

Sutro Biopharma Inc STRO under CEO William Newell



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

HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE
 Below TUI THE JOYOUS, LAKE

- This hexagram,
 - like Sun,
- is one of the eight formed by **doubling of a trigram**.
 The trigram Tui **denotes** the youngest daughter;
 it is **symbolized** by the smiling lake, and
 its **attribute** is joyousness.
- Contrary to appearances,
- it is not the yielding quality of the top line that accounts for joy here.
 - The attribute of the yielding or dark principle is
 - not joy
 - but melancholy.

However,
 JOY is indicated by the fact that
 there are two strong lines within,

expressing themselves through the medium of gentleness.

True joy, therefore,

- rests on firmness and strength within,
- manifesting itself outwardly as yielding and gentle.

THE JUDGMENT

THE JOYOUS.

Success.

Perseverance is favorable.

The joyous mood

- is infectious
- and therefore
- brings success.

But

- joy must be based on steadfastness
- if
- it is not to degenerate into uncontrolled mirth.

- Truth and strength must dwell in the heart,
- while

- gentleness reveals itself in social intercourse.
- In this way

one

- assumes the right attitude toward God and man and
- achieves something.

Under certain conditions,

intimidation without gentleness may achieve something

- momentarily,
- but not for all time.

When, on the other hand,

the hearts of men are won by friendliness,

they are

- led to take all hardships upon themselves willingly,
- and if need be

- will not shun death itself,
- so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.

Thus the superior man joins with his friends

For

- discussion and
- practice.

- A lake evaporates upward and thus
 - gradually dries up;
- but when two lakes are joined
- they do not dry up so readily,
 - for one replenishes the other.
- It is the same in the field of knowledge. Knowledge should be a refreshing and vitalizing force. It becomes so only through stimulating intercourse
- with congenial friends
 - with whom one
 - holds discussion and
 - practices application of the truths of life.
- In this way learning
- becomes many-sided and
 - takes on a cheerful lightness,
- whereas
- there is always something ponderous and one-sided about
 - the learning of the self-taught.

THE LINES

Nine at the beginning means:

Contented joyousness.
Good fortune.

A

- quiet,
 - wordless,
 - self-contained
- joy,
- desiring nothing from without and
 - resting content with everything,
- remains free of all egotistic
- likes and
 - dislikes.

In this freedom lies good fortune, because it harbors the quiet security of a heart fortified within itself.

Nine in the fourth place means:

Joyousness that is weighed is not at peace.
After ridding himself of mistakes a man has joy.

Often

a man finds himself weighing the choice between various kinds of pleasures,

and so long as

- he has not decided which kind he will choose,
 - the higher or
 - the lower,
- he has no inner peace.

Only when

he

- clearly recognizes that passion brings suffering,
- can he make up his mind
 - to turn away from the lower pleasures and
 - to strive for the higher.

Once this decision is sealed,

- he finds true joy and peace, and
- inner conflict is overcome.

MOVING HEXAGRAM

HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER

Below K'AN THE ABYSMAL, WATER

This hexagram consists of a doubling of the trigram K'an. It is one of the eight hexagrams in which doubling occurs. The trigram K'an means a plunging in.

A yang line

- has plunged in between two yin lines and
- is closed in by them like water in a ravine.

The trigram K'an is also the middle son.

The Receptive

- has obtained the middle line of the Creative, and thus
- K'an develops.

As an image it represents water, the water that

- comes from above and
- is in motion on earth in streams and rivers, giving rise to all life on earth.

In man's world K'an represents

- the heart,
- the soul locked up within the body,

- the principle of **light** inclosed in the dark - that is, reason. The name of the hexagram, because the trigram is doubled, has the **additional meaning**, "**repetition of danger**."

Thus the hexagram is intended to designate

- an **objective situation** to which one must become accustomed,
- not a **subjective attitude**.

For danger due to a **subjective attitude** means either

- **foolhardiness**

or

- **guile**.

Hence too a **ravine** is used to symbolize danger;

it is a situation in which

a man is in the **same pass** as

the water in a ravine,

and,

like the water,

- **he can escape**

if

- **he behaves correctly**.

THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- **you have success in your heart,**

And

- **whatever you do succeeds.**

Through **repetition** of danger

we **grow accustomed** to it.

Water sets the example for the right conduct under such circumstances.

- It

- flows on and on,

- and

- merely fills up all the places through which it flows;

- it

- does not shrink from any dangerous spot nor from any plunge,

- and

- nothing can make it lose its own essential nature.

- It

- remains true to itself under all conditions.

Thus likewise,

- **if one is sincere when confronted with difficulties,**

- the heart can penetrate the meaning of the situation.

And

- **once we have gained inner mastery of a problem,**

- it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done – thoroughness –
- and
- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it
 - against every attempt at invasion, and
- earth has its mountains and bodies of water,
 - separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without
- and
- against turmoil within.

THE IMAGE

Water

- flows on uninterruptedly
- and
- reaches its goal:

The image of the Abysmal repeated.

Thus the superior man

- walks in lasting virtue

And

- carries on the business of teaching.

Water reaches its goal by flowing continually.

It fills up every depression before it flows on.

The superior man follows its example;

he is concerned that goodness should be

- an established attribute of character
- rather than
- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,

for

it is only through repetition

that

the pupil makes the material his own.