

New York City under Mayor Zohran Mamdani



6	The Top		T	T	T		2	2	2		6
5	The Fifth Place		H	T	T		3	2	2		7
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		T	T	T		2	2	2		6
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=8984>

HEXAGRAM 47 - K'un - Oppression (Exhaustion)

Above TUI THE JOYOUS, LAKE
Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is **empty, dried** up. (1)
Exhaustion is expressed in yet another way:
2. **at the top**, a dark line is **holding down** two light lines;
below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the **principle of darkness**,
the lower to the **principle of light**.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success, but
- they can lead to success if they befall the right man.

When a strong man meets with adversity,

- he remains cheerful despite all danger, and
- this cheerfulness is the source of later successes;

it is that stability which is stronger than fate.

- He who lets his spirit be broken by exhaustion certainly

- has no success.

- But if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune and
- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within and
- sparing of words.

THE IMAGE

There is no water in the lake:

Thus the superior man stakes his life

On following his will.

When the water has flowed out below, the lake must

- dry up and
- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do but

- acquiesce in his fate and
- remain true to himself.

This concerns the deepest stratum of his being, for this alone is superior to all external fate.

THE LINES

Nine in the second place means:

One is oppressed while at meat and drink.
The man with the scarlet knee bands is just coming.
It furthers one to offer sacrifice.
To set forth brings misfortune.
No blame.

This pictures a state of **inner oppression**.

Externally, all is well,
one has meat and drink.

But

one

- is exhausted by the commonplaces of life, and
- there seems to be no way of escape.

Then **help comes** from a high place.

A prince - in ancient China princes wore scarlet knee bands - is in search of able helpers.

But there are **still obstructions** to be overcome.

Therefore it is important to meet these obstructions in the **invisible realm** by

- offerings and
- prayer.

To set forth without being prepared would be disastrous,
though not morally wrong.

Here a disagreeable situation must be overcome by **patience of spirit**.

Six in the third place means:

A man

- permits himself to be oppressed by stone, And
- leans on thorns and thistles.

He

- enters his house and
- does not see his wife.

Misfortune.

This shows a man who is **restless and indecisive** in times of adversity.

- At first he **wants** to push ahead,
- then he **encounters** obstructions that, it is true,
mean oppression only when recklessly dealt with.

He

- **butts** his head against a wall and in consequence
- **feels** himself oppressed by the wall.

Then he **leans** on things

- that have in themselves no stability and
- that are merely a hazard for him who leans on them.

Thereupon

he

- turns back irresolutely and
 - retires into his house,
- only to find, as a fresh disappointment,
that his wife is not there.

Confucius says about this line:

- If a man permits himself to be oppressed by something that ought not to oppress him,
 - his name will certainly be disgraced.
- If he leans on things upon which one cannot lean,
 - his life will certainly be endangered.
- For him who is in disgrace and danger, the hour of death draws near;
 - how can he then still see his wife?

Six at the top means:

- He is oppressed by creeping vines.
 - He moves uncertainly and says, "Movement brings remorse."
- If one feels remorse over this and makes a start,
Good fortune Comes.

A man is oppressed by bonds that can easily be broken.
The distress is drawing to an end.

But
he

- is still irresolute;
- he
- is still influenced by the previous condition and
 - fears that he may have cause for regret if he makes a move.

But as soon as
he

- grasps the situation,
- changes this mental attitude, and
- makes a firm decision,

he

- masters the oppression.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8942>

HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN
Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the correct way to behave

in order not to exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their influence.

THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces favored by the time are advancing.

In this case

- retreat is the right course, and
- it is through retreat that success is achieved.

But success consists in being able to carry out the retreat correctly.

Retreat is not to be confused with flight.

- Flight means saving oneself under any circumstances whereas
- retreat is a sign of strength.

We must be careful not to miss the right moment while

we are in full possession of power and position.

Then we shall be able

- to interpret the signs of the time
 - before it is too late and
- to prepare for provisional retreat
 - instead of being drawn into a desperate life-and-death struggle.

Thus

- we do not simply abandon the field to the opponent;
- we make it difficult for him to advance by showing perseverance in single acts of resistance.

In this way

we prepare, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The meaning that lies hidden in such a time is important.

THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

keeps the inferior man at a distance,

Not angrily but with reserve.

The mountain rises up under heaven, but owing to its nature

it finally comes to a stop.

Heaven on the other hand

- retreats upward before it into the distance and

- remains out of reach.

This symbolizes the behavior of the superior man toward a climbing inferior;

he retreats into his own thoughts as the inferior man comes forward.

He does not hate him,

for hatred is a form of subjective involvement

by which we are bound to the hated object.

The superior man shows strength (heaven) in that

he brings the inferior man to a standstill (mountain)

by his dignified reserve.