

Maravai LifeSciences Holdings Inc MRVI under CEO William Martin



6		H	H	T		3	3	2		8
5		T	T	T		2	2	2		6
4		T	T	T		2	2	2		6
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=8951>

### **HEXAGRAM 36 - Ming I - Darkening of the Light**

Above K'UN THE RECEPTIVE, EARTH  
Below LI THE CLINGING, FIRE

Here the sun

- has sunk under the earth and
- is therefore darkened.

The name of the hexagram means literally "wounding of the bright"; hence the individual lines contain frequent references to wounding.

The situation is the exact opposite of that in the foregoing hexagram.

In the latter

- a wise man at the head of affairs
  - has able helpers, and in company with them
  - makes progress;

here

- a man of dark nature

- is in a position of authority and
- brings harm to the wise and able man.

## THE JUDGMENT

DARKENING OF THE LIGHT.

In adversity

It furthers one to be persevering.

One

- must not unresistingly let himself be swept along by unfavorable circumstances,
- nor permit his steadfastness to be shaken.

He can avoid this by

- maintaining his inner light, while
- remaining outwardly yielding and tractable.

With this attitude

he can overcome even the greatest adversities.

In some situations indeed a man

- must hide his light, in order to
- make his will prevail in spite of difficulties in his immediate environment.

Perseverance

- must dwell in inmost consciousness and
- should not be discernible from without.

Only thus is

a man able to maintain his will in the face of difficulties.

## THE IMAGE

The light has sunk into the earth: The image of DARKENING OF THE LIGHT.

Thus does

- the superior man live with the great mass:
- He
  - veils his light,
  - yet still shines.

In a time of darkness it is essential to be

- cautious and
- reserved.

One should not needlessly awaken overwhelming enmity by inconsiderate behavior.

In such times

- one ought not to fall in with the practices of others;
- neither should one drag them censoriously into the light.

In social intercourse

- one should not try to be all-knowing.
- One should let many things pass, without being duped.

## THE LINES

Six in the fourth place means:

He penetrates the left side of the belly.

One

- gets at the very heart of the darkening of the light, And
- leaves gate and courtyard.

We

find ourselves close to the commander of darkness and so discover his most secret thoughts.

In this way

- we realize that there is no longer any hope of improvement, and thus
- we are enabled to leave the scene of disaster before the storm breaks.

Six in the fifth place means:

Darkening of the light as with Prince Chi.

Perseverance furthers.

Prince Chi

lived at the court of the evil tyrant Chou Hsin, who,

although not mentioned by name,

furnishes the historical example on which this whole situation is based.

Prince Chi

was a relative of the tyrant and

could not withdraw from court;

therefore

he

- concealed his true sentiments and
- feigned insanity.

Although

- he was held a slave,
- he did not allow external misery to deflect him from his convictions.

This provides a teaching for those who cannot leave their posts in times of darkness.

In order to escape danger,

they need

- invincible perseverance of spirit and
- redoubled caution in their dealings with the world.

## MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8990>

### HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE  
Below LI THE CLINGING, FIRE

The Chinese character for this hexagram means in its original sense an animal's pelt, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
  - what results is essentially only an opposition of tendencies,
- here
- the younger daughter is above.
  - The influences are in actual conflict, and
  - the forces combat each other like fire and water (lake), each trying to destroy the other.

Hence the idea of revolution.

### THE JUDGMENT

#### REVOLUTION

On your own day  
You are believed.  
Supreme success,  
Furthering through perseverance.  
Remorse disappears.

Political revolutions are extremely grave matters. They should be undertaken

- only under stress of direst necessity,
- when there is no way out.
  
- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he

- gladdens the people and, by enlightening them,
- prevents excesses.

Furthermore,  
he

- must be quite free of selfish aims and
  - must really relieve the need of the people.
- Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

## **THE IMAGE**

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
- eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.