

Telos Corp TLS under CEO John Wood



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

**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 in the fourth place means:

Its coming is sudden;

It

- flames up,
  - dies down,
  - is thrown away.
- 
- Clarity of mind has the same relation to life that
  - fire has to wood.

Fire

- **clings to wood, but also**
- **consumes it.**

Clarity of mind

- **is rooted in life but**
- **can also consume it.**

**Everything depends upon how the clarity functions.**

Here the **image** used is that of a meteor or a straw fire.

A man who is excitable and restless

- **may rise quickly to prominence but**
- **produces no lasting effects.**

Thus **matters end badly when**

a man

- **spends himself too rapidly and**
- **consumes himself like a meteor.**

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.

Nine at the top means:

The king uses him to

- march forth and
- chastise.

Then it is best to

- kill the leaders And
- take captive the followers.

No blame.

It is not the purpose of chastisement

- to impose punishment blindly
- but to create discipline.

Evil must be cured at its roots.

To eradicate evil in political life,

it is best to

- kill the ringleaders and
- spare the followers.

In educating oneself it is best to

- root out bad habits and
- tolerate those that are harmless.

For asceticism that is too strict,  
like sentences of undue severity,  
fails in its purpose.

## **MOVING HEXAGRAM**

Click below to view the interpretations and cases:

<https://icic.com/?p=9032>

## HEXAGRAM 63 - Chi Chi - After Completion

Above K'AN THE ABYSMAL, WATER  
Below Li THE CLINGING, FIRE

This hexagram is the evolution of T'ai, PEACE (11).

- The transition from confusion to order is completed, and
- everything is in its proper place even in particulars.

- The strong lines are in the strong places,
- the weak lines in the weak places.

- This is a very favorable outlook, yet

- it gives reason for thought.

For

- it is just when perfect equilibrium has been reached that

- any movement may cause order to revert to disorder.

The one strong line that  
has moved to the top,  
thus

effecting complete order in details,

- is followed by the other lines,  
each moving according to its nature,

and thus suddenly

- there arises again the hexagram P'i, STANDSTILL (12).

Hence

the present hexagram

- indicates the conditions of a time of climax, which

- necessitate the utmost caution.

## THE JUDGMENT

AFTER COMPLETION.

Success in small matters.

Perseverance furthers.

- At the beginning good fortune,
- At the end disorder.

The transition from the old to the new time  
is already accomplished.

In principle,

everything stands systematized,

and

it is only in regard to details

that

success is still to be achieved.

In respect to this, however,

we must be careful to maintain the right attitude.

- Everything proceeds as if of its own accord, and
- this can all too easily tempt us to relax and let things take their course without troubling over details.

Such indifference is the root of all evil.

Symptoms of decay are bound to be the result.

Here

we have

- the rule indicating the usual course of history.

But

- this rule is not an inescapable law.

He who understands it

is in position to avoid its effects by dint of

- unremitting perseverance

and

- caution.

## THE IMAGE

Water over fire: the image of the condition

In AFTER COMPLETION.

Thus

the superior man

- Takes thought of misfortune

And

- arms himself against it in advance.

When

water in a kettle hangs over fire,

the two elements

- stand in relation

and thus

- generate energy (cf. the production of steam).

But

the resulting tension demands caution.

If

the water boils over,

- the fire is extinguished

and

- its energy is lost.

If

the heat is too great,

- the water evaporates into the air.

These elements here

- brought into relation

and thus

- generating energy

are by nature hostile to each other.

Only the most extreme caution can prevent damage.

In life too there are junctures when

- all forces are in balance

and

- work in harmony,

so that

everything seems to be in the best of order.

In such times only

the sage

- recognizes the moments that bode danger

and

- knows how to banish it by means of timely precautions.