

Syros Pharmaceuticals Inc SYRS under CEO Conley Chee



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

HEXAGRAM 06 – Sung - Conflict

Above CH'IEN THE CREATIVE, HEAVEN
 Below K'AN THE ABYSMAL, WATER

1. The upper trigram, whose image is heaven, has an upward movement; the lower trigram, water, in accordance with its nature, tends downward. Thus the two halves **move away** from each other, giving rise to the idea of **conflict**.
2. The attribute of the Creative is **strength** that of the abysmal is danger, **guile**. **Where cunning has force before it, there is conflict.**
3. A third indication of **conflict**, in terms of character, is presented by the combination of deep **cunning** within and fixed **determination** outwardly. A person of this character will certainly be quarrelsome.

THE JUDGMENT

CONFLICT.

- You are sincere And
- are being obstructed.

A cautious halt halfway brings good fortune.
Going through to the end brings misfortune.
It furthers one to see the great man.
It does not further one to cross the great water.

Conflict develops when one

- feels himself to be in the right and
- runs into opposition.

If one is not convinced of being in the right, opposition leads

- to craftiness or high-handed encroachment but
- not to open conflict.

If a man is entangled in a conflict,
his only salvation lies in being so

- clear-headed and
- inwardly strong

that he is always ready to come to terms by meeting the opponent halfway.

To carry on the conflict to the bitter end has evil effects even when one is in the right,

because the enmity is then perpetuated.

It is important to see the great man,

that is, an impartial man whose authority is great enough to

- terminate the conflict amicably or
- assure a just decision.

In times of strife, crossing the great water is to be avoided, that is,
dangerous enterprises are not to be begun,
because in order to be successful they require concerted unity of forces.

Conflict within weakens the power to conquer danger without.

THE IMAGE

Heaven and water go their opposite ways: The image of Conflict.

Thus in all his transactions the superior man

Carefully considers the beginning.

The image indicates that

the causes of conflict are latent in the opposing tendencies of the two trigram.

Once these opposing tendencies appear, conflict is inevitable.

To avoid it, therefore, everything must be taken carefully into consideration in the very beginning.

- If rights and duties are exactly defined, or
- if, in a group, the spiritual trends of the individuals harmonize, the cause of conflict is removed in advance.

THE LINES

Nine in the second place means:

One cannot engage in conflict;
One returns home, gives way.
The people of his town,
Three hundred households,
Remain free of guilt.

In a struggle with an enemy of superior strength, retreat is no disgrace.
Timely withdrawal prevents bad consequences.

If, out of a false sense of honor, a man allowed himself to be tempted into an unequal conflict,
he would be drawing down disaster upon himself.
In such a case a wise and conciliatory attitude benefits the whole community,
which will then not be drawn into the conflict.

Six in the third place means:

To nourish oneself on ancient virtue induces perseverance.
Danger.
In the end, good fortune comes.
If by chance you are in the service of a king,
Seek not works.

This is a warning of the danger that goes with an expansive disposition.
Only that which has been honestly acquired through merit remains a permanent possession.

It can happen that such a possession may be contested,
but since it is really one's own,
one cannot be robbed of it.

Whatever a man possesses through the strength of his own nature cannot be lost.

If
one enters the service of a superior,
one can avoid conflict only by not seeking works for the sake of prestige.
It is enough if the work is done: let the honor go to the other.

0 Nine in the fifth place means:

To contend before him
Brings supreme good fortune.

This refers to an arbiter in a conflict who is

- powerful and just, and
- strong enough

to lend weight to the right side.

A dispute can be turned over to him with confidence.

If

- one is in the right,
- one attains great good fortune.

MOVING HEXAGRAM

HEXAGRAM 56 - Lu - The Wanderer

Above LI THE CLINGING, FIRE
Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still; above it
- fire, Li, flames up and does not tarry. Therefore the two trigrams do not stay together. Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER.
Success through smallness.
Perseverance brings good fortune
To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved; in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore he must take care to remain upright and steadfast, so that he

- sojourns only in the proper places,
- associating only with good people.

Then

- he
- has good fortune and
 - can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

• Prisons ought to be places where people are lodged only temporarily, as guests are.

- They must not become dwelling places.