

Goodyear Tire & Rubber Co GT under CEO Mark Stewart



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

HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE
 Below TUI THE JOYOUS, LAKE

- This hexagram,
 - like Sun,
- is one of the eight formed by **doubling of a trigram**.
 The trigram Tui **denotes** the youngest daughter;
 it is **symbolized** by the smiling lake, and
 its **attribute** is joyousness.
 Contrary to appearances,
- it is not the yielding quality of the top line that accounts for joy here.
 - The attribute of the yielding or dark principle is
 - not joy
 - but melancholy.

However,
 JOY is indicated by the fact that
 there are two strong lines within,
 expressing themselves through the medium of gentleness.

True joy, therefore,

- rests on firmness and strength within,
- manifesting itself outwardly as yielding and gentle.

THE JUDGMENT

THE JOYOUS.

Success.

Perseverance is favorable.

The joyous mood

- is infectious
- and therefore
- brings success.

But

- joy must be based on steadfastness
- if
- it is not to degenerate into uncontrolled mirth.

- Truth and strength must dwell in the heart,
- while

- gentleness reveals itself in social intercourse.
- In this way

one

- assumes the right attitude toward God and man and
- achieves something.

Under certain conditions,

intimidation without gentleness may achieve something

- momentarily,
- but not for all time.

When, on the other hand,

the hearts of men are won by friendliness,
they are

- led to take all hardships upon themselves willingly,
and if need be

- will not shun death itself,
- so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.

Thus the superior man joins with his friends

For

- discussion and
- practice.

- A lake evaporates upward
and thus

- gradually dries up;

but when

two lakes are joined

- they do not dry up so readily,
- for one replenishes the other.

It is the same in the field of knowledge.

Knowledge should be a refreshing and vitalizing force.

It becomes so only through stimulating intercourse

- with congenial friends
- with whom one
 - holds discussion and
 - practices application of the truths of life.

In this way

learning

- becomes many-sided and
- takes on a cheerful lightness,

whereas

- there is always something ponderous and one-sided about
- the learning of the self-taught.

THE LINES

Nine in the second place means:

Sincere joyousness.

Good fortune.

Remorse disappears.

- We often find ourselves associating with inferior people in whose company
- we are tempted by pleasures that are inappropriate for the superior man.

To participate in such pleasures would certainly bring remorse,
for

- a superior man can find no real satisfaction in low pleasures.

When, recognizing this,

- a man does not permit his will to swerve,

so that

- he does not find such ways agreeable,
 - not even dubious companions will venture to proffer any base pleasures,

because

- he would not enjoy them.

Thus every cause for regret is removed.

Six in the third place means:

Coming joyousness.

Misfortune.

True joy must spring from within.

- But if

one

- is empty within and
 - wholly given over to the world, idle pleasures come streaming in from without. This is what many people welcome as diversion.
- Those who
- lack inner stability and therefore
 - need amusement,
- will always find opportunity of indulgence. They attract external pleasures by the emptiness of their natures. Thus they lose themselves more and more, which of course has bad results.

MOVING HEXAGRAM

HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE
Below LI THE CLINGING, FIRE

The Chinese character for this hexagram means in its original sense an animal's pelt, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
 - what results is essentially only an opposition of tendencies,
- here
 - the younger daughter is above.
 - The influences are in actual conflict, and
 - the forces combat each other like fire and water (lake), each trying to destroy the other.

Hence the idea of revolution.

THE JUDGMENT

REVOLUTION
On your own day

You are believed.
Supreme success,
Furthering through perseverance.
Remorse disappears.

Political revolutions are extremely grave matters.
They should be undertaken

- only under stress of direst necessity,
- when there is no way out.

- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
 - gladdens the people and, by enlightening them,
 - prevents excesses.

Furthermore,
he

- must be quite free of selfish aims and
 - must really relieve the need of the people.
- Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
 - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.