

ANA Holdings Inc ALNPY under CEO Koji Shibata



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

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.

## THE LINES

Six in the third place means:

Whoever hunts deer **without** the forester  
Only loses his way in the forest.

The superior man

- **understands** the signs of the time
- And prefers to **desist**.

To go on brings humiliation.

If a man tries to hunt in a strange forest and has no guide, he **loses** his way.  
When he finds himself in difficulties he must **not try to steal out** of them  
unthinkingly and without guidance.

Fate cannot be duped;

**premature** effort, without the necessary **guidance**, ends in failure and disgrace.

Therefore the superior man, discerning the seeds of coming events,

- prefers to **renounce** a wish
- rather than to provoke failure and humiliation by trying to **force** its fulfillment.

0 Nine in the fifth place means:

Difficulties in blessing.

A **little** perseverance brings good fortune.

**Great** perseverance brings misfortune.

An individual is in a position in which

he **cannot** so express his good intentions

that they will actually take shape and be understood.

**Other people** interpose and distort everything he does.

He should then **be cautious and proceed** step by step.

He must **not try to force** the consummation of a great undertaking,

because success is possible only when **general confidence** already prevails.

It is only through **faithful and conscientious work, unobtrusively carried on,**

- that the situation gradually clears up and
- the hindrance disappears.

Six at the top means:

Horse and wagon part.

Bloody tears flow.

The difficulties at the beginning are **too great** for some persons.

- They get stuck and never find their way out;
- they fold their hands and give up the struggle.

Such resignation is the **saddest** of all things. Therefore

Confucius says of this line:

"Bloody tears flow: one should not persist in this."

## MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8909>

### HEXAGRAM 22 – Pi - Grace

Above KEN KEEPING STILL, MOUNTAIN  
Below Li THE CLINGING, FIRE

This hexagram shows a fire that

- breaks out of the secret depths of the earth and, blazing up,
- illuminates and beautifies the mountain, the heavenly heights.
- Grace - beauty of form - is necessary in any union if
  - it is to be
    - well ordered and pleasing
  - rather than
    - disordered and chaotic.

### THE JUDGMENT

GRACE has success.  
In small matters  
It is favorable to undertake something.

Grace brings success.  
However,

- it is not the essential or fundamental thing;
- it is only the ornament and must therefore be used
  - sparingly and
  - only in little things.

#### 1. In the lower trigram of fire a yielding line

- comes between two strong lines and
- makes them beautiful,  
but
  - the strong lines are the essential content and
  - the weak line is the beautifying form.

#### 2. In the upper trigram of the mountain, the strong line

- takes the lead, so that here again
- the strong element must be regarded as the decisive factor.

3. In nature we see in the sky the strong light of the sun; the life of the world depends on it. But this strong, essential thing is
  - changed and
  - given pleasing variety by the moon and the stars.
4. In human affairs, aesthetic form comes into being when traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty.
5. By contemplating the forms existing in the heavens we come to understand time and its changing demands.
6. Through contemplation of the forms existing in human society it becomes possible to shape the world. 1

## THE IMAGE

Fire at the foot of the mountain: The image of GRACE.

Thus does

- the superior man proceed When clearing up current affairs.

But

- he dare not decide controversial issues in this way.

- The fire, whose light illuminates the mountain and makes it pleasing,

- does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,

- but important questions cannot be decided in this way.

They require greater earnestness.