

Nkarta Inc NKTX under CEO Paul Hastings



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

HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER

Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to **bring up** water.

The image **derives** from the pole-and-bucket well of ancient China.

1. The wood **represents**
 - not the **buckets**, which in ancient times were made of clay,
 - but rather the **wooden poles** by which the water is hauled up from the well.
2. The image also **refers** to the world of plants,
 - which **lift** water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of

- an inexhaustible dispensing of nourishment.

THE JUDGMENT

THE WELL.

- The town may be changed,
- But the well cannot be changed.

It

- neither decreases
- nor increases.

They come and go and draw from the well.

If

- one gets down almost to the water And
 - the rope does not go all the way, Or
 - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
- partly because of a change in dynasties.
- The style of architecture changed in the course of centuries,
- but the shape of the well has remained the same from ancient times to this day.

Thus the well is the symbol of that social structure which,

- evolved by mankind in meeting its most primitive needs,
- is independent of all political forms.

- Political structures change, as do nations,
- but

- the life of man with its needs remains eternally the same – this cannot be changed.
- Life is also inexhaustible.
 - It grows neither less nor more;
 - it exists for one and for all.

- The generations come and go, and
- all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- We must go down to the very foundations of life.

For any merely superficial ordering of life that leaves its deepest needs unsatisfied

is as ineffectual as if no attempt at order had ever been made.

- Carelessness - by which the jug is broken - is also disastrous.

If for instance

the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated,

this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

- The trigram Sun, wood, is below, and

- the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,
- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.

THE LINES

Nine in the fifth place means:

In the well there is a clear, cold spring

From which one can drink.

A well that is fed by a spring of living water is a good well.

A man who has virtues like a well of this sort is born to be

- a leader and
- savior of men,

for he has the water of life.

Nevertheless, the character for "good fortune" is left out here.

The all-important thing about a well is that its water be drawn.

The best water is only a potentiality for refreshment as long as it is not brought up.

So too with leaders of mankind:

it is all-important that one should

- drink from the spring of their words and
- translate them into life.

MOVING HEXAGRAM

Hexagram 46 – Sheng - Pushing Upward

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

- The lower trigram, Sun, represents wood, and
 - the upper, K'un, means the earth.
- Linked with this is the idea that wood in the earth grows upward.
 In contrast to the meaning of Chin, PROGRESS (35),
 this pushing upward is associated with effort,
 just as a plant needs energy for pushing upward through the earth.
 That is why this hexagram, although it is connected with success, is associated with effort of the will.
- In PROGRESS the emphasis is on expansion;
 - PUSHING UPWARD indicates rather a vertical ascent - direct rise
 - from obscurity and lowliness
 - to power and influence.

THE JUDGMENT

PUSHING UPWARD
 has supreme success.
 One must see the great man.
 Fear not.
 Departure toward the south
 Brings good fortune.

The pushing upward of the good elements

- encounters no obstruction and
- is therefore accompanied by great success.

The pushing upward is made possible

- not by violence
- but by modesty and adaptability.

Since the individual is borne along by the propitiousness of the time,
 he advances.
 He must go to see authoritative people.
 He need not be afraid to do this, because success is assured.

But
he must set to work, for activity (this is the meaning of "the south") brings good fortune.

THE IMAGE

Within the earth, wood grows: The image of PUSHING UPWARD.
Thus the superior man of devoted character
Heaps up small things
In order to achieve something high and great.

- Adapting itself to obstacles and bending around them,
wood in the earth grows upward without haste and without rest.

Thus too

- the superior man
 - is devoted in character and
 - never pauses in his progress.