

UDR Inc UDR under CEO Thomas Toomey



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

HEXAGRAM 64 - Wei Chi - Before Completion

Above Li THE CLINGING, FLAME
Below K'AN THE ABYSMAL, WATER

This hexagram indicates a time when **the transition from disorder to order is not yet completed.** The change is indeed prepared for, since all the lines in the upper trigram are in relation to those in the lower (1). However, they **are not yet** in their places.

While

- the preceding hexagram offers an analogy to **autumn,**
 - which forms the transition from summer to winter,
- this hexagram presents a parallel to **spring,**
 - which leads out of winter's stagnation into the fruitful time of summer.

With this hopeful outlook the Book of Changes comes to its close.

THE JUDGMENT

BEFORE COMPLETION.

Success.

But if the little fox, after nearly completing the crossing,
Gets his tail in the water,
There is nothing that would further.

The conditions are difficult.

The task is great and full of responsibility.

It is nothing less than that of
leading the world out of confusion back to order.

But

it is a task that **promises success,**
because

there is **a goal that can unite the** forces now tending in different directions.

At first, however,

one must **move warily,** like an old fox walking over ice.

The caution of a fox walking over ice is proverbial in China.

His ears are constantly alert to the cracking of the ice,
as

he carefully and circumspectly searches out the safest spots.

A young fox who as yet has not acquired this caution
goes ahead boldly,

and it may happen that

he falls in and gets his tail wet

when

he is almost across the water.

Then of course

his effort has been all in vain.

Accordingly, in times "before completion,"

- **deliberation**

and

- **caution**

are the prerequisites of success.

THE IMAGE

Fire over water: The image of the condition before transition.

Thus

the superior man is careful
In the differentiation of things,
So that each finds its place.

When

fire,

- which by nature flames upward,
is above,

and

water,

- which flows downward,
is below,

their effects

- take opposite directions

and

- remain unrelated.

If

- we wish to achieve an effect,
- we must first
 - investigate the nature of the forces in question
and
 - ascertain their proper place.

If

- we can bring these forces to bear in the right place,
 - they will have the desired effect,and
 - completion will be achieved.

But in order to handle external forces properly,

- we must above all arrive at the correct standpoint ourselves,
for only from this vantage can we work correctly.

THE LINES

Six at the beginning means:

He gets his tail in the water.

Humiliating.

In times of disorder

there is a temptation to advance oneself as rapidly as possible
in order to accomplish something tangible.

But

this enthusiasm leads only to failure and humiliation
if the time for achievement has not yet arrived.

In such a time

it is wise to spare ourselves the opprobrium of failure

by **holding back**. 2

Six in the fifth place means:

Perseverance brings good fortune.

No remorse.

The light of the superior man is true.

Good fortune.

The victory has been won.

The power of steadfastness has not been routed.

Everything has gone well.

All misgivings have been overcome.

Success has justified the deed.

The light of a superior personality

- shines forth anew

and

- makes its influence felt among men who have faith in it and rally around it.

The new time has arrived,

and

with it good fortune.

And just

- as the sun shines forth in redoubled beauty after rain, or
 - as a forest grows more freshly green from charred ruins after a fire,
- so

- **the new era appears all the more glorious** by contrast with the misery of the old.

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.