

SolarBank Corporation (SUUN) under CEO Richard Lu



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

Click below to view the interpretations and cases:

<https://icic.com/?p=9035>

### HEXAGRAM 64 - Wei Chi - Before Completion

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

This hexagram indicates a time when **the transition from disorder to order is not yet completed.**

The change is indeed prepared for, since

all the lines in the upper trigram are in relation to those in the lower (1).

However,

they **are not yet** in their places.

While

- the preceding hexagram offers an analogy to **autumn,**
  - which forms the transition from summer to winter,
- this hexagram presents a parallel to **spring,**
  - which leads out of winter's stagnation into

the fruitful time of summer.

With this hopeful outlook the Book of Changes comes to its close.

## THE JUDGMENT

BEFORE COMPLETION.

Success.

But if the little fox, after nearly completing the crossing,  
Gets his tail in the water,  
There is nothing that would further.

The conditions are difficult.

The task is great and full of responsibility.

It is nothing less than that of  
leading the world out of confusion back to order.

But

it is a task that promises success,  
because

there is a goal that can unite the forces now tending in different directions.

At first, however,

one must move warily, like an old fox walking over ice.

The caution of a fox walking over ice is proverbial in China.

His ears are constantly alert to the cracking of the ice,  
as

he carefully and circumspectly searches out the safest spots.

A young fox who as yet has not acquired this caution  
goes ahead boldly,

and it may happen that

he falls in and gets his tail wet  
when

he is almost across the water.

Then of course

his effort has been all in vain.

Accordingly, in times "before completion,"

- deliberation

and

- caution

are the prerequisites of success.

## THE IMAGE

Fire over water: The image of the condition before transition.

Thus

the superior man is careful

In the differentiation of things,

So that each finds its place.

When  
fire,

- which by nature flames upward,  
is above,

and  
water,

- which flows downward,  
is below,

their effects

- take opposite directions

and

- remain unrelated.

If

- we wish to achieve an effect,
- we must first
  - investigate the nature of the forces in question  
and
  - ascertain their proper place.

If

- we can bring these forces to bear in the right place,
  - they will have the desired effect,and
  - completion will be achieved.

But in order to handle external forces properly,

- we must above all arrive at the correct standpoint ourselves,  
for only from this vantage can we work correctly.

## THE LINES

Six at the beginning means:

He gets his tail in the water.

Humiliating.

In times of disorder

there is a temptation to advance oneself as rapidly as possible  
in order to accomplish something tangible.

But

this enthusiasm leads only to failure and humiliation  
if the time for achievement has not yet arrived.

In such a time

it is wise to spare ourselves the opprobrium of failure  
by holding back. 2

Nine in the second place means:

He brakes his wheels.

Perseverance brings good fortune.

Here again

the time to act has not yet come.

But

the patience needed is not that of

- idle waiting without thought of the morrow.

Kept up indefinitely,

- this would not lead to any success.

Instead,

an individual

- must develop in himself the strength

that

- will enable him to go forward.

He

- must have a vehicle, as it were, to effect the crossing.

But

he

- must for the time being use the brakes.

Patience in the highest sense means

putting brakes on strength.

Therefore

he must not

- fall asleep

and

- lose sight of the goal.

If

- he remains strong and steadfast in his resolve,
- all goes well in the end.

Six in the third place means:

Before completion, attack brings misfortune.

It furthers one to cross the great water.

The time of transition has arrived,

but

one

- lacks the strength to complete the transition.

If

one

- should attempt to force it,

- disaster would result,

because

- collapse would then be unavoidable.

What is to be done?

A new situation must be created;

one

- must engage the energies of able helpers

and in this fellowship

- take the decisive step - cross the great water.

Then completion will become possible.

Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

Shock, thus to discipline the Devil's Country.

For three years, great realms are awarded.

Now it is the time of struggle.

The transition must be completed.

We

- must make ourselves strong in resolution;  
this brings good fortune.

All misgivings that might arise in such grave times of struggle

- must be silenced.

It is a question of a fierce battle

- to break

and

- to discipline

the Devil's Country, the forces of decadence.

But

- the struggle also has its reward.

Now is the time to lay the foundations of

- power

and

- mastery

for the future.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8909>

### **HEXAGRAM 22 – Pi - Grace**

Above KEN KEEPING STILL, MOUNTAIN

Below Li THE CLINGING, FIRE

This hexagram shows a fire that

- breaks out of the secret depths of the earth and, blazing up,
- illuminates and beautifies the mountain, the heavenly heights.
- Grace - beauty of form - is necessary in any union

if

- it is to be
  - well ordered and pleasing
- rather than
  - disordered and chaotic.

## THE JUDGMENT

GRACE has success.

In small matters

It is favorable to undertake something.

Grace brings success.

However,

- it is not the essential or fundamental thing;
- it is only the ornament and must therefore be used
  - sparingly and
  - only in little things.

### 1. In the lower trigram of fire a yielding line

- comes between two strong lines and
- makes them beautiful,  
but
- the strong lines are the essential content and
- the weak line is the beautifying form.

### 2. In the upper trigram of the mountain, the strong line

- takes the lead, so that here again
- the strong element must be regarded as the decisive factor.

### 3. In nature we see in the sky the strong light of the sun; the life of the world depends on it.

But this strong, essential thing is

- changed and
- given pleasing variety by the moon and the stars.

### 4. In human affairs,

aesthetic form comes into being when

traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty.

### 5. By contemplating the forms existing in the heavens we come to understand time and its changing demands.

### 6. Through contemplation of the forms existing in human society it becomes possible to shape the world. 1

## THE IMAGE

Fire at the foot of the mountain: The image of GRACE.

Thus does

- the superior man proceed When clearing up current affairs.

But

- he dare not decide controversial issues in this way.

- The fire, whose light illuminates the mountain and makes it pleasing,

- does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,

- but important questions cannot be decided in this way.

They require greater earnestness.