

Tether (Private) under CEO Paolo Ardoino



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	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:**

<https://icic.com/?p=8966>

### **HEXAGRAM 41 – Sun - Decrease**

Above KEN KEEPING STILL, MOUNTAIN

Below TUI THE JOYOUS, LAKE

This hexagram **represents**

- a decrease of the lower trigram
- in favor of the upper, because
- the third line, originally strong, has **moved up** to the top, and
- the top line, originally weak, has **replaced it**. 1
  
- What is below is decreased to the **benefit of**
- what is above.

**This is out-and-out decrease.**

**If**

- **the foundations of a building are decreased in strength and**

- the upper walls are strengthened,  
the whole structure loses its stability.

Likewise,

- a decrease in the prosperity of the people
  - in favor of the government
- is out-and-out decrease.

And

the entire theme of the hexagram is directed to showing how this shift of wealth can take place without causing the sources of wealth in

- the nation and
  - its lower classes
- to fail.

## THE JUDGMENT

DECREASE combined with sincerity  
Brings about supreme good fortune  
Without blame.

- One may be persevering in this.  
It furthers one to undertake something.  
How is this to be carried out?
- One may use two small bowls for the sacrifice.

Decrease does not under all circumstances mean something bad.

Increase and decrease come in their own time.

What matters here is

- to understand the time and
- not to try to cover up poverty with empty pretense.

If a time of scanty resource brings out an inner truth,  
one must not feel ashamed of simplicity.

For simplicity is then the very thing needed to provide inner strength for further undertakings.

Indeed, there need be no concern if the outward beauty of the civilization,  
even the elaboration of religious forms,  
should have to suffer because of simplicity.

One must draw on the strength of the inner attitude to compensate for what is lacking in externals;

then the power of the content makes up for the simplicity of form.

There is no need of presenting false appearances to God.

Even with slender means, the sentiment of the heart can be expressed. 2

## THE IMAGE

At the foot of the mountain, the lake: The image of DECREASE.

Thus the superior man

- controls his anger And
- restrains his instincts.

The lake at the foot of the mountain evaporates.

In this way

it decreases to the benefit of the mountain,  
which is enriched by its moisture.

- The mountain stands as the symbol of a stubborn strength that can harden into anger.
- The lake is the symbol of unchecked gaiety that can develop into passionate drives at the expense of the life forces.

Therefore decrease is necessary;

- anger must be decreased by keeping still,
- the instincts must be curbed by restriction.

By this decrease of the lower powers of the psyche,  
the higher aspects of the soul are enriched.

## THE LINES

Nine at the beginning means:

- Going quickly when one's tasks are finished Is without blame.
- But
- one must reflect on how much one may decrease others.

- it is unselfish and good when a man,  
after completing his own urgent tasks,
  - uses his strength in the service of others, and  
without bragging or making much of it,
  - helps quickly where help is needed.

But

the man in a superior position who is thus aided  
must weigh carefully how much he can accept  
without doing the helpful servant or friend real harm.

Only where such delicacy of feeling exists

can one give oneself

- unconditionally and
- without hesitation.

## MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8855>

## 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.