

Telesis Bio Inc TBIO under CEO Eric Esser



6		H	T	T		3	2	2		7
5		H	H	T		3	3	2		8
4		H	T	T		3	2	2		7
3		T	T	T		2	2	2		6
2		H	T	T		3	2	2		7
1		H	H	H		3	3	3		9

Click below to view the interpretations and cases:

<https://icic.com/?p=8957>

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

Nine at the beginning means:

Remorse disappears.

- If you lose your horse,
 - do not run after it; It will come back of its own accord.
- When you see evil people,
 - Guard yourself against mistakes.

Even in times when oppositions prevail,

- mistakes can be avoided, so that
- remorse disappears.

When opposition begins to manifest itself,

- a man must not try to bring about unity by force, for by so doing
- he would only achieve the contrary,

just as

- a horse goes farther and farther away
 - if one runs after it.
- it is one's own horse, one can safely let it go;
 - it will come back of its own accord.

So too

- when someone who belongs with us is momentarily estranged because of a misunderstanding,
- he will return of his own accord if we leave matters to him.

On the other hand,

it is well to be cautious when

evil men who do not belong with us force themselves upon us, again as the result of a misunderstanding.

Here the important thing is to avoid mistakes.

- We must not try to shake off these evil men by force;
 - this would give rise to real hostility.
- We must simply endure them.
 - They will eventually withdraw of their own accord.

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.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8993>

HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
 - at the bottom are the legs,
 - over them the belly,
 - then come the ears (handles), and
 - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.¹

THE WELL (48) likewise has the secondary meaning of

giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

• This hexagram and

• THE WELL

are the only two in the Book of Changes that represent

- concrete,
- man-made objects.

Yet here too the thought has its abstract connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus together they stand for the flame kindled by wood and wind, which likewise suggests the idea of preparing food.

THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the social foundation of our life, and
 - this foundation is likened to
 - the water that serves to nourish growing wood,
- the present hexagram refers to
- the cultural superstructure of society.

Here

- it is the wood that serves as nourishment for the flame, the spirit.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its culmination in religion.

The Ting serves in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place
 - to life and
 - to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life

as handed on by oral tradition in the secret teachings of Chinese yoga,