

Solidion Technology Inc STI under CEO Jaymes Winters



6		H	T	T		3	2	2		7
5		H	H	T		3	3	2		8
4		H	H	T		3	3	2		8
3		H	T	T		3	2	2		7
2		H	H	H		3	3	3		9
1		T	T	T		2	2	2		6

HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)

Above KEN KEEPING STILL, MOUNTAIN
 Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl in whose contents worms are breeding. This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and the result is stagnation.

Since this implies guilt, the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED
 Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is not immutable fate, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the abuse of human freedom.

Work toward improving conditions promises well, because it accords with the possibilities of the time.

We

- must not recoil from work and danger – symbolized by crossing of the great water - but
- must take hold energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption before we can do away with them;

hence it is necessary to be cautious during the time before the start.

Then

we must see to it that the new way is safely entered upon, so that a relapse may be avoided;

therefore

we must pay attention to the time after the start.

- Decisiveness and
- energy

must take the place of the

- inertia and
- indifference

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- stirs up the people And
- strengthens their spirit.

- When the wind blows low on the mountain,

- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,

the superior man must regenerate society.

His methods likewise must be derived from the two trigrams, but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

THE LINES

Six at the beginning means:

Setting right what has been spoiled by the father.

If there is a son,

No blame rests upon the departed father.

Danger.

In the end good fortune.

Rigid adherence to tradition has resulted in decay.

But the decay

- has not yet penetrated deeply and
- so can still be easily remedied.

It is as if a son were compensating for the decay his father allowed to creep in.

Then no blame attaches to the father.

However,

one must not

- overlook the danger or
- take the matter too lightly.

Only if

one is conscious of the danger connected with every reform
will everything go well in the end.

Nine in the second place means:

Setting right what has been spoiled by the mother.

One must not be too persevering.

This refers to mistakes that as a result of weakness have brought about decay – hence the symbol, "what has been spoiled by the mother."

In setting things right in such a case,

a certain gentle consideration is called for.

In order not to wound,

one should not attempt to proceed too drastically.

MOVING HEXAGRAM

HEXAGRAM 22 – Pi - Grace

Above KEN KEEPING STILL, MOUNTAIN
Below Li THE CLINGING, FIRE

This hexagram shows a fire that

- breaks out of the secret depths of the earth and, blazing up,
 - illuminates and beautifies the mountain, the heavenly heights.
 - Grace - beauty of form - is necessary in any union
- if
- it is to be
 - well ordered and pleasing
 - rather than
 - disordered and chaotic.

THE JUDGMENT

GRACE has success.
In small matters
It is favorable to undertake something.

Grace brings success.
However,

- it is not the essential or fundamental thing;
- it is only the ornament and must therefore be used
 - sparingly and
 - only in little things.

1. In the lower trigram of fire a yielding line

- comes between two strong lines and
 - makes them beautiful,
- but
- the strong lines are the essential content and
 - the weak line is the beautifying form.

2. In the upper trigram of the mountain, the strong line

- takes the lead, so that here again
- the strong element must be regarded as the decisive factor.

3. In nature we see in the sky the strong light of the sun; the life of the world depends on it. But this strong, essential thing is

- changed and
- given pleasing variety by the moon and the stars.

4. In human affairs,

aesthetic form comes into being when traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty.

5. By contemplating the forms existing in the heavens we come to understand time and its changing demands.
6. Through contemplation of the forms existing in human society it becomes possible to shape the world. 1

THE IMAGE

Fire at the foot of the mountain: The image of GRACE.

Thus does

- the superior man proceed When clearing up current affairs.

But

- he dare not decide controversial issues in this way.

- The fire, whose light illuminates the mountain and makes it pleasing,
 - does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,

- but important questions cannot be decided in this way.

They require greater earnestness.