

Ibotta, Inc. IBTA under CEO Bryan Leach



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

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.

## THE LINES

Six in the third place means:

Before completion, attack brings misfortune.

It furthers one to cross the great water.

The time of transition has arrived,

but

one

- lacks the strength to complete the transition.

If

one

- should attempt to force it,
- disaster would result,  
because
- collapse would then be unavoidable.

What is to be done?

A new situation must be created;

one

- must engage the energies of able helpers and in this fellowship
- take the decisive step - cross the great water. Then completion will become possible.

## **MOVING HEXAGRAM**

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

<https://icic.com/?p=8993>

### **HEXAGRAM 50 – Ting - The Caldron**

Above LI      THE CLINGING, FIRE  
Below SUN    THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
  - at the bottom are the legs,
  - over them the belly,
  - then come the ears (handles), and
  - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.<sup>1</sup>

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

- This hexagram and
- THE WELL

are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

## THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the **social foundation** of our life, and
  - this foundation is likened to
  - the water that serves to nourish growing wood,
- the present hexagram refers to
- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its **culmination in religion**.

The Ting **serves** in offering sacrifice to God.

**The highest earthly values must be sacrificed to the divine.**

But

**the truly divine does not manifest itself apart from man.**

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

**The will of God, as revealed through them, should be accepted in humility;**

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

## THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

**the superior man  
consolidates his fate**

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place
  - to life and
  - to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life

as handed on by oral tradition in the secret teachings of Chinese yoga,