

StoneCo Ltd. STNE under CEO Pedro Zinner



6	The Top		H	H	T		3	3	2		8
5	The Fifth Place		H	H	H		3	3	3		9
4	The Fourth Place		H	H	T		3	3	2		8
3	The Third Place		T	T	T		2	2	2		6
2	The Second Place		T	T	T		2	2	2		6
1	The Beginning		H	T	T		3	2	2		7

Click below to view the interpretations and cases:

<https://icic.com/?p=8852>

HEXAGRAM 03 – Chun - Difficulty at the Beginning

Above K'AN THE ABYSMAL, WATER
Below CHEN THE AROUSING, THUNDER

The name of the hexagram, Chun, really connotes a blade of grass **pushing against** an obstacle as it sprouts out of the earth hence the meaning, "difficulty at the beginning." The hexagram indicates **the way in which heaven and earth bring forth individual beings**.

It is their first meeting, which is beset with **difficulties**.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to **teeming, chaotic profusion**;
thunder and rain fill the air.

But the chaos **clears up**.

- While the Abysmal sinks,
- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,

Furthering through perseverance.

Nothing should be undertaken.

It furthers one to appoint helpers.

Times of growth are beset with difficulties.

They resemble a first birth.

But these difficulties arise from the very **profusion** of all that is struggling to **attain** form.

Everything is in motion:

therefore if one **perseveres** there is a prospect of **great success**, in spite of the existing danger.

When it is a man's **fate** to undertake such new beginnings, everything is still **unformed**, dark.

Hence he must **hold back**, because any **premature** move might bring disaster.

Likewise, it is very important **not to remain alone**;

in order to overcome the chaos he **needs** helpers.

This is not to say, however, that he himself should look on **passively** at what is happening.

He must lend his hand and **participate** with inspiration and guidance.

THE IMAGE

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.

Thus the superior man

Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines;

this means that in the chaos of difficulty at the beginning, **order is already implicit**.

So too the superior man has to **arrange and organize** the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.

In order to **find** one's place in the infinity of being,

one must be able both

- to separate and
- to unite.

THE LINES

Six in the second place means:

Difficulties pile up.

Horse and wagon part.

He is not a robber.

He wants to woo when the time comes.

The maiden is chaste.

She does not pledge herself.

Ten years-then she pledges herself.

We find ourselves beset by difficulties and hindrances.

Suddenly there is a turn of affairs,

as if someone were coming up with a horse and wagon and unhitching them.

This event comes so unexpectedly that we assume the newcomer to be a robber.

Gradually it becomes clear that he

- has no evil intentions but
- seeks to be friendly and to offer help.

But this offer is not to be accepted, because it does not come from the right quarter.

We must wait until the time is fulfilled; ten years is a fulfilled cycle of time.

Then

- normal conditions return of themselves, and
- we can join forces with the friend intended for us.

Using the image of a betrothed girl who remains true to her lover in face of grave conflicts,

the hexagram gives counsel for a special situation.

When in times of difficulty a hindrance is encountered and unexpected relief is offered from a source unrelated to us,

we must be careful and not take upon ourselves any obligations entailed by such help;

otherwise our freedom of decision is impaired.

If we bide our time,

- things will quiet down again, and
- we shall attain what we have hoped for. 1

Six in the third place means:

Whoever hunts deer without the forester

Only loses his way in the forest.

The superior man

- understands the signs of the time
- And prefers to desist.

To go on brings humiliation.

If a man tries to hunt in a strange forest and has no guide, he **loses** his way. When he finds himself in difficulties he must **not try to steal out** of them unthinkingly and without guidance.

Fate cannot be duped;

premature effort, without the necessary **guidance**, ends in failure and disgrace.

Therefore the superior man, discerning the seeds of coming events,

- prefers to **renounce** a wish
- rather than to provoke failure and humiliation by trying to **force** its fulfillment.

0 Nine in the fifth place means:

Difficulties in blessing.

A **little** perseverance brings good fortune.

Great perseverance brings misfortune.

An individual is in a position in which

he **cannot** so express his good intentions

that they will actually take shape and be understood.

Other people interpose and distort everything he does.

He should then **be cautious and proceed** step by step.

He must **not try to force** the consummation of a great undertaking,

because success is possible only when **general confidence** already prevails.

It is only through **faithful and conscientious work, unobtrusively carried on,**

- that the situation gradually clears up and
- the hindrance disappears.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8876>

Hexagram 11 - T'ai - Peace

Above K'UN THE RECEPTIVE, EARTH

Below CH'IEN THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
 - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony, so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,
- The great approaches.

Good fortune.

Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself **beneath** the earth, and so their **powers unite** in deep harmony.

Then **peace and blessing descend** upon all living things.

In the world of man it is a **time of social harmony**;

- **those in high places show favor to the lowly, and**
- **the lowly and inferior in their turn are well disposed toward the highly placed.**

There is an **end** to all feuds.

- **Inside, at the center, in the key position, is the light principle;**
- **the dark principle is outside.**

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- **When**
 - **the good elements of society occupy a central position and are in control,**
 - **the evil elements come under their influence and change for the better.**
- **When**
 - **the spirit of heaven rules in man,**
 - **his animal nature also**
 - **comes under its influence and**
 - **takes its appropriate place.**

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their **departure**, while
- the great, strong, and good elements are **moving up**.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- **Divides and**

- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in contact and combine their influences, producing a time of universal flowering and prosperity.

This stream of energy must be regulated by the ruler of men.

It is done by a process of division.

Thus men

- divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and
- mark off infinite space by the points of the compass.

In this way

nature in its overwhelming profusion of phenomena is

- bounded and
- controlled.

On the other hand,

nature must be furthered in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.