

Sonnet Biotherapeutics Holdings Inc SONN under CEO Pankaj Mohan



6		H	T	T		3	2	2		7
5		T	T	T		2	2	2		6
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		H	T	T		3	2	2		7

HEXAGRAM 38 - K'uei - Opposition

Above LI THE CLINGING, FLAME
Below TUI THE JOYOUS, LAKE

This hexagram is **composed** of the trigram

- Li above, i.e., flame, which **burns upward**, and
- Tui below, i.e., the lake, which **seeps downward**.

These two movements are in **direct contrast**.

Furthermore,

- Li is the second daughter and
 - Tui the youngest daughter, and
- although

they live in the same house
they belong, to **different men**;
hence **their wills**

- are not the same
- but are divergently directed.

THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common;
their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely,
for that would only increase the existing opposition;

instead,

- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,

because

the situation is such that

the opposition does not preclude all agreement.

In general,

opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,

bring about the creation and reproduction of life.

In the world of visible things,

the principle of opposites makes possible

the differentiation by categories

through which order is brought into the world.

THE IMAGE

Above, fire,

below, the lake:

The image of OPPOSITION.

Thus amid all fellowship

The superior man retains his individuality.

The two elements, fire and water,

never mingle

but even when in contact

retain their own natures.

So

- the cultured man is never led into baseness or vulgarity through intercourse or community of interests with persons of another sort; regardless of all commingling,
- he will always preserve his individuality.

THE LINES

0 Nine in the second place means:

One meets his lord in a narrow street.

No blame.

As a result of misunderstandings,

it has become impossible for people who by nature belong together to meet in the correct way.

This being so,

an accidental meeting under informal circumstances

may serve the purpose,

provided there is an inner affinity between them.

Six in the third place means:

One sees the wagon dragged back,

The oxen halted.

A man's hair and nose cut off.

- Not a good beginning,
- but a good end.

Often it seems to a man as though everything were conspiring against him.

He sees himself

- checked and hindered in his progress,
- insulted and
- dishonored.¹

However,

- he must not let himself be misled; despite this opposition,
- he must cleave to the man with whom he knows he belongs.

Thus, notwithstanding the bad beginning, the matter will end well.

0 Six in the fifth place means:

Remorse disappears.

The companion bites his way through the wrappings.

If one goes to him,

How could it be a mistake?

Coming upon a sincere man,

- **one fails** to recognize him at first because of the general estrangement. However,
- **he bites** his way through the wrappings that are causing the separation. When such a companion thus reveals himself in his true character, it is one's **duty**
- to go to **meet** him and
- to **work** with him.

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.