

Jet.AI Inc. JTAI under CEO Michael Winston



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

**Click below to view the interpretations and cases:**

<https://icic.com/?p=9026>

### **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

Six in the third place means:

He finds a comrade.

- Now he beats the drum,
- now he stops.
- Now he sobs,
- now he sings.

Here

the source of a man's strength lies

- not in himself
- but in his relation to other people.

No matter how close to them he may be,

- if his center of gravity depends on them,
- he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death –

this is the fate of those who depend upon an inner accord with other persons whom they love.

Here

we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love, is left to the subjective verdict of the person concerned.

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.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8830>

### **HEXAGRAM 01 – Chien - The Creative**

Above THE CREATIVE, HEAVEN

Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines.

These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness,

its essence is power or energy.

Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as motion.

Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
  - its action on the world of men.
- 
- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
  - In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

## THE JUDGMENT

THE CREATIVE works sublime success,  
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

## THE IMAGE

The movement of heaven is full of power.  
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,

the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,  
by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,

which depends upon **consciously limiting the fields of his activity.**