

EQV Ventures Acquisition Corp. Announces New Ticker Symbol "FTW"

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

Nine in the third place means:

If one is not extremely careful,

Somebody may

- come up from behind and
- strike him.

Misfortune.

At certain times

extraordinary caution is absolutely necessary.

But

it is just in such life situations that we find

- upright and strong personalities who, conscious of being in the right, disdain to hold themselves on guard,

because

- they consider it petty.

Instead,

- they go their way
 - proud and
 - unconcerned.

But this self-confidence deludes them.

There are dangers lurking for which

- they are unprepared.

Yet such danger is not unavoidable;

one can escape it

if

- he understands that the time demands that
- he pay especial attention to small and insignificant things.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8963>

HEXAGRAM 40 – Hsieh - Deliverance

Above CHEN THE AROUSING, THUNDER

Below K'AN THE ABYSMAL, WATER

Here the movement goes out of the sphere of danger.

- The obstacle has been removed,
- the difficulties are being resolved.
- Deliverance is not yet achieved;
- it is just in its beginning, and
- the hexagram represents its various stages.

THE JUDGMENT

DELIVERANCE.

The southwest furthers.

- If there is no longer anything where one has to go,
 - Return brings good fortune.
- If there is still something where one has to go,
 - Hastening brings good fortune.

This **refers** to a time in which tensions and complications begin to be eased. At such times

we ought to **make our way back** to ordinary conditions as soon as possible; this is the meaning of "the southwest."

These periods of **sudden change** have great importance.

Just as

rain **relieves** atmospheric tension, making all the buds burst open, so

a time of deliverance from burdensome pressure has a

- liberating and
- stimulating

effect on life.

One thing is important, however: in such times we must **not overdo** our triumph.

The point is **not to push** on farther than is necessary.

Returning to the **regular** order of life

as soon as deliverance is achieved

brings good fortune.

If there are any residual matters that ought to be attended to, it should be done as **quickly** as possible,

so that

- a clean sweep is made and
- no retardation occur.

THE IMAGE

Thunder and rain set in: The image of DELIVERANCE.

Thus the superior man

- pardons mistakes And
- forgives misdeeds.

- A thunderstorm has the effect of **clearing the air;**

- the superior man produces a similar effect when dealing with mistakes and sins of men that induce a condition of tension.

Through clarity he brings deliverance.

However,

when failings come to light,

he does not dwell on them;

- he simply passes over mistakes, the unintentional transgressions,
 - just as thunder dies away.
- He forgives misdeeds, the intentional transgressions,
 - just as water washes everything clean.

