

Flywire Corp FLYW under CEO Michael Massaro



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

## HEXAGRAM 26 - Ta Ch'ü - The Taming Power of the Great

Above KEN                    KEEPING STILL, MOUNTAIN  
 Below CH'IEN                THE CREATIVE, HEAVEN

The Creative is **tamed by** Ken, Keeping Still.  
 This **produces** great power,  
 a situation **in contrast to** that of the ninth hexagram, Hsiao Ch'u, THE TAMING  
 POWER OF THE SMALL,  
 in which the Creative is **tamed by** the Gentle alone.

- There
- one weak line must tame five strong lines, but
- here
- four strong lines are restrained by two weak lines;
- in addition to a minister,  
     there is a prince, and
- the restraining power  
     therefore is far stronger.

The hexagram has a **threefold meaning**, **expressing** different aspects of the concept Holding firm.

1. Heaven **within** the mountain  
     **gives** the idea of holding firm in the sense of **holding together**;
2. the trigram Ken, which **holds** the trigram Ch'ien still,

- gives** the idea of holding firm in the sense of **holding back**;
3. **the third idea is**  
that of **holding firm** in the sense of caring for and nourishing.
- This last is suggested by the fact that a strong line at the top, which is the ruler of the hexagram, is **honored and tended** as a sage.
  - The third of these meanings also **attaches** specifically to this strong line at the top, which **represents** the sage.

## THE JUDGMENT

THE TAMING POWER OF THE GREAT.

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

To

- hold firmly to great creative powers and
  - store them up, as set forth in this hexagram,
- there is need of  
a strong, clearheaded man who is honored by the ruler.

- The trigram Ch'ien **points to** strong creative power;
- Ken **indicates** firmness and truth.

Both point

- to light and clarity and
- to the daily renewal of character.

Only through such daily self-renewal

**can a man continue at the height of his powers.**

- Force of **habit** helps to keep order in quiet times; but in periods when there is a great storing up of energy,
- everything **depends on** the power of the personality.

However, since the worthy are honored,

as in the case of the strong personality **entrusted with** leadership by the ruler, it is an **advantage**

- not to eat at home but rather
- to earn one's bread by entering upon public office.

Such a man is in **harmony with** heaven;

therefore even **great and difficult** undertakings, such as crossing the great water, succeed.

## THE IMAGE

Heaven within the mountain:

The image of THE TAMING POWER OF THE GREAT.

Thus the superior man acquaints himself with

- many sayings of antiquity And

- many deeds of the past,  
In order to strengthen his character thereby.

Heaven within the mountain **points** to hidden treasures.

In the words and deeds of the past there lies hidden a treasure that men may use to

strengthen and elevate their own characters.

The way to study the past is

- not to confine oneself to mere knowledge of history but, through application of this knowledge,
- to give actuality to the past.

## **THE LINES**

Nine at the beginning means:

Danger is at hand.

It furthers one to desist.

A man **wishes to make** vigorous advance,  
but circumstances present an obstacle.

He sees himself **held back** firmly.

If

- he should attempt **to force** an advance,
- it would **lead** him into misfortune.

Therefore it is better for him

- to **compose** himself and
- to **wait** until an outlet is offered for release of his stored up energies.

## **MOVING HEXAGRAM**

### **HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)**

Above KEN KEEPING STILL, MOUNTAIN

Below SUN THE GENTLE, WIND

The Chinese character Ku represents **a bowl**  
in whose **contents worms** are breeding.

**This means decay.**

It has **come about** because

- the **gentle indifference** of the lower trigram has come together with
- the **rigid inertia** of the upper, and

**the result is stagnation.**

Since this implies **guilt**,

the conditions embody a **demand for** removal of the cause.

Hence the **meaning** of the hexagram is

- not simply "what has been spoiled"
- but **"work on"** what has been spoiled."

## THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

**Before** the starting point, three days.

**After** the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is **not immutable fate**, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the **abuse** of human freedom.

**Work** toward improving conditions promises well, because it **accords with** the possibilities of the time.

We

- must **not recoil** from work and danger – symbolized by crossing of the great water - but
- must **take hold** energetically.

**Success depends, however, on proper deliberation.**

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

**We must first know the causes of corruption before we can do away with them;**

hence it is necessary to **be cautious** during the time before the start.

Then

we must see to it that the **new way** is safely entered upon, so that a **relapse** may be avoided;

therefore

we must pay attention to the time **after** the start.

- **Decisiveness and**
- **energy**

**must take the place of the**

- **inertia and**
- **indifference**

**that have led to decay,**

**in order that the ending may be followed by a new beginning.**

## THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

**Thus the superior man**

- **stirs up the people And**

- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,  
the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,  
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
  - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
  - as the mountain gives tranquility and nourishment to all that grows in its vicinity.