

Sagimet Biosciences Inc SGMT under CEO David Happel



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		T	T	T		2	2	2		6
2		H	H	H		3	3	3		9
1		T	T	T		2	2	2		6

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.

THE LINES

Six at the beginning means:

If one does not perpetuate the affair,
There is a little gossip.
In the end, good fortune comes.

While a conflict is in the incipient stage, the best thing to do is to drop the issue. Especially when the adversary is stronger, it is not advisable to risk pushing the conflict to a decision. It may come to a slight dispute, but in the end all goes well.

Nine in the second place means:

One cannot engage in conflict;
One returns home, gives way.
The people of his town,
Three hundred households,
Remain free of guilt.

In a struggle with an enemy of superior strength, retreat is no disgrace.
Timely withdrawal prevents bad consequences.

If, out of a false sense of honor, a man allowed himself to be tempted into an unequal conflict, he would be drawing down disaster upon himself. In such a case a wise and conciliatory attitude benefits the whole community, which will then not be drawn into the conflict.

Six in the third place means:

To nourish oneself on ancient virtue induces perseverance.
Danger.
In the end, good fortune comes.
If by chance you are in the service of a king,
Seek not works.

This is a warning of the danger that goes with an expansive disposition. Only that which has been honestly acquired through merit remains a permanent possession.

It can happen that such a possession may be contested,
but since it is really one's own,
one cannot be robbed of it.

Whatever a man possesses through the strength of his own nature cannot be lost.

If

one enters the service of a superior,

one can avoid conflict only by not seeking works for the sake of prestige.

It is enough if the work is done: let the honor go to the other.

MOVING HEXAGRAM

HEXAGRAMA 13 - T'ung Jen - Fellowship with Men

Above CH'IEN THE CREATIVE, HEAVEN
Below LI THE CLINGING, FLAME

The image

- of the upper trigram Ch'ien is heaven, and that
- of the lower, Li, is flame.

It is the nature of fire to flame up to heaven.

This gives the idea of fellowship.

It is the second line that, by virtue of its central character,
unites the five strong lines around it.

This hexagram forms a complement to Shih, THE ARMY (7).

1. In the latter, danger is within and obedience without –
the character of a warlike army, which, in order to hold together, needs
one strong man among the many who are weak.
2. Here, clarity is within and strength without –
the character of a peaceful union of men, which, in order to hold together, needs
one yielding nature among many firm persons.

THE JUDGMENT

FELLOWSHIP WITH MEN in the open.

Success.

It furthers one to cross the great water.

The perseverance of the superior man furthers.

True fellowship among men must be based upon a concern that is universal.

It is

not the private interests of the individual that create lasting fellowship among men,
but rather the goals of humanity.

That is why it is said that fellowship with men in the open succeeds.

If **unity** of this kind prevails,
even **difficult and dangerous** tasks, such as crossing the great water,
can be accomplished.

But in order to bring about this sort of fellowship,
a persevering and enlightened leader is needed –
a man with

- clear, convincing, and inspiring **aims** and
 - the **strength** to carry them out.
-
- (The inner trigram means clarity;
 - the outer, strength.)

THE IMAGE

Heaven together with fire: The image of FELLOWSHIP WITH MEN.

Thus the superior man

- **organizes** the clans And
- **makes** distinctions between things.

Heaven

- has the same direction of movement as fire,
- yet it is different from fire.

Just as

- the luminaries in the sky serve for the systematic division and arrangement of time,

so

- **human society and all things that really belong together must be organically arranged.**

Fellowship **should not be** a mere mingling, of individuals or of things –
that would be **chaos**, not fellowship.

If fellowship is to lead to order, there must be organization within diversity.