

REPL Replimune Group, Inc. under CEO Sushil Patel



6	The Top		H	H	H		3	3	3		9
5	The Fifth Place		H	T	T		3	2	2		7
4	The Fourth Place		T	T	T		2	2	2		6
3	The Third Place		H	H	T		3	3	2		8
2	The Second Place		H	H	T		3	3	2		8
1	The Beginning		H	H	H		3	3	3		9

Click below to view the interpretations and cases:

<https://icic.com/?p=8969>

HEXAGRAM 42 – I - Increase

Above SUN THE GENTLE, WIND
Below CHEN THE AROUSING, THUNDER

The **idea of increase** is expressed in the fact that the strong lowest line of the upper trigram

- has sunk down and
- taken its place under the lower trigram.

This conception also expresses **the fundamental idea on which the Book of Changes is based. To rule truly is to serve.**

A sacrifice of the higher element that produces an increase of the lower

is called an out-and-out increase:

it indicates the spirit that alone has power to help the world.

THE JUDGMENT

INCREASE.

- It furthers one To undertake something.
- It furthers one to cross the great water.

Sacrifice on the part of those above for the increase of those below

- fills the people with a sense of joy and gratitude
- that is extremely valuable for the flowering of the commonwealth.

When people are thus devoted to their leaders,

- undertakings are possible, and
- even difficult and dangerous enterprises will succeed.

Therefore in such times of progress and successful development

it is necessary to

- work and
- make the best use of the time.

This time resembles that of the marriage of heaven and earth, when the earth

- partakes of the creative power of heaven,
- forming and bringing forth living beings.

The time of INCREASE does not endure, therefore it must be utilized while it lasts.

THE IMAGE

Wind and thunder: the image Of INCREASE.

Thus the superior man:

- If he sees good,
 - he imitates it;
- If he has faults,
 - he rids himself of them.

While observing how thunder and wind increase and strengthen each other, a man can note the way to

- self-increase and
- self-improvement.

When he discovers good in others,

he should

- imitate it and thus
- make everything on earth his own.

- If he perceives something bad in himself,
 - let him rid himself of it.

In this way

- he becomes free of evil.

This ethical change represents the most important increase of personality.

THE LINES

Nine at the beginning means:

It furthers one to accomplish great deeds.

Supreme good fortune.

No blame.

If great help comes to a man from on high, this increased strength must be used to achieve something great for which he might otherwise never have found energy, or readiness to take by selflessness, responsibility.

- Great good fortune is produced and in bringing about great good fortune, he remains free of reproach.

Six in the fourth place means:

If you

- walk in the middle And
- report to the prince,

He will follow.

It furthers one to be used In the removal of the capital.

It is important that there should be men who mediate between

- leaders and
- followers.

These should be disinterested people, especially in times of increase, since

the benefit is to spread from the leader to the people.

- Nothing of this benefit should be held back in a selfish way;
- it should really reach those for whom it is intended.

This sort of intermediary,

who also exercises a good influence on the leader, is especially important in times when

it is a matter of great undertakings,

- decisive for the future and
- requiring the inner assent of all concerned.

Nine at the top means:

- He brings increase to no one. Indeed, someone even strikes him.
- He does not keep his heart constantly steady.

Misfortune.

The meaning here is that through renunciation those in high place should bring increase to those below.

By

- neglecting this duty and
- helping no one,

they in turn

- lose the furthering influence of others and soon
- find themselves alone.

In this way

- they invite attacks.

An attitude

not permanently in harmony with the demands of the time will necessarily bring misfortune with it.

Confucius says about this line:

- The superior man sets his person at rest before he moves;
- he composes his mind before he speaks;
- he makes his relations firm before he asks for something.

By attending to these three matters,

- the superior man gains complete security.

But

- if a man is brusque in his movements,
 - others will not cooperate.
- If he is agitated in his words,
 - they awaken no echo in others.
- If he asks for something without having first established relations,
 - it will not be given to him.
- If no one is with him,
 - those who would harm him draw near.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8978>

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE

Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;

- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,
- whereas
 - in the **former case** one strong line (the fifth)
 - **stands** in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them. This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.

Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.