

IN8bio, Inc. INAB under CEO Tai-Wei Ho



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8882>

HEXAGRAMA 13 - T'ung Jen - Fellowship with Men

Above CH'IEN THE CREATIVE, HEAVEN
Below LI THE CLINGING, FLAME

The image

- of the upper trigram Ch'ien is **heaven**, and that
- of the lower, Li, is **flame**.

It is the **nature** of fire to flame up to heaven.

This gives the **idea of** fellowship.

It is the **second line** that, by virtue of its **central character**, **unites** the five strong lines around it.

This hexagram forms a **complement** to Shih, THE ARMY (7).

1. In the latter, **danger** is within and **obedience** without – the **character** of a warlike army, which, in order to hold together, needs **one strong man among the many who are weak**.
2. Here, **clarity** is within and **strength** without – the **character** of a peaceful union of men, which, in order **to hold together**, needs **one yielding nature among many firm persons**.

THE JUDGMENT

FELLOWSHIP WITH MEN in the open.

Success.

It furthers one to **cross** the great water.

The **perseverance** of the superior man furthers.

True fellowship among men must be based upon a concern that is universal.

It is

not the private interests of the individual that create lasting fellowship among men, **but rather** the goals of humanity.

That is why it is said that fellowship with men **in the open** succeeds.

If **unity** of this kind prevails,

even **difficult and dangerous** tasks, such as crossing the great water, can be accomplished.

But in order to bring about this sort of fellowship,

a persevering and enlightened leader is needed –

a man with

- clear, convincing, and inspiring **aims** and
- the **strength** to carry them out.

- (The inner trigram means clarity;

- the outer, strength.)

THE IMAGE

Heaven together with fire: The image of FELLOWSHIP WITH MEN.

Thus the superior man

- **organizes** the clans And
- **makes** distinctions between things.

Heaven

- has the same direction of movement as fire,
- yet it is different from fire.

Just as

- the luminaries in the sky serve for the systematic division and arrangement of time,

so

- **human society and all things that really belong together must be organically arranged.**

Fellowship **should not be** a mere mingling, of individuals or of things –

that would be **chaos**, not fellowship.

If fellowship is to lead to order, there must be organization within diversity.

THE LINES

Nine in the fourth place means:

- He climbs up on his wall;

- he cannot attack.
- Good fortune.

Here the **reconciliation** that follows quarrel moves nearer. It is true that there are still **dividing walls** on which we stand confronting one another. But the **difficulties** are too great.

- We get into straits, and this **brings us** to our senses.
- We **cannot fight**, and therein lies our good fortune.

0 Nine in the fifth place means:

Men bound in fellowship

- first weep and lament,
- But afterward they laugh.

After great struggles they succeed in meeting.

Two people are **outwardly** separated, but **in their hearts** they are united.

They are **kept apart** by their positions in life.

Many **difficulties and obstructions** arise between them and cause them grief.

But, remaining true to each other, they **allow nothing** to separate them, and although it **costs** them a severe struggle to overcome the obstacles, they will succeed.

When **they come** together their sadness will change to joy.

Confucius says of this:

Life leads the thoughtful man on a path of many windings.

- Now the course is checked,
- now it runs straight again.
- Here winged thoughts may pour freely forth in words,
- There the heavy burden of knowledge must be shut away in silence.

But

- when two people are at **one** in their inmost hearts,
 - They **shatter** even the strength of iron or of bronze.

And

- when two people **understand** each other in their inmost hearts,
 - Their words are **sweet and strong**, like the fragrance of orchids.

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.