

Solventum Corp SOLV under CEO Bryan Hanson



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	T	T		3	2	2		7
2		H	H	T		3	3	2		8
1		H	H	H		3	3	3		9

Click below to view the interpretations and cases:

<https://icic.com/?p=8933>

HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE
Below LI THE CLINGING, FIRE

This hexagram is another **double sign**.

The trigram Li **means**

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines,

whereby the two strong lines are made bright.

The trigram represents the middle daughter.

The Creative has incorporated the central line of the Receptive, and thus Li develops.

As an image, it is fire.

Fire

- has no definite form but
- clings to the burning object and thus is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an means the soul shut within the body,
- Li stands for nature in its radiance.

THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark clings

- to what is light and so
- enhances the brightness of the latter.

A luminous thing giving out light must have within itself something that perseveres; otherwise it will in time burn itself out.

Everything that gives light

is dependent on something to which it clings, in order that it may continue to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- clings to what is right and thereby
- can shape the world.

Human life on earth is conditioned and unfree, and, when man

- recognizes this limitation and
- makes himself dependent upon the harmonious and beneficent forces of the cosmos,

he achieves success.

The cow is the symbol of extreme docility.

By cultivating in himself an attitude of

- compliance and

- voluntary dependence,
man
- acquires clarity without sharpness and
- finds his place in the world. 1

THE IMAGE

That which is bright rises twice: The image of FIRE.
Thus the great man, by perpetuating this brightness,
Illumines the four quarters of the world.

Each of the two trigrams represents the sun in the course of a day.
The two together represent the repeated movement of the sun,
the function of light with respect to time.

The great man continues the work of nature in the human world.

Through the clarity of his nature

he causes the light

- to spread farther and farther and
- to penetrate the nature of man ever more deeply.

THE LINES

Nine at the beginning means:

The footprints run crisscross.

If one is seriously intent, no blame.

It is early morning and work begins.

The mind has been closed to the outside world in sleep;

now its connections with the world begin again.

The traces of one's impressions run crisscross.

Activity and haste prevail.

It is important then

- to preserve inner composure and
- not to allow oneself to be swept along by the bustle of life.

If

- one is serious and composed,
- he can acquire the clarity of mind needed for
 - coming to terms with the innumerable impressions that pour in.
- It is precisely at the beginning that serious concentration is important,
 - because the beginning holds the seed of all that is to follow.

0 Six in the fifth place means:

Tears in floods,

- sighing and
- lamenting.

Good fortune.

Here the zenith of life has been reached.
Were there no warning,
one would at this point consume oneself like a flame.
Instead,
understanding the vanity of all things,
one may

- put aside both hope and fear, and
- sigh and lament:

if one is intent on retaining his clarity of mind,
good fortune will come from this grief.
For here we are dealing

- not with a passing mood, as in the nine in the third place,
- but with a real change of heart.

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 **avored** 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**.