

Butterfly Network Inc BFLY under CEO Joseph Devivo



6		H	H	H		3	3	3		9
5		H	H	T		3	3	2		8
4		H	H	H		3	3	3		9
3		H	T	T		3	2	2		7
2		H	H	H		3	3	3		9
1		T	T	T		2	2	2		6

HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
 - at the bottom are the legs,
 - over them the belly,
 - then come the ears (handles), and
 - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.¹

THE WELL (48) likewise has the secondary meaning of

giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

- This hexagram and

- THE WELL

are the only two in the Book of Changes that represent

- concrete,
- man-made objects.

Yet here too the thought has its abstract connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus together they stand for the flame kindled by wood and wind, which likewise suggests the idea of preparing food.

THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the social foundation of our life, and
 - this foundation is likened to
 - the water that serves to nourish growing wood,
- the present hexagram refers to
- the cultural superstructure of society.

Here

- it is the wood that serves as nourishment for the flame, the spirit.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its culmination in religion.

The Ting serves in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place
 - to life and
 - to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life

as handed on by oral tradition in the secret teachings of Chinese yoga,

THE LINES

Six at the beginning means:

A Ting with legs upturned.

Further removal of stagnating stuff.

One takes a concubine for the sake of her son.

No blame.

- If a Ting is turned upside down before being used,
- no harm is done –
on the contrary,
- this clears it of refuse.

A concubine's position is lowly,

but because she has a son

she comes to be honored.

These two metaphors express the idea that in a highly developed civilization, such as that indicated by this hexagram,

every person of good will can in some way or other succeed.

No matter how lowly he may be, provided

- he is ready to purify himself,
- he is accepted.
- He attains a station in which
- he can prove himself fruitful in accomplishment, and as a result
- he gains recognition.

Nine in the second place means:

There is food in the ting.
My comrades are envious,
But they cannot harm me.
Good fortune.

In a period of advanced culture, it is of the greatest importance that

- one should achieve something significant.
- If
- a man concentrates on such real undertakings,
 - he may indeed experience envy and disfavor, but that is not dangerous.
- The more he limits himself to his actual achievements,
 - the less harm can the envious inflict on him.

Nine in the fourth place means:

The legs of the Ting are broken.
• The prince's meal is spilled And
• his person is soiled.
Misfortune.

A man has a difficult and responsible task to which he is not adequate.

Moreover,

he

- does not devote himself to it with all his strength but
- goes about with inferior people;

therefore

the execution of the work fails.

In this way he also incurs personal opprobrium.

Confucius says about this line:

- "Weak character coupled with honored place,
 - meager knowledge with large plans,
 - limited powers with heavy responsibility,
- will seldom escape disaster."

Nine at the top means:

The Ting has rings of jade.
Great good fortune.
Nothing that would not act to further.

In the preceding line

- the carrying rings are described as **golden**, to denote their **strength**;
here
- they are said to be of **jade**.

Jade is notable for its combination of **hardness with soft luster**.

This counsel, in relation to the man who is open to it,

- works greatly to his **advantage**.

Here

- the counsel is described in **relation to** the sage who imparts it.

In imparting it,

- he will be mild and pure, like precious jade.

Thus

the work finds favor in the eyes of the Deity, who

- **dispenses** great good fortune, and
- **becomes** pleasing to men,
wherefore all goes well.

MOVING HEXAGRAM

HEXAGRAM 36 - Ming I - Darkening of the Light

Above K'UN THE RECEPTIVE, EARTH

Below LI THE CLINGING, FIRE

Here the sun

- **has sunk** under the earth and
- **is** therefore darkened.

The name of the hexagram **means** literally "wounding of the bright"; hence the individual lines **contain** frequent references to wounding.

The situation is the exact **opposite** of that in the foregoing hexagram.

In the latter

- **a wise man** at the head of affairs
 - **has able helpers**, and in company with them
 - **makes progress**;

here

- a **man of dark** nature
 - **is** in a position of authority and
 - **brings harm** to the wise and able man.

THE JUDGMENT

DARKENING OF THE LIGHT.

In adversity

It furthers one to be persevering.

One

- must not unresistingly let himself be swept along by unfavorable circumstances,
- nor permit his steadfastness to be shaken.

He can avoid this by

- maintaining his inner light, while
- remaining outwardly yielding and tractable.

With this attitude

he can overcome even the greatest adversities.

In some situations indeed a man

- must hide his light, in order to
- make his will prevail in spite of difficulties in his immediate environment.

Perseverance

- must dwell in inmost consciousness and
- should not be discernible from without.

Only thus is

a man able to maintain his will in the face of difficulties.

THE IMAGE

The light has sunk into the earth: The image of DARKENING OF THE LIGHT.

Thus does

- the superior man live with the great mass:
- He
 - veils his light,
 - yet still shines.

In a time of darkness it is essential to be

- cautious and
- reserved.

One should not needlessly awaken overwhelming enmity by inconsiderate behavior.

In such times

- one ought not to fall in with the practices of others;
- neither should one drag them censoriously into the light.

In social intercourse

- one should not try to be all-knowing.
- One should let many things pass, without being duped.