

Processa Pharmaceuticals Inc PCSA under CEO George Ng



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	H	H		3	3	3		9
2		T	T	T		2	2	2		6
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.

0 Six in the second place means:
Fellowship with men in the clan.
Humiliation.

There is danger here of formation of a **separate faction** on the basis of

- personal and
- egotistic interests.

Such factions, which are exclusive and, instead of welcoming all men, must condemn one group in order to unite the others,

- originate from low motives and therefore
- lead in the course of time to humiliation.

Nine in the third place means:

- He hides weapons in the thicket;
- He climbs the high hill in front of it.

For three years he does not rise up.

Here fellowship has **changed** about to mistrust.
Each man

- distrusts the other,
- plans a secret ambush, and
- seeks to spy on his fellow from afar.

We are dealing with an **obstinate opponent** whom we **cannot** come at by this method.

Obstacles standing in the way of fellowship with others are shown here.

One

- has **mental reservations** for one's own part and
- **seeks** to take his opponent by surprise.

This very fact makes one mistrustful,

- **suspecting** the same wiles in his opponent and
- trying to **ferret** them out.

The **result is** that one departs further and further from true fellowship.

- The longer this goes on,
- the more alienated one becomes.

MOVING HEXAGRAM

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.