

Intrum AB INJJF under CEO Andres Rubio



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	H	H		3	3	3		9
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.

Nine in the third place means:

A good horse that follows others.

- Awareness of danger,
  - With perseverance,
- further.

Practice

- chariot driving and
- armed defense daily.

It furthers one to have somewhere to go.

The way opens; the hindrance has been cleared away.

A man

- is in contact with a strong will acting in the same direction as his own, and
- goes forward like one good horse following another.

But danger still threatens, and

- he must remain aware of it, or
- he will be robbed of his firmness.

Thus

he must acquire skill

- on the one hand in what will take him forward, and
- on the other in what will protect him against unforeseen attacks.

It is good in such a pass to have a goal toward which to strive.

## MOVING HEXAGRAM

### HEXAGRAM 04 - Meng - Youthful Folly

Above KEN KEEPING STILL, MOUNTAIN

Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of youth and folly, in two different ways.

- The image of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
  - the spring rising at the foot of the mountain is the image of inexperienced youth.
- Keeping still is the attribute of the upper trigram; that of the lower is the abyss, danger.
  - Stopping in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of overcoming the follies of youth. Water is something that of necessity flows on.

When the spring gushes forth, it does not know at first where it will go.

But its steady flow fills up the deep place blocking its progress, and success is attained.

### THE JUDGMENT

YOUTHFUL FOLLY has success.

It is not I who seek the young fool;

The young fool seeks me.

At the first oracle I inform him.

If he asks two or three times, it is importunity.

If he importunes, I give him no information.

Perseverance furthers.

In the time of youth, folly is not an evil.

One may succeed in spite of it, provided one

- finds an experienced teacher and
- has the right attitude toward him.

This means, first of all, that the youth himself

- must be conscious of his lack of experience and

- must **seek** out the teacher.
- Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**, which should express itself in **respectful acceptance** of the teacher. This is the reason why the teacher must **wait** to be sought out instead of offering himself.
- Only thus can the **instruction** take place
- **at the right time and**
  - **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite** like that expected from an **oracle**;  
thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up, it serves only to **annoy** the teacher. He does well to **ignore it in silence**, just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens until the points are mastered one by one, real success is sure to follow. Thus the hexagram counsels

- **the teacher as well as**
- **the pupil.**

## **THE IMAGE**

A spring **wells up** at the foot of the mountain: The image of YOUTH. Thus the superior man fosters his **character** By **thoroughness** in all that he does.

A spring

- **succeeds** in flowing on and
- **escapes** stagnation by filling up **all** the hollow places in its path.

In the same way character is developed by **thoroughness** that skips nothing but, like water, **gradually and steadily** fills up all gaps and so flows onward.