

INmune Bio Inc INMB under CEO Raymond Tesi



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8924>

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN
 Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth, through which we take food for nourishment, the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:

when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":

thus

in the early spring, when the seeds fall to earth,
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.

THE LINES

Nine at the beginning means:

- You let your magic tortoise go, And
 - look at me with the corners of your mouth drooping.
- Misfortune.

The magic tortoise is a creature possessed of such supernatural powers that it

- lives on air and
- needs no earthly nourishment.

The image means that

a man fitted by nature and position to live freely and independently

- renounces this self-reliance and instead
- looks with envy and discontent at others who are outwardly in better circumstances.

But such base envy only arouses derision and contempt in those others.

This has bad results.

Six in the third place means:

Turning away from nourishment,

Perseverance brings misfortune.

Do not act thus for ten years.

Nothing serves to further.

He who seeks nourishment that does not nourish

- reels from desire to gratification and
- in gratification craves desire.

Mad pursuit of pleasure for the satisfaction of the senses

never brings one to the goal.
One should never (ten years is a complete, cycle of time) follow this is path,
for nothing good can come of it.

Six in the fourth place means:

- Turning to the summit For provision of nourishment
Brings good fortune.
- Spying about with sharp eyes Like a tiger with insatiable craving.
No blame.
- In contrast to the six in the second place, which refers
 - to a man bent exclusively on his own advantage,
- this line refers
 - to one occupying a high position and striving to let his light shine forth.

To do this

- he needs helpers ,
because
 - he cannot attain his lofty aim alone.
- With the greed of a hungry tiger
he is on the lookout for the right people.

Since he

- is not working for himself but for the good of all,
- there is no wrong in such zeal.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9011>

HEXAGRAM 56 - Lu - The Wanderer

Above LI THE CLINGING, FIRE
Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still;
above it
 - fire, Li, flames up and does not tarry.
- Therefore
the two trigrams do not stay together.
Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER.

Success through smallness.
Perseverance brings good fortune
To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved;
in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore

he must take care to remain upright and steadfast,
so that
he

- sojourns only in the proper places,
- associating only with good people.

Then

he

- has good fortune and
- can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and

- must not be dragged out indefinitely.
- Prisons ought to be places where people are lodged only temporarily, as guests are.
- They must not become dwelling places.