

SKIL Skillsoft Corp under CEO Ronald Hovsepian



6	The Top		T	T	T		2	2	2		6
5	The Fifth Place		T	T	T		2	2	2		6
4	The Fourth Place		T	T	T		2	2	2		6
3	The Third Place		H	H	T		3	3	2		8
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=8900>

HEXAGRAM 19 – Lin - Approach

Above K'UN THE RECEPTIVE, EARTH
Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a **range of meanings** that is **not exhausted** by any single word of another language.

The ancient explanations in the Book of Changes give as its

1. first meaning, "**becoming great.**"
 - **What becomes great** are the two strong lines growing into the hexagram from below;
 - the light-giving power **expands** with them.
2. The meaning is then further extended to include **the concept of approach, especially** the approach of
 - what is strong and highly placed
 - **in relation to** what is lower.

3. Finally the meaning includes

- the attitude of condescension of a man in high position toward the people,
- and in general the setting to work on affairs.

This hexagram is linked with the twelfth month (January-February), when, after the winter solstice, the light power begins to ascend again.

THE JUDGMENT

APPROACH has supreme success.

Perseverance furthers.

When the eighth month comes,

There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful progress.

Spring is approaching.

Joy and forbearance bring high and low nearer together.

Success is certain.

But we must work with determination and perseverance

to make full use of the propitiousness of the time.

And one thing more: spring does not last forever.

In the eighth month the aspects are reversed.

Then only two strong, light lines are left; these

- do not advance but
- are in retreat (see next hexagram).

We must take heed of this change in good time.

If

- we meet evil before it becomes reality –
before it has even begun to stir –
- we can master it.

THE IMAGE

The earth above the lake: The image of APPROACH.

Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth borders upon the lake from above 1.

This symbolizes the approach and condescension of the man of higher position to those beneath him.

The two parts of the image indicate what his attitude toward these people will be.

- Just as the lake is inexhaustible in depth,
 - so the sage is inexhaustible in his readiness to teach mankind,
- and
- just as the earth is boundlessly wide, sustaining and caring for all creatures on it,

- o so the sage sustains and cares for all people and excludes no part of humanity.

THE LINES

Six in the fourth place means:

Complete approach.

No blame.

While

- the three lower lines indicate rise to power and influence,
- the three upper lines show the attitude of persons in higher position toward those of lower rank for whom they procure influence.

Here is shown

- the open-minded approach of a person of high rank to
- a man of ability whom he draws into his own circle, regardless of class prejudice.

This is very favorable.

Six in the fifth place means:

Wise approach.

This is right for a great prince.

Good fortune.

A prince, or anyone in a leading position, must have the wisdom to attract to himself people of ability who are expert in directing affairs. His wisdom consists both

- in selecting the right people and
- in allowing those chosen to have a free hand without interference from him.

For only through such self-restraint will he find the experts needed to satisfy all of his requirements.

Six at the top means:

Greathearted approach.

Good fortune.

No blame.

A sage

- who has put the world behind him and
- who in spirit has already withdrawn from life may, under certain circumstances, decide
- to return once more to the here and now and
- to approach other men.

This means great good fortune for the men whom he teaches and helps.

And for him this greathearted humbling of himself is blameless.

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.