

ServiceTitan, Inc. TTAN under CEO Ara Mahdessian



6	The Top		H	T	T		3	2	2		7
5	The Fifth Place		T	T	T		2	2	2		6
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		H	T	T		3	2	2		7
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=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.

THE LINES

Six in the fifth place means:

He shoots a pheasant.

It drops with the first arrow.

In the end this brings both praise and office.

Traveling statesmen were in the habit of introducing themselves to local princes with the gift of a pheasant.

Here

the wanderer wants to enter the service of a prince.

To this end

he shoots a pheasant, killing it at the first shot.

Thus

- he finds friends who praise and recommend him, and in the end
- the prince accepts him and confers an office upon him.

Circumstances often cause a man to seek a home in foreign parts.

If

he knows

- how to meet the situation and
- how to introduce himself in the right way,

he may find

- a circle of friends and
 - a sphere of activity
- even in a strange country.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8942>

HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN

Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the correct way to behave

in order not to exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their influence.

THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces favored by the time are advancing.

In this case

- retreat is the right course, and
- it is through retreat that success is achieved.

But success consists in being able to carry out the retreat correctly.

Retreat is not to be confused with flight.

- Flight means saving oneself under any circumstances whereas
- retreat is a sign of strength.

We must be careful not to miss the right moment while we are in full possession of power and position.

Then we shall be able

- to interpret the signs of the time
 - before it is too late and
- to prepare for provisional retreat
 - instead of being drawn into a desperate life-and-death struggle.

Thus

- we do not simply abandon the field to the opponent;
- we make it difficult for him to advance
 - by showing perseverance in single acts of resistance.

In this way

we prepare, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The meaning that lies hidden in such a time is important.

THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

keeps the inferior man at a distance,

Not angrily but with reserve.

The mountain rises up under heaven, but owing to its nature it finally comes to a stop.

Heaven on the other hand

- retreats upward before it into the distance and
- remains out of reach.

This symbolizes the behavior of the superior man toward a climbing inferior; he retreats into his own thoughts as the inferior man comes forward.

He does not hate him,

for hatred is a form of subjective involvement by which we are bound to the hated object.

The superior man shows strength (heaven) in that he brings the inferior man to a standstill (mountain) by his dignified reserve.