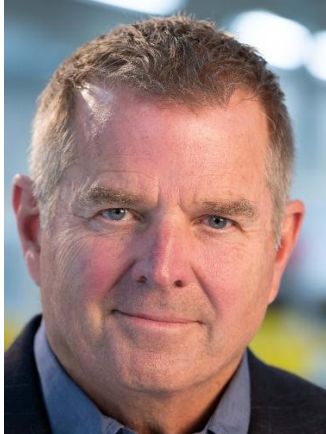


Harvard Bioscience Inc HBIO under CEO James Green



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8954>

HEXAGRAM 37 - Chia Jen - The Family (The Clan)

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

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father,**
- the lowest the **son.**
- The strong, line in the fifth place represents the **husband,**
- the yielding second line the **wife.**

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers,** and
- the two weak lines correlated with them in the fourth and the second place stand for their **respective wives.**

Thus all the

- connections and

- relationships

within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that, transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is represented by the symbol of the wind created by fire.

THE JUDGMENT

THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the

loyalty and

perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed;

this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family -

1. that between father and son,
which is the relation of love,
2. that between husband and wife,

- which is the relation of chaste conduct, and
3. that between elder and younger brother, which is the relation of correctness.
 4. The loving reverence of the son is then carried over to the prince in the form of faithfulness to duty;
 5. the affection and correctness of behavior existing between the two brothers are extended
 - to a friend in the form of loyalty, and
 - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is signified by the wind

- stirred up by the fire and
- issuing forth from it.

This represents influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real, just as
 - flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct, just as

- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.

THE LINES

0 Six in the second place means:

- She should not follow her whims.
- She must attend within to the food.

Perseverance brings good fortune.

The wife must always be guided by the will of the master of the house, be he

- father,
- husband, or
- grown son.

Her place is within the house.

There, without having to look for them, she has great and important duties.

She must attend

- to the nourishment of her family and
- to the food for the sacrifice.

In this way

- she becomes the center of the social and religious life of the family, and
- her perseverance in this position brings good fortune to the whole house.

In relation to general conditions,

the counsel given here is

- to seek nothing by means of force,
- but quietly to confine oneself to the duties at hand.

Nine in the third place means:

- When tempers flare up in the family,
 - Too great severity brings remorse.

Good fortune nonetheless.

- When woman and child dally and laugh,
 - It leads in the end to humiliation.

In the family

the proper mean between severity and indulgence ought to prevail.

Too great severity toward one's own flesh and blood leads to remorse.

The wise thing is to build strong dikes within which complete freedom of movement is allowed each individual.

But in doubtful instances

- too great severity,

despite occasional mistakes, is preferable, because

- it preserves discipline in the family,

whereas

- too great weakness
- leads to disgrace.

Six in the fourth place means:

She is the treasure of the house.

Great good fortune.

1. It is upon the woman of the house that the well-being of the family depends.

Well-being prevails when

- expenditures and
- income

are soundly balanced.

This leads to great good fortune.

2. In the sphere of public life, this line refers to the faithful steward whose measures further the general welfare.

MOVING HEXAGRAM

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.