

Team Inc TISI under CEO Keith Tucker



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

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.

THE LINES

Six in the second place means:

Contemplation through the crack of the door.

Furthering for the perseverance of a woman.

Through the crack of the door

- one has a **limited** outlook;
- one looks outward from within.

Contemplation is subjectively limited.

One

- **tends to** relate everything to oneself and
- **cannot** put oneself in another's place and understand his motives.

This is appropriate for a good housewife.

It is not necessary for her to be conversant with the affairs of the world.

But for a man who must take active part in public life,

such a narrow, egotistic way of contemplating things is of course harmful.

0 Nine in the fifth place means:

Contemplation of my life.

The superior man is without blame.

A man in an authoritative position to whom others look up must always be ready for self-examination.

The right sort of self-examination, however, consists

- not in idle brooding over oneself
- but in examining the effects one produces.

Only

- when these effects are good, and
 - when one's influence on others is good,
- will the contemplation of one's own life bring the satisfaction of knowing oneself to be free of mistakes.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8855>

HEXAGRAM 04 - Meng - Youthful Folly

Above KEN KEEPING STILL, MOUNTAIN

Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of youth and folly, in two different ways.

- The image of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
 - the spring rising at the foot of the mountain is the image of inexperienced youth.
- Keeping still is the attribute of the upper trigram; that of the lower is the abyss, danger.
 - Stopping in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of overcoming the follies of youth. Water is something that of necessity flows on.

When the spring gushes forth, it does not know at first where it will go.

But **its steady flow** fills up the deep place blocking its progress, and success is attained.

THE JUDGMENT

YOUTHFUL FOLLY has success.

It is not I who seek the young fool;

The young fool seeks me.

At the first oracle I inform him.

If he asks two or three times, it is importunity.

If he importunes, I give him no information.

Perseverance furthers.

In the time of youth, folly is **not** an evil.

One may succeed in spite of it, **provided** one

- finds an **experienced** teacher and
- has the right **attitude** toward him.

This means, first of all, that the youth himself

- must be **conscious** of his lack of experience and
- must **seek** out the teacher.

Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**,

which should express itself in **respectful acceptance** of the teacher.

This is the reason why the teacher must **wait** to be sought out instead of offering himself.

Only thus can the **instruction** take place

- **at the right time and**
- **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite** like that expected from an **oracle**;

thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up, it serves only to **annoy** the teacher.

He does well to **ignore it in silence**,

just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens until the points are mastered one by one,

real success is sure to follow.

Thus the hexagram counsels

- **the teacher as well as**
- **the pupil.**

THE IMAGE

A spring wells up at the foot of the mountain: The image of YOUTH.
Thus the superior man fosters his character
By thoroughness in all that he does.

A spring

- succeeds in flowing on and
 - escapes stagnation by filling up all the hollow places in its path.
- In the same way character is developed by thoroughness that skips nothing but, like water, gradually and steadily fills up all gaps and so flows onward.