

Alaunos Therapeutics Inc TCRT under CEO Kevin Boyle



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

HEXAGRAM 51 – Chen - The Arousing (Shock, Thunder)

Above CHEN THE AROUSING, THUNDER

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The hexagram Chen represents the eldest son, who **seizes** rule with

- energy and
- power.

A yang line

- **develops** below two yin lines and

- presses upward forcibly.
- This movement is so violent that it arouses terror.
It is symbolized by thunder, which
- bursts forth from the earth and by its shock
 - causes fear and trembling.

THE JUDGMENT

- Shock brings success.
 - Shock comes-oh, oh!
- Laughing words-ha, ha!
- The shock terrifies for a hundred miles, And
 - he does not let fall the sacrificial spoon and chalice.

The shock that comes from the manifestation of God within the depths of the earth makes man afraid, but this fear of God is good, for joy and merriment can follow upon it.

When

- a man has learned within his heart what fear and trembling mean,
 - he is safeguarded against any terror produced by outside influences.
- Let the thunder roll and spread terror a hundred miles around:
- he remains so composed and reverent in spirit that
 - the sacrificial rite is not interrupted.
- This is the spirit that must animate leaders and rulers of men –
- a profound inner seriousness from which
 - all outer terrors glance off harmlessly.

THE IMAGE

Thunder repeated: the image of SHOCK.

Thus in fear and trembling

The superior man

- sets his life in order And
- examines himself.

The shock of continuing thunder brings

- fear and
- trembling.

The superior man

- is always filled with reverence at the manifestation of God; he

- sets his life in order and
- searches his heart,

lest it harbor any secret opposition to the will of God.

Thus

- reverence is the foundation of true culture.

THE LINES

Six in the second place means:

Shock comes bringing danger.

A hundred thousand times

You

- lose your treasures And
- must climb the nine hills.

Do not go in pursuit of them.

After seven days you will get them back again.

This pictures a situation in which

- a shock endangers a man and
- he suffers great losses.

Resistance

- would be contrary to the movement of the time and
- for this reason unsuccessful.

Therefore

he must simply

- retreat to heights inaccessible to the threatening forces of danger.

He must

- accept his loss of property without worrying too much about it.

When the time of shock and upheaval

that has robbed him of his possessions has passed,

he

- will get them back again without going in pursuit of them.

Six in the fifth place means:

Shock goes hither and thither.

Danger.

However, nothing at all is lost.

Yet there are things to be done.

This is a case

- not of a single shock
- but of repeated shocks with no breathing space between.

Nonetheless,

- the shock causes no loss,

because

one takes care

- to stay in the center of movement

and in this way

- to be spared the fate of being helplessly tossed hither and thither.

Six at the top means:

Shock brings
ruin and
terrified gazing around.
Going ahead brings misfortune.

If it

- has not yet touched one's own body

But

- has reached one's neighbor first,

There is no blame.

One's comrades have something to talk about.

When inner shock is at its height,

it robs a man of

- reflection and
- clarity of vision.

In such a state of shock

it is of course impossible to act with presence of mind.

Then

the right thing is to keep still

until composure and clarity are restored.

But this a man can do only

when he himself is not yet infected by the agitation,
although its disastrous effects are already visible in those around him.

If

- he withdraws from the affair in time,
- he remains free of mistakes and injury.

But his comrades,

who no longer heed any warning,

will in their excitement certainly be displeased with him.

However,

he must not take this into account.

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.