

Velo3D Inc VLD under CEO Benny Buller



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

## HEXAGRAM 01 – Chien - The Creative

Above THE CREATIVE, HEAVEN  
 Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines.  
 These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness, its essence is power or energy.

Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and
- is therefore conceived of as **motion**.

Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
- its action on the world of men.
  
- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
- In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

## THE JUDGMENT

THE CREATIVE works sublime success,  
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons.”

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- “furthering” (literally, “creating that which accords with the nature of a given being”) and
- “persevering” (literally, “correct and firm”).

“The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance.”

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

“He towers high above the multitude of beings, and all lands are united in peace.”

Another line of speculation goes still further in separating the words “sublime,” “success,” “furthering” “perseverance,” and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the “five stages (elements) of change,” as laid down in the Book of History (*Shu Ching*) with the philosophy of the Book of Changes, which is based solely on the polarity of positive and negative

**principles.** In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

## THE IMAGE

The movement of heaven is full of power.  
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,

the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,  
by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,  
which depends upon **consciously limiting the fields of his activity.**

## THE LINES

Nine in the third place means:

All day long the superior man is creatively active.

At nightfall his mind is still beset with cares.

Danger.

No blame.

A sphere of influence opens up for the great man.

His fame begins to spread.

The masses flock to him.

His inner power is adequate to the increased outer activity.

There are all sorts of things to be done, and when others are at rest in the evening, plans and anxieties press in upon him.

But danger lurks here at the place of transition from lowliness to the heights.

Many a great man has been ruined because the masses flocked to him and swept him into their course. **Ambition** has destroyed his integrity.

However, true greatness is not impaired by temptations.

He who **remains** in touch with the time that is dawning, and with its demands, is **prudent** enough to avoid all pitfalls, and remains blameless.

## MOVING HEXAGRAM

### HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN      THE CREATIVE, HEAVEN  
Below TUI         THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the **right way of conducting oneself**.
  - **Heaven**, the father, is **above**,  
and
  - **the lake**, the youngest daughter, is **below**.  
This shows the **difference** between high and low, upon which **composure**, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally **treading upon something**.  
The **small and cheerful** [Tui] treads upon the large and strong [Ch'ien].  
The **direction of movement** of the two primary trigrams is upward.  
The fact that the strong treads on the weak is not mentioned in the Book of Changes,  
because it is taken for **granted**.  
For the weak to **take a stand** against the strong is not dangerous here,  
because it happens in **good humor [Tui] and without presumption**,  
so that  
the strong man is **not irritated** but takes it all in good part.

### THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really **difficult**.

**That which is strongest and that which is weakest are close together.**

- The weak follows behind the strong and worries it.
- The strong, however, **acquiesces** and does not hurt the weak,  
because the contact is in **good humor and harmless**.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

## THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- **discriminates** between high and low,
- And thereby
- **fortifies** the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,

hence

no envy arises.

Among mankind also there are necessarily differences of elevation;

it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth,

and

- if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.