

Dlocal Ltd DLO under CEO Pedro Arnt



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

Click below to view the interpretations and cases:

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HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND
Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below, while
- it is open in the center.

This indicates

- a heart free of prejudices, and therefore
- open to truth.

On the other hand,

each of the two trigrams has a **firm line** in the middle;
this **indicates**

- **the force of inner truth in the influences they represent.**

The **attributes** of the two trigrams are:

- **above, gentleness, forbearance toward inferiors;**
- **below, Joyousness in obeying superiors.**

Such conditions

- **create the basis of a mutual confidence**

that

- **makes achievements possible.**

The character fu ("truth") is actually the **picture** of
a bird's foot over a fledgling.

It **suggests** the idea of brooding.

An egg is **hollow**.

The light-giving power must work to **quicken** it from outside,
but

there must be a **germ** of life within,

if **life** is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- **the least intelligent of all animals**
- **and therefore**
- **the most difficult to influence.**

The **force of inner** truth must grow great indeed
before its influence can extend to such creatures.

In dealing with persons

- **as intractable and**
- **as difficult to influence**
- **as a pig or a fish,**

the whole secret of success depends

- **on finding the right way of approach.**

One must first

- **rid oneself of all prejudice and, so to speak,**
- **let the psyche of the other person act on one without restraint.**

Then

one will

- **establish contact with him,**
- **understand and gain power over him.**

When
a door has thus been opened,
the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things,
such as crossing the great water, and
 - succeed.

But

it is important to understand
upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;
it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests
holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon

was considered the highest form of justice.

This system was not without success,
for its aim was to make so strong a moral impression
that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.

THE LINES

Nine at the beginning means:

Being prepared brings good fortune.

If there are secret designs,

it is disquieting.

The force of inner truth depends chiefly on

- inner stability and
- preparedness.

From this state of mind springs
the correct attitude toward the outer world.

But if

a man

- should try to cultivate secret relationships of a special sort,
- it would deprive him of his inner independence.

- The more reliance he places on the support of others,
- the more uneasy and anxious he will become

as to whether

- these secret ties are really tenable.

In this way

- inner peace and
 - the force of inner truth
- are lost.

Six in the fourth place means:

The moon nearly at the full.

The team horse goes astray.

No blame.

To intensify the power of inner truth,

- a man must always turn to his superior, from whom
 - he can receive enlightenment
- as the moon receives light from the sun.

However,

- this requires certain humility,
- like that of the moon when it is not yet quite full.

At the moment when

- the moon becomes full and stands directly opposite the sun,
- it begins to wane.

Just as on the one hand

- we must be humble and reverent
- when face to face with the source of enlightenment,

so likewise

- must we on the other renounce factionalism among men.

Only by

- pursuing one's course like a horse
that goes straight ahead without looking sidewise at its mate,
- can one retain the inner freedom that helps one onward.

Nine in the fifth place means:

He possesses truth, which links together.

No blame.

This describes the ruler who
holds all elements together
by the power of his personality.

Only when

- the strength of his character is so ample that
he can influence all who are subject to him,
- is he as he needs to be.

- The power of suggestion must emanate from the ruler.

- It will
 - firmly knit together and
 - unite all his adherents.

Without this central force,
all external unity

- is only deception and
- breaks down at the decisive moment.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9035>

HEXAGRAM 64 - Wei Chi - Before Completion

Above Li THE CLINGING, FLAME

Below K'AN THE ABYSMAL, WATER

This hexagram indicates a time when
the transition from disorder to order is not yet completed.

The change is indeed prepared for,
since

all the lines in the upper trigram are in relation to those in the lower (1).

However,

they are not yet in their places.

While

- the preceding hexagram offers an analogy to autumn,
 - which forms the transition
from summer to winter,
- this hexagram presents a parallel to spring,
 - which leads out of winter's stagnation into
the fruitful time of summer.

With this hopeful outlook the Book of Changes comes to its close.

THE JUDGMENT

BEFORE COMPLETION.

Success.

But if the little fox, after nearly completing the crossing,
Gets his tail in the water,
There is nothing that would further.

The conditions are difficult.

The task is great and full of responsibility.

It is nothing less than that of
leading the world out of confusion back to order.

But

it is a task that promises success,

because

there is a goal that can unite the forces now tending in different directions.

At first, however,

one must move warily, like an old fox walking over ice.

The caution of a fox walking over ice is proverbial in China.

His ears are constantly alert to the cracking of the ice,
as

he carefully and circumspectly searches out the safest spots.

A young fox who as yet has not acquired this caution
goes ahead boldly,

and it may happen that

he falls in and gets his tail wet

when

he is almost across the water.

Then of course

his effort has been all in vain.

Accordingly, in times "before completion,"

- deliberation

and

- caution

are the prerequisites of success.

THE IMAGE

Fire over water: The image of the condition before transition.

Thus

the superior man is careful

In the differentiation of things,

So that each finds its place.

When

fire,

- which by nature flames upward,
is above,

and

water,

- which flows downward,
is below,

their effects

- take opposite directions

and

- remain unrelated.

If

- we wish to achieve an effect,

- we must first

- investigate the nature of the forces in question
and

- ascertain their proper place.

If

- we can bring these forces to bear in the right place,

- they will have the desired effect,

and

- completion will be achieved.

But in order to handle external forces properly,

- we must above all arrive at the correct standpoint ourselves,
for only from this vantage can we work correctly.