

Captivision Inc CAPT under CEO Gary Garrabrant



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

HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN THE CREATIVE, HEAVEN

Below TUI THE JOYOUS, LAKE

- 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.
- 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.

THE LINES

0 Six in the third place means:

- A one-eyed man is able to see,
- A lame man is able to tread.

He treads on the tail of the tiger.

The tiger bites the man.

Misfortune.

Thus does a warrior act on behalf of his great prince.

- A one-eyed man can indeed see, but not enough for clear vision.
- A lame man can indeed tread, but not enough to make progress.

If

in spite of such defects

a man considers himself strong and consequently exposes himself to danger, he is inviting disaster, for he is undertaking something beyond his strength .

This reckless way of plunging ahead, regardless of the adequacy of one's powers,

can be justified only in the case of a warrior battling for his prince.

0 Nine in the fifth place means:

Resolute conduct.

Perseverance with awareness of danger.

This refers to the ruler of the hexagram as a whole.

One sees that

- one has to be resolute in conduct. But at the same time
- one must remain conscious of the danger connected with such resoluteness, especially if it is to be persevered in.

Only awareness of the danger makes success possible.

MOVING HEXAGRAM

HEXAGRAM 14 - Ta Yu - Possession in Great Measure

Above LI THE CLINGING, FLAME

Below CH'IEN THE CREATIVE, HEAVEN

- The fire in heaven above shines far, and
- all things
 - stand out in the light and
 - become, manifest.

- The weak fifth line **occupies** the place of honor, and
- all the strong lines are **in accord** with it.

All things come to the man who is

- **modest and kind**
- **in a high position. 1**

THE JUDGMENT

POSSESSION IN GREAT MEASURE.

Supreme success.

The two trigrams indicate that **strength** and **clarity** unite.

Possession in great measure

- **is determined** by fate and
- **accords** with the time.

How is it possible that the weak line has power

- to **hold** the strong lines fast and
- to **possess** them?

It is done by virtue of unselfish modesty.

The time is favorable - a time of

- strength **within**,
- clarity and culture **without**.

Power is expressing itself in a graceful and controlled way.

This brings supreme success and wealth. 2

THE IMAGE

Fire in heaven above: The image of POSSESSION IN GREAT MEASURE .

Thus the superior man

- **curbs** evil and
- **furtheres** good, And thereby
- **obeys** the benevolent will of heaven.

The sun in heaven **above**,

shedding light over everything on earth,
is **the image** of possession on a grand scale.

But a possession of this sort must be **administered properly**.

The sun brings both evil and good into the light of day.

Man

- **must combat and curb the evil, and**
- **must favor and promote the good.**

Only in this way does he fulfill the benevolent will of God,
who desires

- **only good and**
- **not evil.**