

Decibel Therapeutics Inc DBTX under CEO Laurence Reid



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

HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND
Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below,
- while
- it is open in the center.

This indicates

- a heart free of prejudices,
- and therefore
- open to truth.

On the other hand,

each of the two trigrams has a firm line in the middle;
this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence that
- makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside, but

there must be a germ of life within, if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,

the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things, such as crossing the great water, and
 - succeed.

But

it is important to understand upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;

it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success,

for its aim was to make so strong a moral impression

that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.

THE LINES

Six in the fourth place means:

The moon nearly at the full.

The team horse goes astray.

No blame.

To intensify the power of inner truth,

- a man must always turn to his superior, from whom
 - he can receive enlightenment
- as the moon receives light from the sun.

However,

- this requires certain humility,
- like that of the moon when it is not yet quite full.

At the moment when

- the moon becomes full and stands directly opposite the sun,
- it begins to wane.

Just as on the one hand

- we must be humble and reverent
- when face to face with the source of enlightenment,

so likewise

- must we on the other renounce factionalism among men.

Only by

- pursuing one's course like a horse
- that goes straight ahead without looking sidewise at its mate,
- can one retain the inner freedom that helps one onward.

MOVING HEXAGRAM

HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN

THE CREATIVE, HEAVEN

Below TUI

THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the **right way of conducting oneself**.
 - **Heaven**, the father, is **above**,
and
 - **the lake**, the youngest daughter, is **below**.
This shows the **difference** between high and low, upon which **composure**, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally **treading upon something**.
The small and cheerful [Tui] treads upon the large and strong [Ch'ien].
The **direction of movement** of the two primary trigrams is upward.
The fact that the strong treads on the weak is not mentioned in the Book of Changes,
because it is taken for **granted**.
For the weak to **take a stand** against the strong is not dangerous here,
because it happens in **good humor [Tui] and without presumption**,
so that
the strong man is **not irritated** but takes it all in good part.

THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really **difficult**.

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, **acquiesces** and does not hurt the weak,
because the contact is in **good humor and harmless**.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- **discriminates** between high and low,
And thereby
- **fortifies** the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,
hence

no envy arises.

Among mankind also there are necessarily differences of elevation;
it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust,
for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth,
and
- if inner worth forms the criterion of external rank,
people acquiesce and order reigns in society.