

AMC Entertainment Holdings Inc AMC under CEO Adam Aron



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

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.¹

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,

THE LINES

Six at the beginning means:

A Ting with legs upturned.

Further removal of stagnating stuff.

One takes a concubine for the sake of her son.

No blame.

- If a Ting is turned upside down before being used,
- no harm is done –
on the contrary,
- this clears it of refuse.

A concubine's position is lowly,

but because she has a son

she comes to be honored.

These two metaphors express the idea that in a highly developed civilization,

such as that indicated by this hexagram,
every person of good will can in some way or other succeed.
No matter how lowly he may be, provided

- he is ready to purify himself,
- he is accepted.
- He attains a station in which
- he can prove himself fruitful in accomplishment, and as a result
- he gains recognition.

Nine at the top means:

The Ting has rings of jade.

Great good fortune.

Nothing that would not act to further.

In the preceding line

- the carrying rings are described as golden, to denote their strength;
here

- they are said to be of jade.

Jade is notable for its combination of hardness with soft luster.

This counsel, in relation to the man who is open to it,

- works greatly to his advantage.

Here

- the counsel is described in relation to the sage who imparts it.

In imparting it,

- he will be mild and pure, like precious jade.

Thus

the work finds favor in the eyes of the Deity, who

- dispenses great good fortune, and

- becomes pleasing to men,

wherefore all goes well.

MOVING HEXAGRAM

HEXAGRAM 34 - Ta Chuang - The Power of the Great

Above CHEN THE AROUSING, THUNDER

Below CH'IEN THE CREATIVE, HEAVEN

The great lines, that is, the light, strong lines, are powerful.

Four light lines

- have entered the hexagram from below and
- are about to ascend higher.

- The upper trigram is Chen, the Arousing;
- the lower is Ch'ien, the Creative.
- Ch'ien is strong,
- Chen produces movement.

The union of movement and strength **gives** the meaning of THE POWER OF THE GREAT.

The hexagram is **linked with** the second month (March April).

THE JUDGMENT

THE POWER OF THE GREAT.

Perseverance furthers.

The hexagram points to a time when inner worth

- mounts with great force and
- comes to power.

But its strength has already **passed beyond** the median line, hence there is **danger** that one

- may **rely entirely** on one's own power and
- **forget** to ask what is right.

There is danger too that, being intent on **movement**, we **may not wait** for the right time.

Therefore the **added statement** that perseverance furthers.

For that is truly great power

- which does not degenerate into mere force
- but remains inwardly united with the fundamental principles of right and of justice.

When we understand this point –

namely, that greatness and justice must be indissoluble united –

we understand the true meaning of all that happens in heaven and on earth.

THE IMAGE

Thunder in heaven above: The image of THE POWER OF THE GREAT.

Thus the superior man

does not tread upon paths

That do not accord with established order.

Thunder - electrical energy - mounts upward in the spring.

The direction of this movement is in **harmony with** that of the movement of heaven.

It is therefore a movement **in accord with** heaven,

producing great power.

However,

true greatness **depends on** being in harmony with what is right.

Therefore in times of great power

the superior man avoids doing anything

that is not in harmony with the established order.