

Ingram Micro Holding Corp INGM under CEO Paul Bay



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

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.

THE LINES

Six in the second place means:

When

- one's own day comes,
- one may create revolution.

Starting brings good fortune.

No blame,

When

- we have tried in every way to bring about reforms, but without success,
- revolution becomes necessary.

But such a thoroughgoing upheaval must be carefully prepared.

There must be available a man

- who has the requisite abilities and
- who possesses public confidence.

To such a man we may well turn.

This

- brings good fortune and
- is not a mistake.

The first thing to be considered is

our inner attitude toward the new condition that will inevitably come.

We have to go out to meet it, as it were.

Only in this way can it be prepared for.

Nine in the third place means:

- Starting brings misfortune.
- Perseverance brings danger.

When talk of revolution has gone the rounds three times,

- One may commit himself, And
- men will believe him.

When change is necessary, there are two mistakes to be avoided.

- One lies in excessive haste and ruthlessness,
 - which bring disaster.
- The other lies in excessive hesitation and conservatism,
 - which are also dangerous.

- Not every demand for change in the existing order should be heeded.

On the other hand,

- repeated and well-founded complaints should not fail of a hearing.

When talk of change

- has come to one's ears three times, and

- has been pondered well,

he may believe and acquiesce in it.

Then he

- will meet with belief and
- will accomplish something- (1)

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9017>

HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE

Below TUI THE JOYOUS, LAKE

- This hexagram,
 - like Sun,
- is one of the eight formed by doubling of a trigram.

The trigram Tui denotes the youngest daughter;

it is symbolized by the smiling lake, and

its attribute is joyousness.

Contrary to appearances,

- it is not the yielding quality of the top line that accounts for joy here.
- The attribute of the yielding or dark principle is
 - not joy
 - but melancholy.

However,

JOY is indicated by the fact that

there are two strong lines within,

expressing themselves through the medium of gentleness.

True joy, therefore,

- rests on firmness and strength within,
- manifesting itself outwardly as yielding and gentle.

THE JUDGMENT

THE JOYOUS.

Success.

Perseverance is favorable.

The joyous mood

- is infectious
- and therefore
- brings success.

But

- joy must be based on steadfastness
- if
- it is not to degenerate into uncontrolled mirth.

• Truth and strength must dwell in the heart,
while

- gentleness reveals itself in social intercourse.
- In this way

one

- assumes the right attitude toward God and man and
- achieves something.

Under certain conditions,

intimidation without gentleness may achieve something

- momentarily,
- but not for all time.

When, on the other hand,

the hearts of men are won by friendliness,

they are

- led to take all hardships upon themselves willingly,
- and if need be
- will not shun death itself,
- so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.

Thus the superior man joins with his friends

For

- discussion and
- practice.

• A lake evaporates upward
and thus

- gradually dries up;

but when

two lakes are joined

- they do not dry up so readily,
- for one replenishes the other.

It is the same in the field of knowledge.

Knowledge should be a refreshing and vitalizing force.

It becomes so only through stimulating intercourse

- with congenial friends
- with whom one
 - holds discussion and
 - practices application of the truths of life.

In this way

learning

- becomes many-sided and
- takes on a cheerful lightness,

whereas

- there is always something ponderous and one-sided about
- the learning of the self-taught.