

AbCellera Biologics Inc. ABCL under Carl Hansen



6		H	H	H		3	3	3		9
5		H	T	T		3	2	2		7
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=8873>

HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN THE CREATIVE, HEAVEN
Below TUI THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the **right way of conducting oneself**.
 - **Heaven**, the father, is **above**, and
 - **the lake**, the youngest daughter, is **below**.This shows the **difference** between high and low, upon which **composure**, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally **treading upon something**.
The small and cheerful [Tui] treads upon the large and strong [Ch'ien].

The **direction of movement** of the two primary trigrams is upward. The fact that the strong treads on the weak is not mentioned in the Book of Changes, because it is taken for **granted**. For the weak to **take a stand** against the strong is not dangerous here, because it happens in **good humor [Tui] and without presumption**, so that the strong man is **not irritated** but takes it all in good part.

THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really **difficult**.

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, **acquiesces** and does not hurt the weak, because the contact is in **good humor and harmless**.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- **discriminates** between high and low, And thereby
- **fortifies** the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,

hence no envy arises.

Among mankind also there are necessarily differences of elevation; it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- **If, on the other hand, external differences in rank correspond with differences in inner worth, and**
- **if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.**

THE LINES

Nine at the beginning means:

Simple conduct.

Progress without blame.

The situation is one in which we are **still not bound** by any obligations of social intercourse.

If our **conduct** is simple, we remain **free** of them.

We can quietly follow our **predilections** as long as we

- are **content** and
- make **no demands** on people.

The **meaning** of the hexagram is not standstill but **progress**.

A man finds himself in an altogether **inferior position** at the start.

However, he has the **inner strength** that guarantees progress.

If he can be content with simplicity, he can make progress without blame.

1. When a man is dissatisfied with modest circumstances, he is restless and ambitious and tries to advance, not for the sake of accomplishing anything worthwhile, but merely in order to escape from lowliness and poverty by dint of his conduct. Once his purpose is achieved, he is certain to become arrogant and luxury-loving. Therefore blame attaches to his progress.
2. On the other hand, a man who is good at his work is content to behave simply. He wishes to make progress in order to accomplish something. When he attains his goal, he does something worthwhile, and all is well.

0 Six in the third place means:

- A one-eyed man is able to see,
- A lame man is able to tread.

He treads on the tail of the tiger.

The tiger bites the man.

Misfortune.

Thus does a warrior act on behalf of his great prince.

- A one-eyed man can indeed see, but not enough for clear vision.
- A lame man can indeed tread, but not enough to make progress.

If

in spite of such defects

a man considers himself strong and consequently exposes himself to danger, he is inviting disaster, for he is undertaking something beyond his strength .

This reckless way of plunging ahead,

regardless of the adequacy of one's powers,

can be **justified only** in the case of a warrior battling for his prince.

Nine at the top means:

- Look to your conduct and
- weigh the favorable signs.

When everything is fulfilled, supreme good fortune comes.

The work is ended.

If

- we want to know whether good fortune will follow,
- we must look back upon
 - our conduct and
 - its consequences.

If

- the effects are good,
- then good fortune is certain.

No one knows himself.

It is only

- by the consequences of his actions,
 - by the fruit of his labors,
- that a man can judge what he is to expect.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8927>

HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE

Below SUN THE GENTLE, WIND, WOOD

This hexagram consists of

- four strong lines inside and
- two weak lines outside.

1. When

- the strong are outside and
- the weak inside,
 - all is well and
 - there is
 - nothing out of balance,
 - nothing extraordinary in the situation.

2. Here, however, the opposite is the case.

- The hexagram represents a beam that is
 - thick and heavy in the middle but

- too weak at the ends.
 - This is a condition that cannot last;
 - it must be changed, must pass, or misfortune will result.

THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation;

therefore

extraordinary measures are **demanded**.

It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,

it is in the **middle**, that is, at the center of gravity, so that

a **revolution** is not to be feared.

Nothing is to be achieved by forcible measures.

The problem must be **solved by**

gentle penetration to the meaning of the situation

(as is suggested by the attribute of the inner trigram, Sun);

then

the **change-over** to other conditions will be successful.

It demands real **superiority**;

therefore

the time when the great preponderates is a **momentous** time.

THE IMAGE

The lake rises above the trees:

The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
- if he has to renounce the world, He is undaunted.

- **Extraordinary times** when the great preponderates are like

- **flood times** when the lake rises over the treetops.

But such conditions are **temporary**.

The two trigrams indicate the **attitude proper** to such exceptional times:

- the symbol of the trigram Sun is the tree,
 - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
 - which remains undaunted even if it must renounce the world.