

Trinity Capital Inc TRIN under CEO Steven Brown



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

HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
- at the bottom are the legs,

- over them the belly,
- then come the ears (handles), and
- at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.¹

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

- This hexagram and
- THE WELL

are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the **social foundation** of our life, and
 - this foundation is likened to
 - the water that serves to nourish growing wood,
- the present hexagram refers to
- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its culmination in religion.

The Ting serves in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place
 - to life and
 - to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life

as handed on by oral tradition in the secret teachings of Chinese yoga,

THE LINES

Nine in the second place means:

There is food in the ting.

My comrades are envious,

But they cannot harm me.

Good fortune.

In a period of advanced culture, it is of the greatest importance that

- one should achieve something significant.

If

- a man concentrates on such real undertakings,
- he may indeed experience envy and disfavor, but that is not dangerous.

- The more he limits himself to his actual achievements,
- the less harm can the envious inflict on him.

MOVING HEXAGRAM

HEXAGRAM 56 - Lu - The Wanderer

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

- The mountain, Ken, stands still;
above it
- fire, Li, flames up and does not tarry.

Therefore

the two trigrams do not stay together.

Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER.

Success through smallness.

Perseverance brings good fortune

To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances
therefore
 - he should not give himself airs.
- He must be cautious and reserved;
in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.
Therefore
he must take care to remain upright and steadfast,
so that
he

- sojourns only in the proper places,
- associating only with good people.

Then
he

- has good fortune and
- can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus
the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,
the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

- Prisons ought to be places where people are lodged only temporarily, as guests are.

- They must not become dwelling places.