

Reading International Inc RDIB under CEO Ellen Cotter



6		T	T	T		2	2	2		6
5		T	T	T		2	2	2		6
4		T	T	T		2	2	2		6
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=8900>

### HEXAGRAM 19 – Lin - Approach

Above K'UN THE RECEPTIVE, EARTH

Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a **range of meanings** that is **not exhausted** by any single word of another language. The ancient explanations in the Book of Changes give as its

1. first meaning, "**becoming great.**"
  - **What becomes great** are the two strong lines growing into the hexagram from below;
  - the light-giving power **expands** with them.
2. The meaning is then further extended to include **the concept of approach, especially** the approach of
  - what is strong and highly placed
  - **in relation to** what is lower.
3. Finally the meaning includes
  - the **attitude of condescension** of a man in high position toward the people,

- and in general the **setting to work on affairs**.

This hexagram is linked with the twelfth month (January-February), when, after the winter solstice, the light power begins to ascend again.

## THE JUDGMENT

APPROACH has supreme success.  
Perseverance furthers.  
When the **eighth month** comes,  
There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful **progress**.  
**Spring** is approaching.

Joy and forbearance **bring high and low** nearer together.

**Success** is certain.

But we must work with **determination and perseverance** to make full use of the **propitiousness** of the time.

**And one thing more: spring does not last forever.**

In the **eighth month** the aspects are **reversed**.

Then only two strong, light lines are left; these

- do not advance but
- are in retreat (see next hexagram).

We must take heed of this change in good time.

If

- we meet evil before it becomes reality –  
before it has even begun to stir –
- we can master it.

## THE IMAGE

The earth above the lake: The image of APPROACH.

Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth **borders upon** the lake from above 1.

This symbolizes the approach and condescension of the man of higher position to those beneath him.

The two parts of the image indicate what **his attitude** toward these people will be.

- Just as the lake is inexhaustible in depth,
  - so the sage is inexhaustible in his readiness to teach mankind,
- and
  - just as the earth is boundlessly wide, sustaining and caring for all creatures on it,
    - so the sage sustains and cares for all people and excludes no part of humanity.

## THE LINES

0 Nine in the second place means:

Joint approach.

Good fortune.

Everything furthers.

- When the stimulus to approach comes from a high place, and
- when a man has the inner strength and consistency that need no admonition, good fortune will ensue.

Nor need the future cause any concern.

He is well aware

- that everything earthly is transitory, and
  - that a descent follows upon every rise,
- but need not be confused by this universal law of fate.

Everything serves to further.

Therefore

he will travel the paths of life

- swiftly,
- honestly, and
- valiantly.

Six in the fourth place means:

Complete approach.

No blame.

While

- the three lower lines indicate rise to power and influence,
- the three upper lines show the attitude of persons in higher position toward those of lower rank for whom they procure influence.

Here is shown

- the open-minded approach of a person of high rank to
- a man of ability whom he draws into his own circle, regardless of class prejudice.

This is very favorable.

Six in the fifth place means:

Wise approach.

This is right for a great prince.

Good fortune.

A prince, or anyone in a leading position, must have the wisdom to attract to himself people of ability who are expert in directing affairs.

His wisdom consists both

- in selecting the right people and
- in allowing those chosen to have a free hand without interference from him.

For only through such self-restraint will he find

the experts needed to satisfy all of his requirements.

Six at the top means:

Greathearted approach.

Good fortune.

No blame.

A sage

- who has put the world behind him and
- who in spirit has already withdrawn from life may, under certain circumstances, decide
- to return once more to the here and now and
- to approach other men.

This means great good fortune for the men whom he teaches and helps.

And for him this greathearted humbling of himself is blameless.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8918>

### **HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)**

Above CH'IEN

THE CREATIVE, HEAVEN

Below CHEN

THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the influence of the strong line  
it has received from above, from heaven.

When, in accord with this,

- movement follows the law of heaven,
- man is
  - innocent and
  - without guile.

His mind is

- natural and true,
- unshadowed by reflection or ulterior designs.

For

- wherever conscious purpose is to be seen,
- there the truth and innocence of nature have been lost.

Nature that is not directed by the spirit is

- not true
- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

## THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,  
to guide him in all his movements.

By devotion to this divine spirit within himself,  
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,

an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
  - what does he come to?
- Heaven's will and blessing
  - do not go with his deeds."

## THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature

the childlike innocence of their original state.  
So it is with the **good rulers** of mankind:  
**drawing on** the spiritual wealth at their command,  
they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.