

MedAvail Holdings Inc MDVL under CEO Mark Doerr



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	T	T		3	2	2		7
2		H	H	T		3	3	2		8
1		H	H	H		3	3	3		9

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.

THE LINES

Nine at the beginning means:
Fellowship with men at the gate.
No blame.

The beginning of union among people should take place **before** the door.
All are equally close to one another.

- No divergent aims have yet arisen, and
- one makes no mistakes.

The basic principles of any kind of union must be equally accessible to all concerned.
Secret agreements bring misfortune.

MOVING HEXAGRAM

HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN
Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light **retreats** to security, so that
the dark **cannot encroach** upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is **proper**;
it is the **correct** way to behave
in order **not to** exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which
the forces of winter are already showing their **influence**.

THE JUDGMENT

RETREAT. Success.
In what is small, perseverance furthers.

Conditions are such that the hostile forces **avored** by the time are **advancing**.

In this case

- retreat is the **right** course, and
- it is through retreat that **success** is achieved.

But success **consists** in being able to carry out the retreat correctly.

Retreat **is not** to be confused with flight.

- **Flight means saving oneself under any circumstances whereas**

- retreat is a sign of strength.

We must be careful not to miss the right moment while we are in full possession of power and position.

Then we shall be able

- to interpret the signs of the time
 - before it is too late and
- to prepare for provisional retreat
 - instead of being drawn into a desperate life-and-death struggle.

Thus

- we do not simply abandon the field to the opponent;
- we make it difficult for him to advance by showing perseverance in single acts of resistance.

In this way

we prepare, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The meaning that lies hidden in such a time is important.

THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

keeps the inferior man at a distance,

Not angrily but with reserve.

The mountain rises up under heaven, but owing to its nature it finally comes to a stop.

Heaven on the other hand

- retreats upward before it into the distance and
- remains out of reach.

This symbolizes the behavior of the superior man toward a climbing inferior; he retreats into his own thoughts as the inferior man comes forward.

He does not hate him,

for hatred is a form of subjective involvement by which we are bound to the hated object.

The superior man shows strength (heaven) in that he brings the inferior man to a standstill (mountain) by his dignified reserve.