

Outcome of merger between The Real Brokerage Inc. REAX and RE MAX Holdings RMAX for \$880 million

6	The Top		H	H	T		3	3	2		8
5	The Fifth Place		H	T	T		3	2	2		7
4	The Fourth Place		H	H	H		3	3	3		9
3	The Third Place		H	H	T		3	3	2		8
2	The Second Place		T	T	T		2	2	2		6
1	The Beginning		H	T	T		3	2	2		7

Click below to view the interpretations and cases:

<https://icic.com/?p=8894>

HEXAGRAM 17 – Sui - Following

Above TUI THE JOYOUS, LAKE
Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above;
Chen, the Arousing, which has the attribute of movement, is below.
Joy in movement induces following.

The Joyous is the youngest daughter, while
the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

THE JUDGMENT

FOLLOWING has supreme success.

Perseverance furthers.

No blame.

In order to obtain a following one must first know how to adapt oneself.

If a man would rule he must first learn to serve,

for only in this way does he secure from those below him the joyous assent
that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time is a great and significant idea;

this is why the appended judgment is so favorable.

THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.

Thus the superior man at nightfall

Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.

Here it is the thunder in the middle of the lake that serves as the image –

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day, allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.

THE LINES

Six in the second place means:

If one clings to the little boy,

One loses the strong man.

In friendships and close relationships an individual must make a careful choice.

- He surrounds himself either with good or with bad company;
- he cannot have both at once.

If

- he throws himself away on unworthy friends
- he loses connection with people of intellectual power who could further him in the good.

Nine in the fourth place means:
Following creates success.
Perseverance brings misfortune.
To go one's way with sincerity brings clarity.
How could there be blame in this?

It **often** happens,
when
a man exerts a certain amount of influence, that
he obtains a following by condescension toward inferiors.
But the people who attach themselves to him are **not honest** in their intentions.

They

- **seek** personal advantage and
- try to make themselves **indispensable** through flattery and subservience.

If one

- becomes **accustomed** to such satellites and
- **cannot** do without them,

it brings misfortune.

Only when

a man is

- **completely free** from his ego, and
- **intent**, by conviction, upon what is right and essential,

does he

- **acquire** the clarity that enables him to see through such people, and
- **become** free of blame.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9023>

HEXAGRAM 60 – Chieh - Limitation

Above K'AN THE ABYSMAL, WATER

Below TUI THE JOYOUS, LAKE

- A lake occupies a limited space.
When more water comes into it,
- it overflows.

Therefore

limits must be set for the water.

The image shows

- water below and
- water above,
- with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk.

- In relation to ordinary life
 - it means the thrift that sets fixed limits upon expenditures.
- In relation to the moral sphere
 - it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome,

but

- they are effective.

If

- we live economically in normal times,
- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,
- day and night, and

these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures,

acts to

- preserve property and
- prevent injury to the people.

But in limitation

we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,
 - it would be injurious.

And

- if he should go too far in imposing limitations on others,
 - they would rebel.

Therefore

it is necessary to set limits even upon limitations

THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And
- examines the nature of virtue and correct conduct.

- A lake is something limited.
- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;
- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and
- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations,

which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;

- if

- they existed,

- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and

- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and

- by determining for himself what his duty is.

