

Madrigal Pharmaceuticals Inc MDGL under CEO Bill Sibold



6		T	T	T		2	2	2		6
5		H	H	H		3	3	3		9
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

Click below to view the interpretations and cases:

<https://icic.com/?p=9017>

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.

Nine in the fifth place means:

Sincerity toward disintegrating influences is dangerous.

Dangerous elements approach even the best of men.

If a man permits himself to have anything to do with them,

- their disintegrating influence
 - acts slowly but surely, and inevitably
 - brings dangers in its train.

But

if he recognizes the situation and can comprehend the danger,

- he
 - knows how to protect himself and
 - remains unharmed.

Six at the top means:

Seductive joyousness.

A vain nature

- invites diverting pleasures and
- must suffer accordingly (cf. the six in the third place).

If

a man is unstable within,

- the pleasures of the world that he does not shun have so powerful an influence that
- he is swept along by them.

Here

- it is no longer a question
 - of danger,
 - of good fortune or misfortune.
- He has given up direction of his own life, and
- what becomes of him depends upon
 - chance and

- o external influences.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8855>

HEXAGRAM 04 - Meng - Youthful Folly

Above KEN KEEPING STILL, MOUNTAIN
Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of **youth and folly**, in **two** different ways.

- The **image** of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
 - o the spring rising at the foot of the mountain is the **image** of inexperienced youth.
- **Keeping still** is the attribute of the upper trigram; that of the lower is the **abyss**, danger.
 - o **Stopping** in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of **overcoming** the follies of youth. Water is something that of necessity flows on. When the spring gushes forth, it does **not know** at first where it will go. But **its steady flow** fills up the deep place blocking its progress, and success is attained.

THE JUDGMENT

YOUTHFUL FOLLY has success.
It is not I who seek the young fool;
The young fool seeks me.
At the first oracle I inform him.
If he asks two or three times, it is importunity.
If he importunes, I give him no information.
Perseverance furthers.

In the time of youth, folly is **not** an evil.
One may succeed in spite of it, **provided** one

- finds an **experienced** teacher and
- has the right **attitude** toward him.

This means, first of all, that the youth himself

- must be **conscious** of his lack of experience and
- must **seek** out the teacher.

Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**,

which should express itself in **respectful acceptance** of the teacher.

This is the reason why the teacher must **wait** to be sought out instead of offering himself.

Only thus can the **instruction** take place

- **at the right time and**
- **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite**

like that expected from an **oracle**;

thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up,

it serves only to **annoy** the teacher.

He does well to **ignore it in silence**,

just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens

until the points are mastered one by one,

real success is sure to follow.

Thus the hexagram counsels

- **the teacher as well as**
- **the pupil.**

THE IMAGE

A spring **wells up** at the foot of the mountain: The image of YOUTH.

Thus the superior man fosters his **character**

By **thoroughness** in all that he does.

A spring

- **succeeds** in flowing on and
- **escapes** stagnation by filling up **all** the hollow places in its path.

In the same way character is developed by **thoroughness** that skips nothing but, like water,

gradually and steadily fills up all gaps and so flows onward.