

Pamt Corp. PAMT under CEO Joe Vitiritto



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

Nine in the second place means:

A crane calling in the shade.

Its young answer it.

- I have a good goblet.
- I will share it with you.

This refers to
the involuntary influence of a man's inner being
upon persons of kindred spirit.

The crane need not show itself on a high hill.

It may be quite hidden when it sounds its call;
yet its young

- will bear its note,
- will recognize it and give answer.

Where

- there is a joyous mood,
- there a comrade will appear to share a glass of wine.

This is the echo awakened in men through
spiritual attraction.

- Whenever a feeling is voiced with truth and frankness,
- whenever a deed is the clear expression of sentiment,
a mysterious and far-reaching influence is exerted.
- At first it acts on those who are inwardly receptive.

But

- the circle grows larger and larger.

The root of all influence lies in one's own inner being:

- given true and vigorous expression in
 - word and
 - deed,

- its effect is great.

The effect is but

- the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect

would only destroy the possibility of producing it.

Confucius says about this line:

The superior man abides in his room.

- If his words are well spoken,
 - he meets with assent at a distance of more than a thousand miles.
 - How much more then from nearby!
- If the superior man abides in his room and his words are not well spoken,
 - he meets with contradiction at a distance of more than a thousand miles.
 - How much more then from nearby!
- Words
 - go forth from one's own person and
 - exert their influence on men.
- Deeds
 - are born close at hand and
 - become visible far away.
- Words and deeds are the hinge and bowspring of the superior man.
- As hinge and bowspring move,
- they bring
 - honor or
 - disgrace.
- Through words and deeds the superior man moves
 - heaven and
 - earth.
- Must one not, then, be cautious?

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 at the top means:

Cockcrow penetrating to heaven.

Perseverance brings misfortune.

- The cock is dependable.
- It crows at dawn.

But

- it cannot itself fly to heaven.
 - It just crows.
 - A man may count on mere words to awaken faith.
 - This may succeed now
- but if persisted in,
- it will have bad consequences.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8894>

HEXAGRAM 17 – Sui - Following

Above TUI THE JOYOUS, LAKE

Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above;
Chen, the Arousing, which has the attribute of movement, is below.

Joy in movement induces following.

The Joyous is the youngest daughter, while
the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

THE JUDGMENT

FOLLOWING has supreme success.

Perseverance furthers.
No blame.

In order to obtain a following one must first know how to adapt oneself.
If a man would rule he must first learn to serve,
for only in this way does he secure from those below him the joyous assent
that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time
is a great and significant idea;
this is why the appended judgment is so favorable.

THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.
Thus the superior man at nightfall
Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.

Here it is the thunder in the middle of the lake that serves as the image –

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time
grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day,
allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.