

Wolfspeed, Inc. WOLF under CEO Robert Feurle



6	The Top		T	T	T		2	2	2		6
5	The Fifth Place		H	H	H		3	3	3		9
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		T	T	T		2	2	2		6
2	The Second Place		H	H	T		3	3	2		8
1	The Beginning		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=8978>

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,
 whereas
- in the **former case** one strong line (the fifth)

- **stands** in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together,
religious forces are needed.

2. But there must also be a human leader to serve as the center of the group.
In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.
This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds
in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.
Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.
Human woes usually come as a result of unexpected events against which we are not forearmed.
If we are prepared, they can be prevented.

THE LINES

Six in the third place means:

Gathering together amid sighs.
Nothing that would further.
Going is without blame.
Slight humiliation.

Often a man feels an **urge** to unite with others, but the individuals around him have **already formed** themselves into a group, so that he remains isolated.

The whole situation proves untenable.

Then he ought to choose the way of progress, **resolutely allying** himself with a man who

- **stands nearer** to the center of the group, and
- **can help** him to gain admission to the closed circle.

This is not a mistake, even though at first his position as an outsider is somewhat humiliating.

Nine in the fifth place means:

- **If in gathering together one has position,**
 - This brings no blame.
- **If there are some who are not yet sincerely in the work,**
 - **Sublime and enduring perseverance is needed.**

Then remorse disappears.

When people spontaneously gather around a man, it is only a good.

It gives him a certain influence that can be altogether useful.

But of course there is also the possibility that many may gather around him

- not because of a feeling of **confidence**
- but merely because of his **influential** position.

This is certainly to be regretted.

The only means of **dealing** with such people is to gain their confidence through

- steadfastness and
- intensified, unswerving devotion to duty.

In this way

- secret mistrust will gradually be overcome, and
- there will be no occasion for regret.

Six at the top means:

Lamenting and sighing, floods of tears.

No blame.

It may happen that an individual would like to ally himself with another, but his good intentions are **misunderstood**. Then he becomes sad and laments. But this is the **right course**. For it may cause the other person to come to his **senses**, so that the alliance that has been sought and so painfully missed is after all **achieved**.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9011>

HEXAGRAM 56 - Lu - The Wanderer

Above LI THE CLINGING, FIRE
Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still; above it
- fire, Li, flames up and does not tarry. Therefore the two trigrams **do not stay** together. **Strange lands and separation are the wanderer's lot.**

THE JUDGMENT

THE WANDERER.
Success through smallness.
Perseverance brings good fortune
To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved; in this way
 - he protects himself from evil.

If

- he is obliging toward others,

- he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore

he must take care to remain upright and steadfast,
so that

he

- sojourns only in the proper places,
- associating only with good people.

Then

he

- has good fortune and
- can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

• Prisons ought to be places where people are lodged only temporarily,
as guests are.

- They must not become dwelling places.