

ELEVAI Labs Inc ELAB under CEO Graydon Bensler



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8876>

Hexagram 11 - T'ai - Peace

Above K'UN THE RECEPTIVE, EARTH
Below CH'IEN THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
 - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony, so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,
- The great approaches.

Good fortune.
Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself **beneath** the earth, and so their **powers unite** in deep harmony. Then **peace and blessing descend** upon all living things.

In the world of man it is a **time of social harmony**;

- **those in high places show favor to the lowly, and**
- **the lowly and inferior in their turn are well disposed toward the highly placed.**

There is an **end** to all feuds.

- **Inside, at the center, in the key position, is the light principle;**
- **the dark principle is outside.**

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- **When**
 - **the good elements of society occupy a central position and are in control,**
 - **the evil elements come under their influence and change for the better.**
- **When**
 - **the spirit of heaven rules in man,**
 - **his animal nature also**
 - **comes under its influence and**
 - **takes its appropriate place.**

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their **departure**, while
- the great, strong, and good elements are **moving up**.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- **Divides and**
- **completes**

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in **contact** and **combine** their influences, **producing** a time of universal flowering and prosperity.

This stream of energy must be **regulated** by the ruler of men.
It is done by a process of **division**.

Thus men

- **divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and**
- **mark off infinite space by the points of the compass.**

In this way

nature in its **overwhelming profusion** of phenomena is

- **bounded and**
- **controlled.**

On the other hand,

nature must be **furthered** in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.

THE LINES

Nine in the second place means:

- Bearing with the uncultured in gentleness,
- Forging the river with resolution,
- Not neglecting what is distant,
- Not regarding one's companions:

Thus one may manage to **walk in the middle**.

1. In times of prosperity

it is important above all to possess **enough greatness of soul** to bear with imperfect people.

For in the hands of a great master **no material is unproductive**;
he can find use for everything.

2. But this generosity is by no means laxity or weakness.

It is during times of prosperity especially that

we must **always be ready to risk even dangerous undertakings**, such as the crossing of a river,
if they are necessary.

3. So too we

must **not neglect what is distant** but
must attend scrupulously to everything.

4. **Factionalism and the dominance of cliques** are especially to be avoided.

Even if people of like mind come forward together,

they **ought not to form a faction by holding together for mutual advantage**;
instead, **each man should do his duty**.

These are four ways in which one can overcome the hidden danger of a gradual slackening that always

- lurks in any time of peace. And

- that is how one finds the middle way for action.

Six at the top means:

The wall falls back into the moat.

Use no army now.

Make your commands known within your own town.

Perseverance brings humiliation.

The **change** alluded to in the middle of the hexagram has begun to **take place**.

The wall of the town **sinks** back into the moat from which it was dug.

The hour of doom is at **hand**.

When matters have come to this pass,
we should

- submit to fate and
- not try to stave it off by violent resistance.

The one recourse left us is to hold our own within our intimate circle.

Should we persevere in trying to resist the evil in the usual way,

- our collapse would only be more complete, and
- humiliation would be the result.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8909>

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.