

BellRing Brands, Inc. BRBR under CEO Darcy Davenport



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

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

<https://icic.com/?p=8879>

### **HEXAGRAM 12 - P'i - Standstill (Stagnation)**

Above CH'IEN      THE CREATIVE, HEAVEN  
Below K'UN      THE RECEPTIVE, EARTH

This hexagram is the **opposite** of the preceding one.

- **Heaven is above, drawing farther and farther away, while**
- **the earth below sinks farther into the depths.**

The creative powers are **not** in relation.

It is a time of **standstill and decline**.

This hexagram is linked with the seventh month (August-September), when

- the year has **passed** its zenith and
- autumnal decay is **setting** in.

## THE JUDGMENT

STANDSTILL.

Evil people **do not** further

The perseverance of the superior man.

- The great **departs**
- the small **approaches**.
  
- Heaven and earth are **out of communion** and
- all things are benumbed.
  
- What is above has **no relation** to what is below, and
- on earth confusion and disorder prevail.
  
- The **dark power within,**
- the **light power is without.**
  
- **Weakness is within,**
- **harshness without.**
  
- **Within are the inferior, and**
- **without are the superior.**
  
- **The way of inferior people is in ascent;**
- **the way of superior people is on the decline.**

**But the superior people do not allow themselves to be turned from their principles. If the possibility of exerting influence is closed to them, they nevertheless**

- **remain faithful to their principles and**
- **withdraw into seclusion.**

## THE IMAGE

Heaven and earth **do not** unite: The image Of STANDSTILL.

Thus

- the superior man **falls back** upon his **inner worth** In order to escape the difficulties.
- He **does not** permit himself to be honored with **revenue**.

When, owing to the influence of inferior men, **mutual mistrust** prevails in public life, **fruitful activity** is rendered impossible, because **the fundamentals** are wrong.

Therefore

- the superior man **knows** what he must do under such circumstances;
- he **does not allow** himself to be tempted by **dazzling offers** to take part in public activities.

This would only **expose** him to danger, since he **cannot assent** to the meanness of the others.

He therefore

- **hides** his worth and
- **withdraws** into seclusion.

## THE LINES

Nine in the fourth place means:

He who acts at the command of the highest

Remains without blame.

Those of like mind partake of the blessing.

The time of standstill is **nearing** the point of change into its opposite.

Whoever wishes to **restore order** must

- feel himself **called to** the task and
- have **the necessary** authority.

A man who sets himself up as **capable of creating order** according to his own judgment

**could** make mistakes and end in failure.

But the man who is **truly called** to the task

- is **avored** by the conditions of the time, and
- all those of like mind **will share** in his blessing.

0 Nine in the fifth place means:

Standstill is giving way.

Good fortune for the great man.

- "What if it should fail,
- what if it should fall?"

In this way he ties it to a cluster of mulberry shoots.

The time undergoes a **change**.

The **right man**, able to restore order, has arrived.

Hence "Good fortune."

But such periods of transition are the very times in which we must

- **fear and**
- **tremble.**

Success is assured only through greatest caution, which **asks always,**

**"What if it should fail?"**

When a mulberry bush is cut down,

a number of **unusually** strong shoots sprout from the roots.

Hence the **image** of tying something to a cluster of mulberry shoots is used to **symbolize** the way of making success certain.

Confucius says about this line:

- **Danger** arises when a man feels secure in his position.
- **Destruction** threatens when a man seeks to preserve his worldly estate.

- **Confusion** develops when a man has put everything in order.

Therefore

the superior man **does not** forget

- **danger** in his security, nor
- **ruin** when he is well established, nor
- **confusion** when his affairs are in order.

In this way

he

- **gains** personal safety and
- **is able** to protect the empire.

Nine at the top means:

The standstill comes to an end.

First standstill,

then good fortune.

The standstill **does not** last forever.

However,

it **does not cease** of its own accord;

the **right man** is needed to end it.

This is the difference **between**

- a state of peace and
- a state of stagnation.

**Continuous effort** is necessary to maintain peace:

left to itself it would change into **stagnation** and **disintegration**.

The time of disintegration, however,

- **does not change back automatically** to a condition of peace and prosperity;
- **effort** must be put forth in order to end it.

This shows

the **creative attitude** that man must take

if the world is to be put in **order**.

