

IMAX Corporation IMAX under CEO Richard Gelfond



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

Click below to view the interpretations and cases:

<https://icic.com/?p=9017>

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.

Nine in the fourth place means:
 Joyousness that is weighed is not at peace.
 After ridding himself of mistakes a man has joy.

Often
 a man finds himself weighing the choice between various kinds of pleasures,
 and so long as

- he has not decided which kind he will choose,
 - the higher or
 - the lower,
- he has no inner peace.

Only when
 he

- clearly recognizes that passion brings suffering,
- can he make up his mind
 - to turn away from the lower pleasures and
 - to strive for the higher.

Once this decision is sealed,

- he finds true joy and peace, and
- inner conflict is overcome.

MOVING HEXAGRAM

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.