

Sendas Distribuidora SA ASAI under CEO Belmiro de Figueiredo Gomes



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8987>

HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER

Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to **bring up** water.

The image **derives** from the pole-and-bucket well of ancient China.

1. The wood **represents**
 - not the **buckets**, which in ancient times were made of clay,
 - but rather the **wooden poles** by which the water is hauled up from the well.
2. The image also **refers** to the world of plants,
 - which **lift** water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of
 - an **inexhaustible dispensing of nourishment**.

THE JUDGMENT

THE WELL.

- The town may be changed,
- But the well cannot be changed.

It

- neither decreases
- nor increases.

They come and go and draw from the well.

If

- one gets down almost to the water And
 - the rope does not go all the way, Or
 - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
 - partly because of a change in dynasties.
- The style of architecture changed in the course of centuries,
 - but the shape of the well has remained the same from ancient times to this day.

Thus the well is the symbol of that social structure which,

- evolved by mankind in meeting its most primitive needs,
- is independent of all political forms.

- Political structures change, as do nations,
- but

- the life of man with its needs remains eternally the same – this cannot be changed.
- Life is also inexhaustible.
 - It grows neither less nor more;
 - it exists for one and for all.

- The generations come and go, and
- all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- We must go down to the very foundations of life.
For any merely superficial ordering of life that leaves its deepest needs unsatisfied is as ineffectual as if no attempt at order had ever been made.
- Carelessness - by which the jug is broken - is also disastrous.
If for instance the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated, this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

- The trigram Sun, wood, is below, and
- the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,
- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.

THE LINES

Nine in the second place means:

At the well hole one shoots fishes.

The jug is broken and leaks.

The water itself is clear, but it is not being used.

Thus

the well is a place where only fish will stay, and whoever comes to it, comes only to catch fish.

But the jug is broken, so that the fish cannot be kept in it.

This describes the situation of a person who

- possesses good qualities
- but neglects them.

No one bothers about him.

A result he deteriorates in mind.

He

- associates with inferior men and

- can no longer accomplish anything worthwhile.

Nine in the third place means:

- The well is cleaned,
- but no one drinks from it.

This is my heart's sorrow,
For one might draw from it.
If the king were clear-minded,
Good fortune might be enjoyed in common.

An able man is available.

He is like a purified well whose water is drinkable.

But no use is made of him.

This is the sorrow of those who know him.

One wishes that the prince might learn about it;
this would be good fortune for all concerned.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8867>

HEXAGRAM 08 – Pi - Holding Together [Union]

Above K'AN THE ABYSMAL, WATER
Below K'UN THE RECEPTIVE, EARTH

The waters on the surface of the earth **flow together** wherever they can,
as for example in the ocean,
where all the rivers come together.

Symbolically this connotes

- **holding together and**
- **the laws that regulate it.**

The same idea is suggested by the fact that
all the lines of the hexagram **except** the fifth, the place of the ruler, are **yielding**.
The yielding lines hold together because they are influenced by

- a man of **strong will** in the leading position,
- a man who is their **center** of union.

Moreover, this strong and guiding personality in turn **holds together** with the
others,
finding in them the **complement** of his own nature.

THE JUDGMENT

HOLDING TOGETHER brings good fortune.
Inquire of the oracle once again
Whether you possess **sublimity, constancy, and perseverance**;
Then there is no blame.
Those who are uncertain gradually join.
Whoever comes too late
Meets with misfortune.

What is required is that **we unite with others**, in order that
all may **complement and aid** one another through holding together.
But such holding together calls for a **central figure** around whom other persons may
unite.

To become a center of influence holding people together is a

- **grave matter** and
- fraught with **great responsibility**.

It requires

- greatness of spirit,
- consistency, and
- strength.

Therefore let him who wishes to gather others about him **ask himself** whether he is
equal to the undertaking,
for anyone attempting the task **without a real calling for it**
only makes confusion **worse than** if no union at all had taken place.

But when there is a **real rallying point**,
those who at first are hesitant or uncertain **gradually come in of their own accord**.
Late-comers must suffer the **consequences**, for in holding together the question of
the right time is also important.

Relationships are formed and firmly established according to definite inner laws.
Common experiences strengthen these ties, and he who comes too late to share in
these basic experiences must suffer for it if, as a straggler, he finds the door
locked.

If a man

- **has recognized the necessity for union and**
- **does not feel strong enough to function as the center,**
it is his duty to become a member of some other organic fellowship.

THE IMAGE

On the earth is water: The image Of HOLDING TOGETHER.

Thus the kings of antiquity

- **Bestowed** the different states as fiefs And
- **cultivated** friendly relations With the feudal lords.

Water

- fills up all the empty places on the earth and
- clings fast to it.

The social organization of ancient China was based on this principle of the holding together of

- dependents and
- rulers.

Water flows to unite with water, because all parts of it are subject to the same laws.

So too should human society hold together through a community of interests that allows each individual to feel himself a member of a whole.

The central power of a social organization must see to it that every member finds that his true interest lies in holding together with it, as was the case in the paternal relationship between king and vassals in ancient China.