

Outcome of IBM acquisition of HashiCorp

6		H	H	H		3	3	3		9
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.

Nine at the top means:

- Look to your conduct and
- weigh the favorable signs.

When everything is fulfilled, supreme good fortune comes.

The work is ended.

If

- we want to know whether good fortune will follow,
- we must look back upon
 - our conduct and
 - its consequences.

If

- the effects are good,
- then good fortune is certain.

No one knows himself.

It is only

- by the consequences of his actions,
 - by the fruit of his labors,
- that a man can judge what he is to expect.

MOVING HEXAGRAM

HEXAGRAM 54 – Kuei Mei - The Marrying Maiden

Above Chen THE AROUSING, THUNDER

Below TUI THE JOYOUS, LAKE

Above we have

- Chen, the eldest son, and below,
- Tui, the youngest daughter.

- The man leads and
- the girl follows him in gladness.

The picture is that of the entrance of the girl into her husband's house.

In all, there are four hexagrams depicting the relationship between husband and wife.

1. Hsien, INFLUENCE (31), describes the attraction that a young couple has for each other;
2. Heng, DURATION (32), portrays the permanent relationships of marriage;
3. Chien, DEVELOPMENT (53), reflects the protracted, ceremonious procedures attending the arrangement of a proper marriage; finally,
4. Kuei Mei, THE MARRYING MAIDEN, shows a young girl under the guidance of an older man who marries her. (1)

THE JUDGMENT

THE MARRYING MAIDEN.

Undertakings bring misfortune.

Nothing that would further.

A girl who

- is taken into the family,
- but not as the chief wife,

must behave with special caution and reserve.

She must not take it upon herself to supplant the mistress of the house, for that would

- mean disorder and
- lead to untenable relationships.

The same is true of all voluntary relationships between human beings.

While

legally regulated relationships

- evince a fixed connection between
 - duties and
 - rights,

relationships based on personal inclination

- depend in the long run entirely on tactful reserve.

Affection as the essential principle of relatedness

is of the greatest importance in all relationships in the world.

For

the union of heaven and earth is the origin of the whole of nature.

Among human beings likewise,

spontaneous affection is the all-inclusive principle of union.

THE IMAGE

Thunder over the lake: The image of THE MARRYING MAIDEN.

Thus

the superior man

Understands the transitory

In the light of the eternity of the end.

Thunder stirs the water of the lake,
which follows it in shimmering waves.

This symbolizes the girl who follows the man of her choice.

But

every relationship between individuals

- bears within it the danger that wrong turns may be taken,
- leading to endless misunderstandings and disagreements.

Therefore

it is necessary constantly to remain mindful of the end.

If

- we permit ourselves to drift along,
 - we come together and
 - are parted again as the day may determine.

If on the other hand

- a man fixes his mind on an end that endures,
 - he will succeed in avoiding the reefs
that confront the closer relationships of people.