

Cytokinetics Inc CYTK under CEO Robert Blum



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
4		H	H	T		3	3	2		8
3		H	H	H		3	3	3		9
2		H	H	T		3	3	2		8
1		H	H	T		3	3	2		8

HEXAGRAM 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD
 Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- **within is tranquility,**
 - which guards against precipitate actions, and
- **without is penetration,**
 - which makes development and progress possible.

THE JUDGMENT

DEVELOPMENT.

The maiden
Is given in marriage.
Good fortune.
Perseverance furthers.

1. The development of events that leads to a girl's following a man to his home proceeds slowly. The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. it is a matter of correct relationships of co-operation, as for instance in the appointment of an official.

The development must be allowed to take its proper course. Hasty action would not be wise.

This is also true, finally, of

3. any effort to exert influence on others, for here too

the essential factor is a correct way of development through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect.

Within the personality too, development must follow the same course if lasting results are to be achieved.

Gentleness

- that is adaptable,
 - but at the same time penetrating,
- is the outer form that should proceed from inner calm.

The very gradualness of the development makes it necessary to have perseverance, for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.

Thus the superior man abides in dignity and virtue, In order to improve the mores.

The tree on the mountain

- is visible from afar, and
- its development influences the landscape of the entire region.

It does not shoot up like a swamp plant; its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual.

No sudden influence or awakening is of lasting effect.

Progress must be quite gradual, and

in order to obtain such progress

- in public opinion and

- in the mores of the people,

it is necessary for the personality to acquire

- influence and

- weight.

This comes about through careful and constant work

on one's own moral development.

THE LINES

Nine in the third place means:

- The wild goose gradually draws near the plateau.

- The man goes forth and does not return.

- The woman carries a child but does not bring it forth.

Misfortune.

It furthers one to fight off robbers.

The high plateau is dry and unsuitable for the wild goose.

If it goes there,

it has lost its way and gone too far.

This is contrary to the law of development.

It is the same in human life.

If we

- do not let things develop quietly but

- plunge of our own choice too rashly into a struggle,

misfortune results.

- A man jeopardizes his own life, and

- his family perishes thereby.

However,

this is not at all necessary;

it is only the result of transgressing the law of natural development.

If one

- does not willfully provoke a conflict, but

- confines himself

 - to vigorously maintaining his own position and

 - to warding off unjustified attacks,

all goes well.

MOVING HEXAGRAM

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND
Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a **double meaning**.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be **understood** as picturing a **type of tower** characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country; at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But

- not yet the offering.

Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked, after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also in nature

a holy seriousness is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of inner concentration which religious contemplation develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass must bend to its power.

These two occurrences find confirmation in the hexagram.

The two images are used to symbolize a practice of the kings of old;

1. in making regular journeys the ruler could, in the first place, survey his realm and make certain that none of the existing usages of the people escaped notice;
2. in the second, he could exert influence through which such customs as were unsuitable could be changed.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a view of the real sentiments of the great mass of humanity and therefore
 - cannot be deceived;
- on the other, he
 - will impress the people so profoundly,
 - by his mere existence and
 - by the impact of his personality,
 - that they will be swayed by him as the grass by the wind.