

Snap SNAP under CEO Evan Spiegel (2026)



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

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.

THE LINES

Six at the beginning means:

When ribbon grass is pulled up, the sod comes with it.

Each according to his kind.

Perseverance brings good fortune and success.

The text is **almost** the same as that of the first line of the preceding hexagram, but with a **contrary** meaning.

- In the latter a man is drawing another along with him **on the road to** an official career;
- here a man is drawing another with him **into retirement** from public life.

This is why the text says here,

- "Perseverance brings good fortune and success" and
- not "Undertakings bring good fortune."

If

- it becomes **impossible** to make our influence count,
- it is only by **retirement** that we spare ourselves humiliation.

Success in a higher sense can be ours,

because we **know how to** safeguard the value of our personalities.

Nine in the fourth place means:

He who acts at the command of the highest

Remains without blame.

Those of like mind partake of the blessing.

The time of standstill is **nearing** the point of change into its opposite.

Whoever wishes to **restore order** must

- feel himself **called to** the task and
- have **the necessary** authority.

A man who sets himself up as **capable of creating order** according to his own judgment

could make mistakes and end in failure.

But the man who is **truly called** to the task

- is **favored** by the conditions of the time, and
- all those of like mind **will share** in his blessing.

0 Nine in the fifth place means:

Standstill is giving way.

Good fortune for the great man.

- "What if it should fail,
- what if it should fall?"

In this way he ties it to a cluster of mulberry shoots.

The time undergoes a **change**.

The **right man**, able to restore order, has arrived.

Hence "Good fortune."

But such periods of transition are the very times in which we must

- **fear and**
- **tremble.**

Success is assured only through greatest caution,
which **asks always,**

"What if it should fail?"

When a mulberry bush is cut down,

a number of unusually strong shoots sprout from the roots.

Hence the **image** of tying something to a cluster of mulberry shoots
is used to **symbolize** the way of making success certain.

Confucius says about this line:

- **Danger** arises when a man feels secure in his position.
- **Destruction** threatens when a man seeks to preserve his worldly estate.
- **Confusion** develops when a man has put everything in order.

Therefore

the superior man **does not** forget

- **danger** in his security, nor
- **ruin** when he is well established, nor
- **confusion** when his affairs are in order.

In this way

he

- **gains** personal safety and
- **is able** to protect the empire.

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.

Snap SNAP under Evan Spiegel (2018)

MARCH 6, 2018 BY [JULIOURVINA_ICIC \(EDIT\)](#)

Snap SNAP under Evan Spiegel

6		H	H	H		3	3	3		9
---	--	---	---	---	--	---	---	---	--	---

5	T	T	T	2	2	2	6
4	H	T	T	3	2	2	7
3	H	H	T	3	3	2	8
2	H	H	T	3	3	2	8
1	H	T	T	3	2	2	7

HEXAGRAM 21 – Shih Ho – Biting Through

Above LI THE CLINGING, FIRE

Below CHEN THE AROIUISING, THUNDER

This hexagram **represents** an open mouth (cf. hexagram 27) with an obstruction (in the fourth place) between the teeth.

As a **result** the lips cannot meet.

To bring them together one must **bite energetically through** the obstacle.

Since the hexagram is **made up** of the trigrams for thunder and for lightning, it **indicates** how obstacles are forcibly removed in nature.

- Energetic biting through **overcomes** the obstacle that prevents joining of the lips;
- the storm with its thunder and lightning **overcomes** the disturbing tension in nature.
- Recourse to law and penalties **overcomes** the disturbances of harmonious social life caused by
 - criminals and
 - slanderers.

The **theme** of this hexagram is a **criminal lawsuit**,

in contradistinction to that of Sung, CONFLICT (6), which **refers** to **civil suits**.

THE JUDGMENT

BITING THROUGH has **success**.

It is favorable to let justice be administered.

When an obstacle to union arises,
energetic biting through brings success.

This is true in all situations.

Whenever unity cannot be established,
the obstruction is due to a talebearer and traitor who is interfering and blocking the way.

To prevent permanent injury,
vigorous measures must be taken at once.

Deliberate obstruction of this sort does not vanish of its own accord.

Judgment and punishment are required to deter or obviate it.

However,

it is important to proceed in the right way.

