

Encompass Health Corp EHC under CEO Mark Tarr



6		H	H	H		3	3	3		9
5		T	T	T		2	2	2		6
4		H	H	T		3	3	2		8
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 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.

THE LINES

0 Six in the fifth place means:

Turning away from the path.

To remain persevering brings good fortune.

One should not cross the great water.

A man may be conscious of a deficiency in himself.

- He should be undertaking the nourishment of the people, but
- he has **not the strength** to do it.

Thus

he must

- **turn from** his accustomed path and
- **beg** counsel and help from a man who is spiritually his superior but undistinguished outwardly.

If he **maintains** this attitude of mind perseveringly, success and good fortune are his.

But

- he must **remain aware** of his dependence.
- He **must not** put his own person forward nor attempt great labors, such as crossing the great water.

0 Nine at the top means:

The source of nourishment.

Awareness of danger brings good fortune.

It furthers one to cross the great water.

This describes a sage of the highest order,

from whom **emanate** all influences that provide nourishment for others. Such a position brings with it heavy **responsibility**.

If

- he **remains conscious** of this fact,
- he
 - **has good fortune and**
 - **may confidently undertake even great and difficult labors,** such as crossing the great water.

These undertakings bring general happiness

- for him and
- for all others.

MOVING HEXAGRAM

HEXAGRAM 03 – Chun - Difficulty at the Beginning

Above K'AN THE ABYSMAL, WATER
Below CHEN THE AROUSING, THUNDER

The name of the hexagram, Chun, really connotes a blade of grass **pushing against** an obstacle as it sprouts out of the earth hence the meaning, "difficulty at the beginning." The hexagram indicates **the way in which heaven and earth bring forth individual beings**.

It is their first meeting, which is beset with **difficulties**.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to **teeming, chaotic profusion**; thunder and rain fill the air.

But the chaos **clears up**.

- While the Abysmal sinks,
- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,
Furthering through perseverance.

Nothing should be undertaken.
It furthers one to appoint helpers.

Times of growth are beset with difficulties.

They resemble a first birth.

But these difficulties arise from the very profusion of all that is struggling to attain form.

Everything is in motion:

therefore if one perseveres there is a prospect of great success, in spite of the existing danger.

When it is a man's fate to undertake such new beginnings, everything is still unformed, dark.

Hence he must hold back, because any premature move might bring disaster.

Likewise, it is very important not to remain alone;

in order to overcome the chaos he needs helpers.

This is not to say, however, that he himself should look on passively at what is happening.

He must lend his hand and participate with inspiration and guidance.

THE IMAGE

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.

Thus the superior man

Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines;

this means that in the chaos of difficulty at the beginning, order is already implicit.

So too the superior man has to arrange and organize the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.

In order to find one's place in the infinity of being, one must be able both

- to separate and
- to unite.