## **MOVING HEXAGRAM**

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

<https://icic.com/?p=8849>

### **HEXAGRAM 02 - K'un – The Receptive**

Above K'UN THE RECEPTIVE, EARTH

Below K'UN THE RECEPTIVE, EARTH

This hexagram is made up of broken lines only.

The broken line represents the dark, yielding, receptive primal power of yin.

The attribute of the hexagram is devotion;

its image is the earth.

It is the perfect complement of THE CREATIVE - the complement, not the opposite,

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for the Receptive does not combat the Creative but complements it.

It represents

- nature in contrast to spirit,
- earth in contrast to heaven,
- space as against time,
- the female-maternal as against the male-paternal.

However, as applied to human affairs,

the principle of this complementary relationship is found

- not only in the relation between man and woman,
- but also in that between prince and minister and
- between father and son.

Indeed, even in the individual this duality appears in the coexistence of

- the spiritual world and
- the world of the senses.

But strictly speaking there is no real dualism here,

because there is a clearly defined hierarchic relationship between the two principles.

In itself of course the Receptive is just as important as the Creative,

but the attribute of devotion defines the place occupied by this primal power in relation to the Creative.

For the Receptive must be activated and led by the Creative;

then it is productive of good.

Only when it abandons this position and tries to stand as an equal side by side with the Creative,

does it become evil.

The result then is opposition to and struggle against the Creative, which is productive of evil to both.

## THE JUDGMENT

THE RECEPTIVE brings about sublime success,

Furthering through the perseverance of a mare.

If the superior man undertakes something and tries to lead,

He goes astray;

But if he follows, he finds guidance

It is favorable to find friends in the west and south,

To forego friends in the east and north.

Quiet perseverance brings good fortune.

The four fundamental aspects of the Creative – "sublime success, furthering through perseverance"- are also attributed to the Receptive.

Here, however, the perseverance is more closely defined: it is that of a mare.

The Receptive connotes spatial reality in contrast to the spiritual potentiality of the Creative.

The potential becomes real and the spiritual becomes spatial through a specifically qualifying definition.

Thus the qualification, "of a mare," is here added to the idea of perseverance.

The horse belongs to earth just as the dragon belongs to heaven.

Its tireless roaming over the plains is taken as a symbol of the vast expanse of the earth.

This is the symbol chosen because the mare combines

- the strength and swiftness of the horse with
- the gentleness and devotion of the cow.

Only because nature in its myriad forms corresponds with the myriad impulses of the Creative

can it make these impulses real.

Nature's richness lies in its power to nourish all living things;

its greatness lies in its power to give them beauty and splendor.

Thus it prospers all that lives.

It is the Creative that begets things, but they are brought to birth by the Receptive.

Applied to human affairs, therefore,

what the hexagram indicates is action in conformity with the situation.

The person in question is not in an independent position, but is acting as an assistant.

This means that he must achieve something.

It is not his task to try to lead - that would only make him lose the way - but to let him be led.

If he knows how to meet fate with an attitude of acceptance, he is sure to find the right guidance.

The superior man

- lets himself be guided;
- he does not go ahead blindly,
- but learns from the situation what is demanded of him and
- then follows this intimation from fate.

Since there is something to be accomplished, we need friends and helpers in the hour of toil and effort,

once the ideas to be realized are firmly set.

The time of toil and effort is indicated by the west and the south,

for west and south symbolize the place where the Receptive works for the Creative, as nature does in summer and autumn.

If in that situation one does not mobilize all one's powers, the work to be accomplished will not be done.

Hence to find friends there means to find guidance.

But in addition to the time of toil and effort, there is also a time of planning, and for this we need solitude.

The east symbolizes the place where a man receives orders from his master and the north the place where he reports on what he has done.

At that time he must be alone and objective.

In this sacred hour

- he must do without companions so that
- the purity of the moment may not be spoiled by factional hates and favoritism.

## **THE IMAGE**

The earth's condition is receptive devotion.

Thus the superior man who has breadth of character  
Carries the outer world.

Just as there is only one heaven, so too there is only one earth.

In the hexagram of the heaven the (doubling, of the trigram implies duration in time,

but in the hexagram of earth the doubling connotes the solidity and extension in space by virtue of which

the earth is able to carry and preserve all things that live and move upon it.

The earth in its devotion carries all things, good and evil, without exception.

In the same way the superior man gives to his character breadth, purity, and sustaining power,

so that he is able both

- to support and
- to bear with people and things.