

BlackBerry Ltd BB under CEO John Giamatteo



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

### HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER  
 Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official, meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion and therefore
- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is **the law of movement along the line of least resistance**, which in this hexagram is enunciated as **the law**

- for natural events and
- for human life.

## THE JUDGMENT

### ENTHUSIASM.

It furthers one

- to install helpers And
- to set armies marching.

The time of ENTHUSIASM derives from the fact that there is at hand an eminent man who

- is in sympathy with the spirit of the people and
- acts in accord with it.

Hence he finds universal and willing obedience.

To arouse enthusiasm it is necessary for a man to adjust himself and his ordinances to the character of those whom he has to lead.

The inviolability of natural laws rests on this principle of movement along the line of least resistance.

These laws are not forces external to things but represent the harmony of movement immanent in them.

That is

- why the celestial bodies do not deviate from their orbits and
- why all events in nature occur with fixed regularity.

It is the same with human society:

- only such laws as are rooted in popular sentiment can be enforced,
- while laws violating this sentiment merely arouse resentment.

Again,

it is enthusiasm that enables us to install helpers for the completion of an undertaking without fear of secret opposition.

It is enthusiasm too that can unify mass movements, as in war, so that they achieve victory.

## THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.

Thus the ancient kings

- made music In order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- thunder - electrical energy - comes rushing forth from the earth again, and
- the first thunderstorm refreshes nature,

a prolonged state of tension is resolved.

Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
- draws them together,

has mystified mankind.

Rulers have made use of this natural taste for music; they elevated and regulated it.

Music was looked upon as something serious and holy, designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes (out of this later the theater developed).

Religious feeling for the Creator of the world was united with the most sacred of human feelings, that of reverence for the ancestors.

The ancestors were invited to these divine services

- as guests of the Ruler of Heaven and
- as representatives of humanity in the higher regions.

This uniting of the human past with the Divinity in solemn moments of religious inspiration established the bond between God and man.

The ruler who revered the Divinity in revering his ancestors became thereby the Son of Heaven,

in whom the heavenly and the earthly world met in mystical contact.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:

"He who

- could wholly comprehend this sacrifice
- could rule the world as though it were spinning on his hand."

## THE LINES

Six at the top means:

Deluded enthusiasm.

But if after completion one changes,

There is no blame.

It is a bad thing for a man to let himself be deluded by enthusiasm.

But if

this delusion has run its course, and  
he is still capable of changing,  
he is freed of error.

A sober awakening from false enthusiasm is

- quite possible and
- very favorable.

## **MOVING HEXAGRAM**

### **HEXAGRAM 35 – Chin - Progress**

Above LI THE CLINGING, FIRE  
Below K'UN THE RECEPTIVE, EARTH

The hexagram **represents** the sun rising over the earth.  
It is therefore the **symbol** of rapid, easy progress,  
which at the same time **means**

- ever widening **expansion** and
- **clarity**.

### **THE JUDGMENT**

PROGRESS.

The powerful prince  
Is honored with horses in large numbers.  
In a single day he is granted audience three times.

As an example of progress, this **pictures** a time when  
a powerful feudal lord

- **rallies** the other lords around the sovereign and
- **pledges** fealty and peace.

The sovereign

- **rewards** him richly and
- **invites** him to a closer intimacy.

A **twofold** idea is set forth here.

1. The actual effect of the progress emanates from a man

- who is in a dependent position and
- whom the others
  - regard as their equal and
  - are therefore willing to follow.

This leader has enough clarity of vision

- not to abuse his great influence

- but to use it rather for the benefit of his ruler.
2. His ruler in turn
- is free of all jealousy,
  - showers presents on the great man, and
  - invites him continually to his court.
- An enlightened ruler and
  - an obedient servant –
- this is the condition on which great progress depends.

## THE IMAGE

The sun rises over the earth: The image Of PROGRESS.  
 Thus the superior man himself  
 Brightens his bright virtue.

The light of the sun as it rises over the earth is by nature clear.  
 The higher the sun rises,  
 the more it emerges from the dark mists,  
 spreading the pristine purity of its rays over an ever widening area.

The real nature of man

- is likewise originally good,
- but it
  - becomes clouded by contact with earthly things and therefore
  - needs purification before it can shine forth in its native clarity. 1