

Ryde Group Ltd RYDE under CEO Junming Terence Zou



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8969>

HEXAGRAM 42 – I - Increase

Above SUN THE GENTLE, WIND
Below CHEN THE AROUSING, THUNDER

The **idea of increase** is expressed in the fact that the strong lowest line of the upper trigram

- has sunk down and
- taken its place under the lower trigram.

This conception also expresses **the fundamental idea on which the Book of Changes is based. To rule truly is to serve.**

A sacrifice of the higher element that produces an increase of the lower is called an out-and-out increase:

it indicates the spirit that alone has power to help the world.

THE JUDGMENT

INCREASE.

- It furthers one To undertake something.
- It furthers one to cross the great water.

Sacrifice on the part of those above for the increase of those below

- fills the people with a sense of joy and gratitude
- that is extremely valuable for the flowering of the commonwealth.

When people are thus devoted to their leaders,

- undertakings are possible, and
- even difficult and dangerous enterprises will succeed.

Therefore in such times of progress and successful development

it is necessary to

- work and
- make the best use of the time.

This time resembles that of the marriage of heaven and earth, when the earth

- partakes of the creative power of heaven,
- forming and bringing forth living beings.

The time of INCREASE does not endure, therefore it must be utilized while it lasts.

THE IMAGE

Wind and thunder: the image Of INCREASE.

Thus the superior man:

- If he sees good,
 - he imitates it;
- If he has faults,
 - he rids himself of them.

While observing how thunder and wind increase and strengthen each other, a man can note the way to

- self-increase and
- self-improvement.

When he discovers good in others, he should

- imitate it and thus
- make everything on earth his own.

- If he perceives something bad in himself,
 - let him rid himself of it.

In this way

- he becomes free of evil.

This ethical change represents the most important increase of personality.

THE LINES

Six in the second place means:
Someone does indeed increase him
Ten pairs of tortoises cannot oppose it.
Constant perseverance brings good fortune.
The king presents him before God.
Good fortune.

A man brings about real increase
by producing in himself the conditions for it.
That is,
through receptivity to and love of the good.
Thus
the thing for which he strives comes of itself,
with the inevitability of natural law.
Where
increase is thus in harmony with the highest laws of the universe,
it can not be prevented by any constellation of accidents.
But everything depends on
his not letting unexpected good fortune make him heedless;
he must make it his own through

- inner strength and
- steadfastness.

Then
he

- acquires meaning before God and man, and
- can accomplish something for the good of the world.

Six in the fourth place means:

If you

- walk in the middle And
- report to the prince,

He will follow.
It furthers one to be used In the removal of the capital.

It is **important** that there should be men who **mediate** between

- leaders and
- followers.

These should be **disinterested** people,
especially in times of increase,
since
the **benefit** is to spread from the leader to the people.

- Nothing of this benefit should be **held back** in a selfish way;
- it should **really reach** those for whom it is intended.

This sort of intermediary,

who also exercises a **good influence** on the leader, is especially important in times when it is a matter of **great undertakings**,

- **decisive** for the future and
- **requiring** the inner assent of all concerned.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8873>

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.