

Capital One Financial Corp COF under CEO Richard Fairbank



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

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD
 Below SUN THE GENTLE, WIND, WOOD

Sun is one of the eight doubled trigrams.
 It

- is the eldest daughter
 and
- symbolizes wind or wood;

it has for its attribute gentleness,
which nonetheless penetrates

- like the wind

or

- like growing wood
with its roots.

The dark principle, in itself rigid and immovable,
is dissolved by the penetrating light principle,
to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues
which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual

and

- inconspicuous

effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye
than

- those won by surprise attack,

but

- they
 - are more enduring
 - and
 - more complete.

If

- one would produce such effects

- one must have a dearly defined goal,
for only when
 - the penetrating influence works always in the same direction
 - can the object be attained.
- Small strength can achieve its purpose
only by
- subordinating itself to an eminent man
 - who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.
 - This is what makes it so powerful;
 - time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment
 - and
 - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens

and

- repels.

THE LINES

Six at the beginning means:

- In advancing and
- in retreating,

The perseverance of a warrior furthers.

Inborn gentleness is often carried to the point of indecisiveness.

One

- does not feel strong enough to advance resolutely.

A thousand doubts crop up;

one

- is, however, not minded to withdraw but
 - drifts indecisively to and fro.
- In such a situation,
- a military decisiveness is the proper thing, so that one resolutely
 - does what order demands.
- Resolute discipline is far better than
 - irresolute license.

Nine in the second place means:

Penetration under the bed.

Priests and magicians are used in great number.

Good fortune.

No blame.

At times

one

- has to deal with hidden enemies, intangible influences that slink into dark corners and from this hiding
- affect people by suggestion.

In instances like this,

- it is necessary to trace these things back to the most secret recesses, in order to determine the nature of the influences to be dealt with.

a) This is the task of the priests;

- removing the influences

b) is the task of the magicians.

The very anonymity of such plotting requires an especially vigorous and indefatigable effort, but this is well worth while.

For when such

elusive influences are

- brought into the light

and

- branded,

they lose their power over people.

Nine in the fifth place means:

Perseverance brings good fortune.

Remorse vanishes.

Nothing that does not further.

- No beginning,

but

- an end.
- Before the change, three days.
- After the change, three days.

Good fortune.

In the situation described in Ku, WORK ON WHAT HAS BEEN SPOILED (18),

- an entirely new point of departure must be set

whereas here

- it is only a question of reforms.

- The beginning has not been good,

but

- the moment has been reached when a new direction can be taken.

Change and improvement are called for.

Such steps must be undertaken

- with steadfastness,

that is,

- with a firm and correct attitude of mind;

then

- they will succeed,

and

- remorse will disappear.

But

it must be remembered that

such improvements require careful consideration.

Before a change is made,

- it must be pondered over again and again.

After the change is made,

- it is necessary to note carefully for some time after how the improvements bear the test of actuality.

Such careful work is accompanied by good fortune.

MOVING HEXAGRAM

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.