls are strengthened, the whole structure loses its stability.

Likewise,

- a decrease in the prosperity of the people
 - in favor of the government
- is out-and-out decrease.

And

the entire theme of the hexagram is directed to showing how this shift of wealth can take place without causing the sources of wealth in

- the nation and
 - its lower classes
- to fail.

THE JUDGMENT

DECREASE combined with sincerity
Brings about supreme good fortune
Without blame.

- One may be persevering in this.
It furthers one to undertake something.
How is this to be carried out?
- One may use two small bowls for the sacrifice.

Decrease does not under all circumstances mean something bad.
Increase and decrease come in their own time.

What matters here is

- to understand the time and
- not to try to cover up poverty with empty pretense.

If a time of scanty resource brings out an inner truth,
one must not feel ashamed of simplicity.
For simplicity is then the very thing needed to provide inner strength for further
undertakings.

Indeed, there need be no concern if the outward beauty of the civilization,
even the elaboration of religious forms,
should have to suffer because of simplicity.

One must draw on the strength of the inner attitude to compensate for what is
lacking in externals;
then the power of the content makes up for the simplicity of form.

There is no need of presenting false appearances to God.
Even with slender means, the sentiment of the heart can be expressed. 2

THE IMAGE

At the foot of the mountain, the lake: The image of DECREASE.

Thus the superior man

- controls his anger And
- restrains his instincts.

The lake at the foot of the mountain evaporates.

In this way

it decreases to the benefit of the mountain,
which is enriched by its moisture.

- The mountain stands as the symbol of a stubborn strength that can harden into anger.
- The lake is the symbol of unchecked gaiety
that can develop into passionate drives at the expense of the life forces.

Therefore decrease is necessary;

- anger must be decreased by keeping still,
- the instincts must be curbed by restriction.

By this decrease of the lower powers of the psyche, the higher aspects of the soul are enriched.

THE LINES

Nine in the second place means:

Perseverance furthers.

To undertake something brings misfortune.

Without decreasing oneself,

One is able to bring increase to others.

- A high-minded self-awareness and
 - a consistent seriousness with no forfeit of dignity
- are necessary if a man wants to be of service to others. He who throws himself away in order to do the bidding of a superior
- diminishes his own position
 - without thereby giving lasting benefit to the other.
- This is wrong.
- To render true service of lasting value to another,
 - one must serve him without relinquishing oneself.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8924>

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN

Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth, through which we take food for nourishment, the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the **body**, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:

when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":
thus
in the early spring, when the seeds fall to earth,
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure,
and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.