

Immuneering Corp IMRX under CEO Benjamin Zeskind



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

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

## THE LINES

### 0 Nine at the beginning means:

Joint approach.

Perseverance brings good fortune.

The good begins to prevail and to find response in influential circles.

This in turn is an incentive to men of ability.

It is well to join this upward trend, but

- we must not let ourselves be carried away by the current of the time;
- we must adhere perseveringly to what is right.

This brings good fortune.

### 0 Nine in the second place means:

Joint approach.

Good fortune.

Everything furthers.

- When the stimulus to approach comes from a high place, and
- when a man has the inner strength and consistency that need no admonition, good fortune will ensue.

Nor need the future cause any concern.

He is well aware

- that everything earthly is transitory, and
- that a descent follows upon every rise, but need not be confused by this universal law of fate.

Everything serves to further.

Therefore

he will travel the paths of life

- swiftly,
- honestly, and
- valiantly.

### Six in the third place means:

Comfortable approach.

Nothing that would further.

If

- one is induced to grieve over it,
- One becomes free of blame.

Things are going well for a man:

he achieves power and influence.

But in this lies the danger that he

- may relax, and confident of his position,
- allow the easygoing, careless mood to show itself in his dealings with other people.

This would inevitably be harmful.

But there is possibility of a change of mood.

If

- he regrets his mistaken attitude and feels the responsibility of an influential position,
- he frees himself of faults.

## **MOVING HEXAGRAM**

### **HEXAGRAM 15 - Ch'ien - Modesty**

Above K'UN THE RECEPTIVE, EARTH

Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the representative of heaven on earth.

It

- dispenses the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- shines forth radiant with heavenly light.

This shows

- what modesty is and
- how it functions in great and strong men.

K'un, the earth, stands above.

**Lowliness is a quality of the earth:**

this is the very reason why it appears in this hexagram as exalted, by being placed above the mountain.

**This shows how modesty functions in lowly, simple people: they are lifted up by it.**

### **THE JUDGEMENT**

MODESTY creates success.

The superior man carries things through.

**It is the law of heaven**

- to make fullness empty and
- to make full what is modest;

- when the sun is at its zenith,

- it must, according to the law of heaven, **turn toward** its setting, and
- at its nadir
  - it **rises toward** a new dawn.

In obedience to the same law,  
the moon

- when it is **full** begins to **wane**, and
- when **empty** of light it **waxes** again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are **worn down** by the waters, and
- the valleys are **filled up**.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of **benevolent** or of **destructive** forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can **carry out** his work to the end
- **without** boasting of what he has achieved.

## THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident, is used as the image of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equitable conditions. 1