

Sensei Biotherapeutics Inc SNSE under CEO John Celebi



6		H	T	T		3	2	2		7
5		H	H	H		3	3	3		9
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.**

0 Nine in the fifth place means:

Men bound in fellowship

- first weep and lament,
- But afterward they laugh.

After great struggles they succeed in meeting.

Two people are **outwardly** separated,  
but **in their hearts** they are united.

They are **kept apart** by their positions in life.

Many **difficulties and obstructions** arise between them and cause them grief.

But, remaining true to each other, they **allow nothing** to separate them, and although it **costs** them a severe struggle to overcome the obstacles, they will succeed.

When **they come** together their sadness will change to joy.

Confucius says of this:

**Life leads the thoughtful man on a path of many windings.**

- Now the course is checked,
- now it runs straight again.
- Here winged thoughts may pour freely forth in words,
- There the heavy burden of knowledge must be shut away in silence.

But

- when two people are at **one** in their inmost hearts,
  - They **shatter** even the strength of iron or of bronze.

And

- when two people **understand** each other in their inmost hearts,
  - Their words are **sweet and strong**, like the fragrance of orchids.

## **MOVING HEXAGRAM**

### **HEXAGRAM 56 - Lu - The Wanderer**

Above LI THE CLINGING, FIRE  
Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still;  
above it
  - fire, Li, flames up and does not tarry.
- Therefore  
the two trigrams do not stay together.  
Strange lands and separation are the wanderer's lot.

## THE JUDGMENT

THE WANDERER.  
Success through smallness.  
Perseverance brings good fortune  
To the wanderer.

When

- a man is a wanderer and stranger,
  - he should not be gruff nor overbearing.
- He has no large circle of acquaintances  
therefore
  - he should not give himself airs.
- He must be cautious and reserved;  
in this way
  - he protects himself from evil.

If

- he is obliging toward others,
  - he wins success.

A wanderer has no fixed abode;  
his home is the road.

Therefore  
he must take care to remain upright and steadfast,  
so that  
he

- sojourns only in the proper places,
- associating only with good people.

Then

- he
- has good fortune and
  - can go his way unmolested.

## THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

• Prisons ought to be places where people are lodged only temporarily, as guests are.

- They must not become dwelling places.