

Bbb Foods Inc TBBB under CEO Kamal Hatoum



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

Click below to view the interpretations and cases:

<https://icic.com/?p=9011>

HEXAGRAM 56 - Lu - The Wanderer

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

- The mountain, Ken, stands still; above it
- fire, Li, flames up and does not tarry. Therefore the two trigrams do not stay together. Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER.
 Success through smallness.
 Perseverance brings good fortune
 To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved; in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore

he must take care to remain upright and steadfast,
so that
he

- sojourns only in the proper places,
- associating only with good people.

Then

he

- has good fortune and
- can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

• Prisons ought to be places where people are lodged only temporarily,
as guests are.

- They must not become dwelling places.

THE LINES

Six at the beginning means:

If

- the wanderer busies himself with trivial things,
- He draws down misfortune upon himself.

A wanderer should not

- demean himself or
- busy himself with

inferior things he meets with along the way.

- The humbler and more defenseless his outward position,
- the more should he preserve his inner dignity.

For a stranger is mistaken if he hopes to find a friendly reception through lending himself to jokes and buffoonery.

The result will be only

- contempt and
- insulting treatment.

Nine in the third place means:

The wanderer's inn burns down.

He loses the steadfastness of his young servant.

Danger.

A truculent stranger does not know how to behave properly.

- He meddles in affairs and controversies that do not concern him;
- thus

- he loses his resting place.

- He treats his servant with aloofness and arrogance;

thus

- he loses the man's loyalty.

When

- a stranger in a strange land has no one left on whom he can rely,
- the situation becomes very dangerous.

Six in the fifth place means:

He shoots a pheasant.

It drops with the first arrow.

In the end this brings both praise and office.

Traveling statesmen were in the habit of introducing themselves to local princes with the gift of a pheasant.

Here

the wanderer wants to enter the service of a prince.

To this end

he shoots a pheasant, killing it at the first shot.

Thus

- he finds friends who praise and recommend him, and in the end
- the prince accepts him and confers an office upon him.

Circumstances often cause a man to seek a home in foreign parts.

If

he knows

- how to meet the situation and
- how to introduce himself in the right way,

he may find

- a circle of friends and
- a sphere of activity even in a strange country.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8918>

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN

THE CREATIVE, HEAVEN

Below CHEN

THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the influence of the strong line it has received from above, from heaven.

When, in accord with this,

- movement follows the law of heaven,
- man is
 - innocent and
 - without guile.

His mind is

- natural and true,
- unshadowed by reflection or ulterior designs.

For

- wherever conscious purpose is to be seen,
- there the truth and innocence of nature have been lost.

Nature that is not directed by the spirit is

- not true
- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,
- And
- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,
an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
 - what does he come to?
- Heaven's will and blessing
 - do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and

- all beings **receive** from the creative activity of nature the childlike innocence of their original state.

So it is with the **good rulers** of mankind:

drawing on the spiritual wealth at their command, they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.