

D-Wave Quantum Inc QBTS under CEO Alan Baratz



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
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

**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.**