

Afya Ltd AFYA under CEO Virgilio Gibbon



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

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN
 Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth, through which we take food for nourishment, the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.
 Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:

when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":

thus

in the early spring, when the seeds fall to earth,
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and

- cultivation of his character.
 - Words are a movement going from within outward.
 - Eating and drinking are movements from without inward.
- Both kinds of movement can be modified by tranquility.
- For tranquility
- keeps the words that come out of the mouth from exceeding proper measure, and
 - keeps the food that goes into the mouth from exceeding its proper measure.
- Thus character is cultivated.

THE LINES

Six in the second place means:

- Turning to the summit for nourishment,
 - Deviating from the path To seek nourishment from the hill.
- Continuing to do this brings misfortune.

Normally a person

- either provides his own means of nourishment
- or is supported in a proper way by those whose duty and privilege it is to provide for him.

If, owing to weakness of spirit, a man cannot support himself, a feeling of uneasiness comes over him; this is because in shirking the proper way of obtaining a living, he accepts support as a favor from those in higher place.

This is unworthy, for he is deviating from his true nature. Kept up indefinitely, this course leads to misfortune.

Six in the fourth place means:

- Turning to the summit For provision of nourishment Brings good fortune.
- Spying about with sharp eyes Like a tiger with insatiable craving. No blame.

- In contrast to the six in the second place, which refers
 - to a man bent exclusively on his own advantage,
- this line refers
 - to one occupying a high position and striving to let his light shine forth.

To do this

- he needs helpers , because
- he cannot attain his lofty aim alone.

With the greed of a hungry tiger
he is on the **lookout** for the right people.

Since he

- is not working for himself but for the good of all,
- there is no wrong in such zeal.

0 Six in the fifth place means:

Turning away from the path.

To remain persevering brings good fortune.

One should not cross the great water.

A man may be conscious of a deficiency in himself.

- He should be undertaking the nourishment of the people, but
- he has **not the strength** to do it.

Thus

he must

- **turn from** his accustomed path and
- **beg** counsel and help from a man who is spiritually his superior but undistinguished outwardly.

If he **maintains** this attitude of mind perseveringly,
success and good fortune are his.

But

- he must **remain aware** of his dependence.
- He **must not** put his own person forward nor attempt great labors,
such as crossing the great water.

0 Nine at the top means:

The source of nourishment.

Awareness of danger brings good fortune.

It furthers one to cross the great water.

This describes a sage of the highest order,
from whom **emanate** all influences that provide nourishment for others.
Such a position brings with it heavy **responsibility**.

If

- he **remains conscious** of this fact,
- he
 - **has good fortune and**
 - **may confidently undertake even great and difficult labors,**
such as crossing the great water.

These undertakings bring general happiness

- for him and
- for all others.

MOVING HEXAGRAM

HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE

Below TUI THE JOYOUS, LAKE

- This hexagram,
 - like Sun,
- is one of the eight formed by **doubling of a trigram**.
The trigram Tui **denotes** the youngest daughter;
it is **symbolized** by the smiling lake, and
its **attribute** is joyousness.
Contrary to appearances,
- it is not the yielding quality of the top line that accounts for joy here.
 - The attribute of the yielding or dark principle is
 - not joy
 - but melancholy.

However,
JOY is indicated by the fact that
there are two strong lines within,
expressing themselves through the medium of gentleness.

True joy, therefore,

- **rests on firmness and strength within,**
- **manifesting itself outwardly as yielding and gentle.**

THE JUDGMENT

THE JOYOUS.

Success.

Perseverance is favorable.

The joyous mood

- **is infectious**
- and therefore
- **brings success.**

But

- **joy must be based on steadfastness**
- if
- **it is not to degenerate into uncontrolled mirth.**

• **Truth and strength must dwell in the heart,**
while

- **gentleness reveals itself in social intercourse.**
- **In this way**

one

- **assumes the right attitude toward God and man and**
- **achieves something.**

Under certain conditions,
intimidation without gentleness may achieve something

- momentarily,
- but not for all time.

When, on the other hand,
the hearts of men are won by friendliness,
they are

- led to take all hardships upon themselves willingly,
and if need be
- will not shun death itself,
so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.

Thus the superior man joins with his friends

For

- discussion and
- practice.

• A lake evaporates upward
and thus

- gradually dries up;

but when
two lakes are joined

- they do not dry up so readily,
- for one replenishes the other.

It is the same in the field of knowledge.

Knowledge should be a refreshing and vitalizing force.

It becomes so only through stimulating intercourse

- with congenial friends
- with whom one
 - holds discussion and
 - practices application of the truths of life.

In this way
learning

- becomes many-sided and
- takes on a cheerful lightness,

whereas

- there is always something ponderous and one-sided about
- the learning of the self-taught.