

CoreWeave, Inc. CRWV under CEO Michael Intrator



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		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=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

0 Six in the second place means:

Fellowship with men in the clan.

Humiliation.

There is danger here of formation of a **separate faction** on the basis of

- **personal and**
- **egotistic interests.**

Such factions, which are exclusive and, instead of welcoming all men, must condemn one group in order to unite the others,

- originate from low motives and therefore
- lead in the course of time to humiliation.

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=8921>

HEXAGRAM 26 - Ta Ch'ü - The Taming Power of the Great

Above KEN KEEPING STILL, MOUNTAIN
Below CH'IEN THE CREATIVE, HEAVEN

The Creative is **tamed by** Ken, Keeping Still.

This **produces** great power,
a situation **in contrast to** that of the ninth hexagram, Hsiao Ch'u, THE TAMING
POWER OF THE SMALL,
in which the Creative is **tamed by** the Gentle alone.

- There
- one weak line must tame five strong lines, but
- here
- four strong lines are restrained by two weak lines;
- in addition to a minister,
there is a prince, and
- the restraining power
therefore is far stronger.

The hexagram has a **threefold meaning**, **expressing** different aspects of the concept Holding firm.

1. Heaven **within** the mountain
gives the idea of holding firm in the sense of **holding together**;
2. the trigram Ken, which **holds** the trigram Ch'ien still,
gives the idea of holding firm in the sense of **holding back**;
3. the third idea is
that of **holding firm** in the sense of caring for and nourishing.
 - This last is suggested by the fact that
a strong line at the top, which is the ruler of the hexagram,

- is **honored and tended** as a sage.
- The third of these meanings also **attaches** specifically to this strong line at the top, which **represents** the sage.

THE JUDGMENT

THE TAMING POWER OF THE GREAT.

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

To

- hold firmly to great creative powers and
 - store them up, as set forth in this hexagram,
- there is need of
a strong, clearheaded man who is honored by the ruler.

- The trigram Ch'ien **points to** strong creative power;
- Ken **indicates** firmness and truth.

Both point

- to light and clarity and
- to the daily renewal of character.

Only through such daily self-renewal

can a man continue at the height of his powers.

- Force of **habit** helps to keep order in quiet times; but in periods when there is a great storing up of energy,
- everything **depends on** the power of the personality.

However, since the worthy are honored,

as in the case of the strong personality **entrusted with** leadership by the ruler, it is an **advantage**

- not to eat at home but rather
- to earn one's bread by entering upon public office.

Such a man is in **harmony with** heaven;

therefore even **great and difficult** undertakings, such as crossing the great water, succeed.

THE IMAGE

Heaven within the mountain:

The image of THE TAMING POWER OF THE GREAT.

Thus the superior man acquaints himself with

- many sayings of antiquity And
- many deeds of the past,

In order to strengthen his character thereby.

Heaven within the mountain **points** to hidden treasures.

In the words and deeds of the past there lies hidden a treasure that men may use to

strengthen and elevate their own characters.

The way to study the past is

- not to confine oneself to mere knowledge of history but, through application of this knowledge,
- to give actuality to the past.