

LAVA Therapeutics NV LVTX under CEO Stephen Hurly



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

HEXAGRAM 54 – Kuei Mei - The Marrying Maiden

Above Chen THE AROUSING, THUNDER

Below TUI THE JOYOUS, LAKE

Above we have

- Chen, the eldest son, and below,
- Tui, the youngest daughter.

- The man leads and
- the girl follows him in gladness.

The picture is that of the entrance of the girl into her husband's house.

In all, there are four hexagrams depicting the relationship between husband and wife.

1. Hsien, INFLUENCE (31), describes the attraction that a young couple has for each other;
2. Heng, DURATION (32), portrays the permanent relationships of marriage;
3. Chien, DEVELOPMENT (53), reflects the protracted, ceremonious procedures attending the arrangement of a proper marriage; finally,

4. Kuei Mei, THE MARRYING MAIDEN,
shows a young girl under the guidance of an older man who marries her. (1)

THE JUDGMENT

THE MARRYING MAIDEN.
Undertakings bring misfortune.
Nothing that would further.

A girl who

- is taken into the family,
 - but not as the chief wife,
- must behave with special caution and reserve.
She must not take it upon herself to supplant the mistress of the house,
for that would
- mean disorder and
 - lead to untenable relationships.

The same is true of all voluntary relationships between human beings.

While

legally regulated relationships

- evince a fixed connection between
 - duties and
 - rights,

relationships based on personal inclination

- depend in the long run entirely on tactful reserve.

Affection as the essential principle of relatedness

is of the greatest importance in all relationships in the world.

For

the union of heaven and earth is the origin of the whole of nature.

Among human beings likewise,

spontaneous affection is the all-inclusive principle of union.

THE IMAGE

Thunder over the lake: The image of THE MARRYING MAIDEN.

Thus

the superior man

Understands the transitory

In the light of the eternity of the end.

Thunder stirs the water of the lake,
which follows it in shimmering waves.

This symbolizes the girl who follows the man of her choice.

But

every relationship between individuals

- bears within it the danger that wrong turns may be taken,

- leading to endless misunderstandings and disagreements.

Therefore

it is necessary constantly to remain mindful of the end.

If

- we permit ourselves to drift along,
 - we come together and
 - are parted again as the day may determine.

If on the other hand

- a man fixes his mind on an end that endures,
 - he will succeed in avoiding the reefs that confront the closer relationships of people.

THE LINES

Nine at the beginning means:

The marrying maiden as a concubine.

A lame man who is able to tread.

Undertakings bring good fortune.

The princes of ancient China maintained a fixed order of rank among the court ladies, who were subordinated to the queen as are younger sisters to the eldest.

Frequently

they came from the family of the queen, who herself led them to her husband.

The meaning is that

a girl entering a family with the consent of the wife

- will not rank outwardly as the equal of the latter but

- will withdraw modestly into the background.

However, if

she understands how to fit herself into the pattern of things,

- her position will be entirely satisfactory, and
- she will feel sheltered in the love of the husband to whom she bears children.

The same meaning is brought out in the relationships between officials.

A man

- may enjoy the personal friendship of a prince and
- be taken into his confidence.

Outwardly

this man must keep tactfully in the background behind the official ministers of state,

but, although

- he is hampered by this status, as if he were lame,
- he can nevertheless accomplish something

through the kindness of his nature.

Nine in the second place means:

A one-eyed man who is able to see.

The perseverance of a solitary man furthers.

Here the situation is that of

a girl married to a man who has disappointed her.

Man and wife ought to work together like a pair of eyes.

Here

the girl is left behind in loneliness;

the man of her choice

- either has become unfaithful
- or has died.

But

she does not lose the inner light of loyalty.

Though the other eye is gone,

she maintains her loyalty even in loneliness.

MOVING HEXAGRAM

HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER

Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official, meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion

and therefore

- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is

the law of movement along the line of least resistance,

which in this hexagram is enunciated as **the law**

- **for natural events and**
- **for human life.**

THE JUDGMENT

ENTHUSIASM.

It furthers one

- **to install helpers And**

- to set armies marching.

The time of ENTHUSIASM derives from the fact that there is at hand an eminent man who

- is in sympathy with the spirit of the people and
- acts in accord with it.

Hence he finds universal and willing obedience.

To arouse enthusiasm it is necessary for a man to adjust himself and his ordinances to the character of those whom he has to lead.

The inviolability of natural laws rests on this principle of movement along the line of least resistance.

These laws are not forces external to things but represent the harmony of movement immanent in them.

That is

- why the celestial bodies do not deviate from their orbits and
- why all events in nature occur with fixed regularity.

It is the same with human society:

- only such laws as are rooted in popular sentiment can be enforced,
- while laws violating this sentiment merely arouse resentment.

Again,

it is enthusiasm that enables us to install helpers for the completion of an undertaking without fear of secret opposition.

It is enthusiasm too that can unify mass movements, as in war, so that they achieve victory.

THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.

Thus the ancient kings

- made music in order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- thunder - electrical energy - comes rushing forth from the earth again, and
- the first thunderstorm refreshes nature,

a prolonged state of tension is resolved.

Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
 - draws them together,
- has mystified mankind.

Rulers have made use of this natural taste for music; they elevated and regulated it.

Music was looked upon as something serious and holy, designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes (out of this later the theater developed).

Religious feeling for the Creator of the world was united with the most sacred of human feelings, that of reverence for the ancestors.

The ancestors were invited to these divine services

- as guests of the Ruler of Heaven and
- as representatives of humanity in the higher regions.

This uniting of the human past with the Divinity in solemn moments of religious inspiration established the bond between God and man.

The ruler who revered the Divinity in revering his ancestors became thereby the Son of Heaven,

in whom the heavenly and the earthly world met in mystical contact.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:

"He who

- could wholly comprehend this sacrifice
- could rule the world as though it were spinning on his hand."