

INFQ Inflection, Inc. under CEO Matthew Kinsella



6	The Top		H	H	H		3	3	3		9
5	The Fifth Place		H	H	H		3	3	3		9
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		H	H	H		3	3	3		9
2	The Second Place		T	T	T		2	2	2		6
1	The Beginning		H	H	H		3	3	3		9

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 at the beginning means:

Fellowship with men at the gate.

No blame.

The beginning of union among people should take place before the door.

All are equally close to one another.

- No divergent aims have yet arisen, and
- one makes no mistakes.

The basic principles of any kind of union must be equally accessible to all concerned.

Secret agreements bring misfortune.

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 third place means:

- He hides weapons in the thicket;
- He climbs the high hill in front of it.

For three years he does not rise up.

Here fellowship has changed about to mistrust.

Each man

- distrusts the other,
- plans a secret ambush, and
- seeks to spy on his fellow from afar.

We are dealing with an obstinate opponent whom we cannot come at by this method.

Obstacles standing in the way of fellowship with others are shown here.

One

- has mental reservations for one's own part and
- seeks to take his opponent by surprise.

This very fact makes one mistrustful,

- suspecting the same wiles in his opponent and
- trying to ferret them out.

The result is that one departs further and further from true fellowship.

- The longer this goes on,
- the more alienated one becomes.

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.

Nine at the top means:

Fellowship with men in the meadow.

No remorse.

The warm attachment that springs from the heart is lacking here.

We are by this time actually outside of fellowship with others.

However, we ally ourselves with them.

The fellowship

- does not include all, but
- only those who happen to dwell near one another.

The meadow is the pasture at the entrance to the town.

At this stage,

- the ultimate goal of the union of mankind has not yet been attained,
- but we need not reproach ourselves.

We join the community without separate aims of our own.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8963>

HEXAGRAM 40 – Hsieh - Deliverance

Above CHEN THE AROUSING, THUNDER
Below K'AN THE ABYSMAL, WATER

Here the movement **goes out of** the sphere of danger.

- The obstacle has been **removed**,
- the difficulties are being **resolved**.
- Deliverance is not yet **achieved**;
- it is just in its **beginning**, and
- the hexagram **represents** its various stages.

THE JUDGMENT

DELIVERANCE.

The southwest furthers.

- If there is no longer anything where one has to go,
 - Return brings good fortune.
- If there is still something where one has to go,
 - Hastening brings good fortune.

This **refers** to a time in which tensions and complications begin to be eased.

At such times

we ought to **make our way back** to ordinary conditions as soon as possible; this is the meaning of "the southwest."

These periods of **sudden change** have great importance.

Just as

rain **relieves** atmospheric tension, making all the buds burst open,
so

a time of deliverance from burdensome pressure has a

- liberating and
 - stimulating
- effect on life.

One thing is important, however: in such times

we must **not overdo** our triumph.

The point is **not to push** on farther than is necessary.

Returning to the **regular** order of life

as soon as deliverance is achieved
brings good fortune.

If there are any residual matters that ought to be attended to,
it should be done as **quickly** as possible,
so that

- a clean sweep is made and
- no retardation occur.

THE IMAGE

Thunder and rain set in: The image of DELIVERANCE.

Thus the superior man

- pardons mistakes And
- forgives misdeeds.

- A thunderstorm has the effect of **clearing the air;**
- the superior man produces a similar effect
when dealing with mistakes and sins of men
that induce a condition of tension.

Through clarity he brings deliverance.

However,

when failings come to light,
he does not dwell on them;

- he simply passes over mistakes, the unintentional transgressions,
 - just as thunder dies away.
- He forgives misdeeds, the intentional transgressions,
 - just as water washes everything clean.