The hexagram combines

- Li, clarity, and
- Chen, excitement.
- Li is yielding,
- Chen is hard.

Unqualified hardness and excitement

would be too violent in meting out punishment;

unqualified clarity and gentleness

would be too weak.

The two together create the just measure.

It is of moment that

- the man who makes the decisions (represented by the fifth line) is gentle by nature,

while

- he commands respect by his conduct in his position.

THE IMAGE

Thunder and lightning: The image Of BITING THROUGH.

Thus

the kings of former times

made firm the laws

Through clearly defined penalties.

Penalties are the individual applications of the law.

The laws specify the penalties.

- Clarity prevails when mild and severe penalties are clearly differentiated,
- according to the nature of the crimes.
 - This is symbolized by the clarity of lightning.
- The law is strengthened by a just application of penalties.
 - This is symbolized by the terror of thunder.

This clarity and severity have the effect of instilling respect;

it is not that the penalties are ends in themselves.

- The obstructions in the social life of man increase when there is
 - lack of clarity in the penal codes and
 - slackness in executing them.
- The only way to strengthen the law is
 - to make it clear and
 - to make penalties certain and swift.

THE LINES:

0 Six in the fifth place means:

- Bites on dried lean meat.
- Receives yellow gold.

Perseveringly aware of danger.

No blame.

The case to be decided is

- indeed not easy
- but perfectly clear.

Since we naturally incline to leniency,

we must make every effort to be like yellow gold – that is,

- as true as gold and
- as impartial as yellow, the color of the middle [the mean].

It is only by

remaining conscious of the dangers growing out of the responsibility

we have assumed that

we can avoid making mistakes.

Nine at the top means:

His neck is fastened in the wooden cangue,

So that his ears disappear.

Misfortune.

In contrast to the first line,

this line refers to a man who is incorrigible.

- His punishment is the wooden cangue, and
- his ears disappear under it-that is to say, he is deaf to warnings.

This obstinacy leads to misfortune.2

1. Apart from the meaning of the hexagram as a whole, the single lines are explained as follows: the persons represented by the first and the top line suffer punishment, the others inflict it (see the corresponding lines in hexagram 4, Meng, YOUTHFUL FOLLY).

2. It should be noted here that there is an alternative interpretation of this hexagram, based on the idea, "Above, light (the sun); below, movement."

in this interpretation

- the hexagram symbolizes a market below, full of movement, while the sun is shining in the sky above.
- The allusion to meat suggests that it is a food market.
- Gold and arrows are articles of trade.
- The disappearance of the nose means the vanishing of smell, that is, the person in question is not covetous.
- The idea of poison points to the dangers of wealth,
- and so on throughout.

Confucius says in regard to the nine at the beginning in this hexagram:

"The inferior man

- is not ashamed of unkindness and
- does not shrink from injustice.
- If no advantage beckons
 - he makes no effort.
- If he is not intimidated

- he does not improve himself, but
- if he is made to behave correctly in small matters
 - he is careful in large ones.

This is fortunate for the inferior man.”

On the subject of the nine at the top Confucius says:

- “If good does not accumulate,
- it is not enough to make a name for a man.
- If evil does not accumulate,
- it is not strong enough to destroy a man.

Therefore

the inferior man thinks to himself,

- ‘Goodness in small things has no value,’
- and so neglects it.
- He thinks, ‘Small sins do no harm,’
- and so does not give them up.

Thus

- his sins accumulate until they can no longer be covered up, and
- his guilt becomes so great that it can no longer be wiped out.”

MOVING HEXAGRAM

HEXAGRAM 17 – Sui – Following

Above TUI THE JOYOUS, LAKE

Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above;

Chen, the Arousing, which has the attribute of movement, is below.

Joy in movement induces following.

The Joyous is the youngest daughter, while the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

THE JUDGMENT

FOLLOWING has supreme success.

Perseverance furthers.

No blame.

In order to obtain a following one must first know how to adapt oneself.

If a man would rule he must first learn to serve,

for only in this way does he secure from those below him the joyous assent that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

“Perseverance furthers”-that is, consistency in doing right – together with “No blame.”

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time is a great and significant idea;

this is why the appended judgment is so favorable.

THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.

Thus the superior man at nightfall

Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.

Here it is the thunder in the middle of the lake that serves as the image –

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day,

allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.