

Janover Inc. JNVR under CEO Blake Janover



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	H	H		3	3	3		9

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.**

THE LINES

Nine at the beginning means:

Simple conduct.
Progress without blame.

The situation is one in which we are **still not bound** by any obligations of social intercourse.

If our **conduct** is simple, we remain **free** of them.

We can quietly follow our **predilections** as long as we

- are **content** and
- make **no demands** on people.

The **meaning** of the hexagram is not standstill but **progress**.

A man finds himself in an altogether **inferior position** at the start.

However, he has the **inner strength** that guarantees progress.

If he can be content with simplicity, he can make progress without blame.

1. When a man is dissatisfied with modest circumstances, he is restless and ambitious and tries to advance, not for the sake of accomplishing anything worthwhile, but merely in order to escape from lowliness and poverty by dint of his conduct. Once his purpose is achieved, he is certain to become arrogant and luxury-loving. Therefore blame attaches to his progress.
2. 2 On the other hand, a man who is good at his work is content to behave simply. He wishes to make progress in order to accomplish something. When he attains his goal, he does something worthwhile, and all is well.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8861>

HEXAGRAM 06 – Sung - Conflict

Above CH'IEN	THE CREATIVE, HEAVEN
Below K'AN	THE ABYSMAL, WATER

1. The upper trigram, whose image is heaven, has an upward movement; the lower trigram, water, in accordance with its nature, tends downward. Thus the two halves **move away** from each other, giving rise to the idea of **conflict**.
2. The attribute of the Creative is **strength**

that of the abysmal is danger, guile.

Where cunning has force before it, there is conflict.

3. A third indication of conflict, in terms of character, is presented by the combination of deep cunning within and fixed determination outwardly.
A person of this character will certainly be quarrelsome.

THE JUDGMENT

CONFLICT.

- You are sincere And
- are being obstructed.

A cautious halt halfway brings good fortune.

Going through to the end brings misfortune.

It furthers one to see the great man.

It does not further one to cross the great water.

Conflict develops when one

- feels himself to be in the right and
- runs into opposition.

If one is not convinced of being in the right, opposition leads

- to craftiness or high-handed encroachment but
- not to open conflict.

If a man is entangled in a conflict,
his only salvation lies in being so

- clear-headed and
- inwardly strong

that he is always ready to come to terms by meeting the opponent halfway.

To carry on the conflict to the bitter end has evil effects even when one is in the right,

because the enmity is then perpetuated.

It is important to see the great man,

that is, an impartial man whose authority is great enough to

- terminate the conflict amicably or
- assure a just decision.

In times of strife, crossing the great water is to be avoided, that is,

dangerous enterprises are not to be begun,

because in order to be successful they require concerted unity of forces.

Conflict within weakens the power to conquer danger without.

THE IMAGE

Heaven and water go their opposite ways: The image of Conflict.

Thus in all his transactions the superior man

Carefully considers the beginning.

The image indicates that the causes of conflict are **latent** in the opposing tendencies of the two trigram.

Once these opposing tendencies **appear**, conflict is inevitable.

To **avoid** it, therefore, everything must be taken carefully into consideration in the **very beginning**.

- If rights and duties are exactly **defined**, or
- if, in a group, the spiritual **trends** of the individuals **harmonize**, the cause of conflict is **removed** in advance.