

Yield10 Bioscience Inc YTEN under CEO Oliver Peoples



6		H	T	T		3	2	2		7
5		H	H	H		3	3	3		9
4		H	H	H		3	3	3		9
3		T	T	T		2	2	2		6
2		H	H	H		3	3	3		9
1		T	T	T		2	2	2		6

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.

THE LINES

Six at the beginning means:

If one does not perpetuate the affair,
There is a little gossip.
In the end, good fortune comes.

While a conflict is in the **incipient** stage, the best thing to do is to **drop** the issue.
Especially when the adversary is **stronger**,
it is not advisable to **risk** pushing the conflict to a decision.
It may come to a slight **dispute**, but in the end all goes well.

Nine in the second place means:

One cannot engage in conflict;
One returns home, gives way.
The people of his town,
Three hundred households,
Remain free of guilt.

**In a struggle with an enemy of superior strength, retreat is no disgrace.
Timely withdrawal prevents bad consequences.**

If, out of a **false** sense of honor, a man allowed himself to be **tempted** into an unequal conflict,
he would be drawing down **disaster** upon himself.
In such a case a **wise and conciliatory attitude** benefits the whole community,
which will then not be drawn into the conflict.

Six in the third place means:

To nourish oneself on ancient virtue induces perseverance.
Danger.
In the end, good fortune comes.
If by chance you are in the service of a king,
Seek not works.

**This is a warning of the danger that goes with an expansive disposition.
Only that which has been honestly acquired through merit remains a permanent possession.**

**It can happen that such a possession may be contested,
but since it is really one's own,
one cannot be robbed of it.**

Whatever a man possesses through the strength of his own nature cannot be lost.

If
one enters the service of a superior,
one can **avoid conflict** only by not seeking works for the sake of **prestige**.
It is enough if the work is done: let the **honor** go to the other.

Nine in the fourth place means:

One **cannot engage** in conflict.
One **turns back and submits** to fate,
Changes one's attitude,
And finds peace in perseverance.

Good fortune.

This refers to a person whose inner attitude at first **lacks** peace.

He

- does not feel content with his situation and
- would like to **improve** it through conflict.

In contrast to the situation of the nine in the second place, he is dealing with a **weaker opponent** and might therefore succeed. But he cannot carry on the fight, because, since **right is not on his side,** **he cannot justify the conflict to his conscience.**

Therefore he

- turns back and
- accepts his fate.

He

- changes his mind and
- finds lasting peace in being at one with eternal law.

This brings good fortune.

0 Nine in the fifth place means:

To contend before him

Brings supreme good fortune.

This refers to an arbiter in a conflict who is

- powerful and just, and
 - strong enough
- to lend weight to the right side.

A dispute can be turned over to him with confidence.

If

- one is in the right,
- one attains great good fortune.

MOVING HEXAGRAM

HEXAGRAM 22 – Pi - Grace

Above KEN KEEPING STILL, MOUNTAIN

Below Li THE CLINGING, FIRE

This hexagram shows a **fire** that

- **breaks out** of the secret depths of the earth and, blazing up,
- **illuminates and beautifies** the mountain, the heavenly heights.

- Grace - beauty of form - is necessary in any union if
- it is to be
 - well ordered and pleasing
- rather than
 - disordered and chaotic.

THE JUDGMENT

GRACE has success.
 In small matters
 It is favorable to undertake something.

Grace brings success.
 However,

- it is not the essential or fundamental thing;
- it is only the ornament and must therefore be used
 - sparingly and
 - only in little things.

1. In the lower trigram of fire a yielding line

- comes between two strong lines and
 - makes them beautiful,
- but
- the strong lines are the essential content and
 - the weak line is the beautifying form.

2. In the upper trigram of the mountain, the strong line

- takes the lead, so that here again
- the strong element must be regarded as the decisive factor.

3. In nature we see in the sky the strong light of the sun;

the life of the world depends on it.

But this strong, essential thing is

- changed and
- given pleasing variety by the moon and the stars.

4. In human affairs,

aesthetic form comes into being when

traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty.

5. By contemplating the forms existing in the heavens

we come to understand time and its changing demands.

6. Through contemplation of the forms existing in human society it becomes possible to shape the world. 1

THE IMAGE

Fire at the foot of the mountain: The image of GRACE.

Thus does

- the superior man proceed When clearing up current affairs.

But

- he dare not decide controversial issues in this way.

- The fire, whose light illuminates the mountain and makes it pleasing,

- does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,

- but important questions cannot be decided in this way.

They require greater earnestness.