

Surf Air Mobility Inc SRFM under CEO Deanna White



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8978>

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
 Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,
 whereas
- in the **former case** one strong line (the fifth)
 - **stands** in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them. This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through. Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.

THE LINES

Six in the second place means:

Letting oneself be drawn

- Brings good fortune and
- remains blameless.

If one is sincere,

It furthers one to bring even a small offering.

In the time of GATHERING TOGETHER,
we should make no arbitrary choice of the way.

There are secret forces at work, leading together those who belong together.

We must yield to this attraction; then
we make no mistakes.

Where inner relationships exist,
no great preparations and formalities are necessary.

People understand one another forthwith,
just as

the Divinity graciously accepts a small offering if it comes from the heart.

Six in the third place means:

Gathering together amid sighs.

Nothing that would further.

Going is without blame.

Slight humiliation.

Often a man feels an urge to unite with others,
but the individuals around him have already formed themselves into a group, so
that he remains isolated.

The whole situation proves untenable.

Then he ought to choose the way of progress,

resolutely allying himself with a man who

- stands nearer to the center of the group, and
- can help him to gain admission to the closed circle.

This is not a mistake,

even though at first his position as an outsider is somewhat humiliating.

Nine in the fifth place means:

- If in gathering together one has position,
 - This brings no blame.
- If there are some who are not yet sincerely in the work,
 - Sublime and enduring perseverance is needed.

Then remorse disappears.

When people spontaneously gather around a man, it is only a good.

It gives him a certain influence that can be altogether useful.

But of course there is also the possibility that many may gather around him

- not because of a feeling of confidence
- but merely because of his influential position.

This is certainly to be regretted.

The only means of dealing with such people is to gain their confidence through

- steadfastness and
- intensified, unswerving devotion to duty.

In this way

- secret mistrust will gradually be overcome, and
- there will be no occasion for regret.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8939>

HEXAGRAM 32 – Heng - Duration

Above CHEN THE AROUSING, THUNDER

Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
 - the weak trigram Sun below.
- This hexagram is the inverse of the preceding one.
- In the latter we have influence,
 - here we have union as an enduring condition.
- The two images are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates gentleness within;
 - the upper, movement without.

In the sphere of social relationships, the hexagram represents the institution of marriage as the enduring union of the sexes.

- During courtship
 - the young man subordinates himself to the girl,
- but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,

- the husband is the directing and moving force outside,
- while the wife, inside, is gentle and submissive.

THE JUDGMENT

DURATION. Success. No blame.
 Perseverance furthers.
 It furthers one to have somewhere to go.

Duration

- is a state whose movement is not worn down by hindrances.
 - It is not a state of rest, for mere standstill is regression.
- Duration
- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
 - taking place in accordance with immutable laws and
 - beginning anew at every ending.

The end is reached by an inward movement,
 by inhalation, systole, contraction, and
 this movement turns into a new beginning, in which
 the movement is directed outward,
 in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They **move** in their fixed orbits, and
 because of this their light-giving power **endures**.

The seasons of the year

- **follow** a fixed law of change and transformation, hence
- **can** produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration,
 we can come to understand the nature of all beings

- in heaven and
- on earth.

THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and

- the wind blows;

both

- are examples of extreme mobility and so
- are seemingly the very opposite of duration,

but the laws governing their appearance and subsidence, their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
 - the inner law of his being,
- which determines all his actions.