

Birkenstock Holding PLC BIRK under CEO Oliver Reichert



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8858>

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
 Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of **nourishment from above**.
 But the gift of food comes in **its own time**, and
 for this one must **wait**.

This hexagram shows the **clouds** in the heavens, **giving** rain

- to **refresh** all that grows and
- to **provide** mankind with food and drink.

The rain will come in **its own time**.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the **attributes** of the two trigrams –

- **strength within,**
- **danger in front. 2**

- Strength in the face of danger does not plunge ahead but **bides** its time, whereas
- weakness in the face of danger
 - grows **agitated** and
 - has **not the patience** to wait.

THE JUDGMENT

WAITING. If you are sincere,
 You have light and success.
 Perseverance brings good fortune.
 It furthers one to cross the great water.

Waiting **is not** mere **empty hoping**.
 It has the **inner certainty** of reaching the goal.
 Such **certainty** alone gives that light which leads to success.
 This leads to the perseverance that

- brings good fortune and
- **bestows** power to cross the great water.

One is faced with a **danger** that has to be overcome.
Weakness and impatience can do nothing.
 Only a **strong man** can stand up to his fate,
 for his **inner security** enables him to endure to the end.
 This strength shows itself in **uncompromising truthfulness (with himself)**.
 It is only when we have the **courage** to face things exactly as they are,
 without any sort of **self-deception or illusion**,
 that a **light** will develop out of events,
 by which the path to success may be **recognized**.
 This recognition must be followed by **resolute and persevering** action.
 For only the man who goes to **meet his fate resolutely** is equipped to deal with it adequately.
 Then he **will be able** to cross the great water –
 that is to say,
 he will be capable

- of making the necessary **decision** and
- of surmounting the **danger**.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
 Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.
There is nothing to do but to wait until the rain falls.
It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by **interfering** in things before the time is ripe.
 - We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.
- Fate comes when it will**, and thus we are ready.

THE LINES

Nine at the beginning means:

Waiting in the meadow.
It furthers one to abide in what endures.
No blame.

The danger is not yet close.

One is still waiting on the open plain.

Conditions are still simple, yet there is a feeling of something impending.

One must **continue** to lead a regular life as long as possible.

Only in this way does one

- **guard** against a **premature** waste of strength,
- **keep** free of blame and error that would become a source of weakness later on.

Nine in the second place means:

Waiting on the sand.
There is some gossip.
The end brings good fortune.

The danger gradually comes closer.

Sand is near the bank of the river, and the water means danger.

Disagreements crop up.

General unrest can easily develop in such times, and we lay the blame on one another.

He who **stays calm** will succeed in making things go well in the end.

Slander will be silenced if we **do not gratify** it with injured retorts.

Nine in the third place means:

Waiting in the mud.
Brings about the arrival of the enemy.

Mud is no place for waiting, since it is already being washed by the water of the stream.

Instead of having **gathered strength** to cross the stream at one try,

one has made a **premature** start that has got him no farther than the muddy bank.

Such an unfavorable position **invites** enemies from without, who naturally take advantage of it.

Caution and a sense of the seriousness of the situation are all that can keep one from injury.

Six at the top means:

One falls into the pit.

Three uninvited guests arrive.

Honor them, and in the end there will be good fortune.

The waiting is over; the danger can no longer be averted.

One

- falls into the pit and
- must yield to the inevitable.

Everything seems to have been in vain.

But precisely in this extremity things take an unforeseen turn.

Without a move on one's own part, there is outside intervention.

At first one cannot be sure of its meaning: is it rescue or is it destruction?

A person in this situation

- must keep his mind alert and not withdraw into himself with a sulky gesture of refusal, but
- must greet the new turn with respect.

Thus he ultimately escapes the danger, and all goes well.

Even happy turns of for-tune often come in a form that at first seems strange to us.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8903>

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND

Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a double meaning.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be understood as picturing a type of tower characteristic of ancient China.

- A tower of this kind commanded a wide view of the country;

- at the same time, when situated on a mountain,
• it became a landmark that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is not material in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
 - not yet the offering.
- Full of trust they look up to him.

The sacrificial ritual in China began with

- an ablution and
- a libation by which the Deity was invoked,
after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,
the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also in nature

a holy seriousness is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of inner concentration which religious contemplation develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass **must bend** to its power.

These **two occurrences** find confirmation in the hexagram.

The two images are used to **symbolize a practice** of the kings of old;

1. in making **regular journeys** the ruler could, in the first place, **survey** his realm and make certain that none of the **existing usages** of the people escaped notice;
2. in the second, he could **exert influence** through which such customs as were **unsuitable** could be **changed**.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a **view of the real sentiments** of the great mass of humanity and therefore
 - cannot be **deceived**;
- on the other, he
 - will **impress** the people so profoundly,
 - by his mere existence and
 - by the impact of his **personality**,
 - that **they will be swayed by him** as the grass by the wind.