Disney under CEO (candidate) Jimmy Pitaro



6	Н	Н	Т	3	3	2	8
5	Н	Т	Т	3	2	2	7
4	Н	Н	Н	3	3	3	9
3	Н	Н	Н	3	3	3	9
2	Н	Н	Т	3	3	2	8
1	Н	Т	Т	3	2	2	7

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
 - \circ gladdens the people and, by enlightening them,
 - o 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.
- <mark>In this way</mark>
- 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.

THE LINES

Nine in the third place means:

- Starting brings misfortune.
- Perseverance brings danger.
- When talk of revolution has gone the rounds three times,
- One may commit himself, And
- men will believe him.

When change is necessary, there are two mistakes to be avoided.

- One lies in excessive haste and ruthlessness,
 - which bring disaster.
- The other lies in excessive hesitation and conservatism,
 - which are also dangerous.

Not every demand for change in the existing order should be heeded.
 On the other hand,

repeated and well-founded complaints should not fail of a hearing.

When talk of change

- has come to one's ears three times, and
- has been pondered well,

he may believe and acquiesce in it. Then he

- will meet with belief and
- will accomplish something- (1)

Nine in the fourth place means:

Remorse disappears.

Men believe him.

Changing the form of government brings good fortune.

Radical changes require adequate authority.

<mark>A man must have</mark>

- inner strength as well as
- influential position.
- <mark>What he does</mark>
- must correspond with a higher truth and
- must not spring from arbitrary or petty motives; then it brings great good fortune.

If a revolution is not founded on such inner truth,

- the results are bad, and
- it has no success.

For in the end
men will support only those undertakings which
they feel instinctively to be just.

MOVING HEXAGRAM

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 <mark>fate</mark> 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.