

APCX AppTech Payments Corp. under CEO Thomas DeRosa



6	The Top		T	T	T		2	2	2		6
5	The Fifth Place		H	T	T		3	2	2		7
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		H	H	H		3	3	3		9
2	The Second Place		H	T	T		3	2	2		7
1	The Beginning		H	T	T		3	2	2		7

Click below to view the interpretations and cases:

<https://icic.com/?p=8972>

HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui THE JOYOUS, LAKE
 Below CH'IEN THE CREATIVE, HEAVEN

This hexagram **signifies**
on the one hand

- a break-through after a long accumulation of tension,
 as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**.

Their influence is on the **wane**;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.

- Even if only one inferior man is occupying a ruling position in a city,
 - he is able to oppress superior men.
- Even a single passion still lurking in the heart
 - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
 - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,
 - resolution must be based on a union of
 - strength and
 - friendliness.
2. Second,
 - a compromise with evil is not possible;
 - evil must under all circumstances be openly discredited.
 - Nor must our own passions and shortcomings be glossed over.
3. Third,
 - the struggle must not be carried on directly by force.
 - If evil is branded, it thinks of weapons, and
 - if
 - we do it the favor of fighting against it blow for blow,
 - we lose in the end
 - because thus
 - we ourselves get entangled in hatred and passion.

Therefore

4. it is important
 - to begin at home,
 - to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.
 - As long as we wrestle with them,
 - they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward And
 - refrains from resting on his virtue.
-
- When the water of a lake has risen up to heaven,
 - there is reason to fear a cloudburst.
 - Taking this as a warning,
 - the superior man forestalls a violent collapse.
-
- If a man were to pile up riches for himself alone, without considering others,
 - he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy
- but to remain receptive to impressions
by help of strict and continuous self-examination.

THE LINES

Nine in the third place means:

To be powerful in the cheekbones Brings Misfortune.

The superior man is firmly resolved.

- He
 - walks alone and
 - is caught in the rain.
- He
 - is bespattered, And
 - people murmur against him.

No blame.

Here we have a man in an ambiguous situation.

While

- all others are engaged in a resolute fight against all that is inferior,
- he alone has a certain relationship with an inferior man.

If he were to

- show strength outwardly and
- turn against this man before the time is ripe,
he would only endanger the entire situation,
because
the inferior man would too quickly have recourse to countermeasures.

The task of the superior man becomes extremely difficult here.

He

- must be firmly resolved within himself and, while maintaining association with the inferior man,
- avoid any participation in his vileness.

He will of course be misjudged.

It will be thought that he belongs to the party of the inferior man.

He will be lonely because no one will understand him.

- His relations with the inferior man will sully him in the eyes of the multitudes and
- they will turn against him, grumbling.

But

he

- can endure this lack of appreciation and
- makes no mistake,

because

he remains true to himself.

Six at the top means:

No cry.

In the end misfortune comes.

Victory seems to have been achieved.

There remains merely a remnant of the evil resolutely to be eradicated as the time demands.

Everything looks easy.

Just there, however, lies the danger.

If we are not on guard,

- evil will succeed in escaping by means of concealment, and

when it has eluded us

- new misfortunes will develop from the remaining seeds, for evil does not die easily.

So too in dealing with the evil in one's own character,

- one must go to work with thoroughness.

If out of carelessness anything were to be overlooked,

- new evil would arise from it.

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.