

Netcapital Inc NCPL under CEO Jason Frishman



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		H	H	T		3	3	2		8
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 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 38 - K'uei - Opposition**

Above LI THE CLINGING, FLAME

Below TUI THE JOYOUS, LAKE

This hexagram is composed of the trigram

- Li above, i.e., flame, which burns upward, and
- Tui below, i.e., the lake, which seeps downward.

These two movements are in direct contrast.

Furthermore,

- Li is the second daughter and
- Tui the youngest daughter, and

although

they live in the same house

they belong, to different men;

hence their wills

- are not the same
- but are divergently directed.

### **THE JUDGMENT**

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common; their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely, for that would only increase the existing opposition;

instead,

- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,  
because  
the situation is such that  
the opposition does not preclude all agreement.

In general,  
opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,  
bring about the creation and reproduction of life.

In the world of visible things,  
the principle of opposites makes possible  
the differentiation by categories  
through which order is brought into the world.

## **THE IMAGE**

Above, fire,  
below, the lake:  
The image of OPPOSITION.  
Thus amid all fellowship  
The superior man retains his individuality.

The two elements, fire and water,  
never mingle  
but even when in contact  
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity  
through intercourse or community of interests with persons of another sort;  
regardless of all commingling,
- he will always preserve his individuality.