

Sionna Therapeutics, Inc. SION under CEO Michael Cloonan



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8906>

HEXAGRAM 21 - Shih Ho - Biting Through

Above LI THE CLINGING, FIRE
Below CHEN THE AROUSING, THUNDER

This hexagram **represents** an open mouth (cf. hexagram 27) with an obstruction (in the fourth place) between the teeth.

As a **result** the lips cannot meet.

To bring them together one must **bite energetically through** the obstacle.

Since the hexagram is **made up** of the trigrams for thunder and for lightning, it **indicates** how obstacles are forcibly removed in nature.

- Energetic biting through **overcomes** the obstacle that prevents joining of the lips;
- the storm with its thunder and lightning **overcomes** the disturbing tension in nature.

- Recourse to law and penalties **overcomes** the disturbances of harmonious social life caused by
 - criminals and
 - slanderers.

The **theme** of this hexagram is a **criminal lawsuit**, in contradistinction to that of Sung, CONFLICT (6), which **refers** to **civil suits**.

THE JUDGMENT

BITING THROUGH has **success**.
It is favorable to let justice be administered.

When an obstacle to union arises,
energetic biting through brings success.

This is true in all situations.

Whenever unity cannot be established,
the obstruction is due to a talebearer and traitor who is interfering and blocking the way.

To prevent permanent injury,
vigorous measures must be taken at once.

Deliberate obstruction of this sort does not vanish of its own accord.
Judgment and punishment are required to deter or obviate it.

However,
it is important to proceed in the right way.

The hexagram **combines**

- Li, **clarity**, and
- Chen, **excitement**.

- Li is **yielding**,
- Chen is **hard**.

Unqualified hardness and excitement
would be too violent in meting out punishment;
unqualified clarity and gentleness
would be too weak.

The two together create the just measure.

It is of moment that

- the man who makes the decisions (represented by the fifth line) is gentle by nature,
while
- he commands respect by his conduct in his position.

THE IMAGE

Thunder and lightning: The image Of BITING THROUGH.
Thus

the kings of former times
made firm the laws
Through clearly defined penalties.

Penalties are the individual applications of the law.

The laws specify the penalties.

- Clarity prevails when mild and severe penalties are clearly differentiated,
according to the nature of the crimes.
 - This is symbolized by the clarity of lightning.
- The law is strengthened by a just application of penalties.
 - This is symbolized by the terror of thunder.

This clarity and severity have the effect of instilling respect;
it is not that the penalties are ends in themselves.

- The obstructions in the social life of man increase when there is
 - lack of clarity in the penal codes and
 - slackness in executing them.
- The only way to strengthen the law is
 - to make it clear and
 - to make penalties certain and swift.

THE LINES:

Nine at the beginning means:

His feet are fastened in the stocks,
So that his toes disappear.
No blame.

If a sentence is imposed the first time a man attempts to do wrong,
the penalty is a mild one.

Only the toes are put in the stocks.

This prevents him from sinning further and
thus he becomes free of blame.

It is a warning to halt in time on the path of evil.

Nine in the fourth place means:

- Bites on dried gristly meat.
- Receives metal arrows.

It furthers one

- to be mindful of difficulties And
- to be persevering.

Good fortune.

- There are great obstacles to be overcome,
- powerful opponents are to be punished.

Though this is arduous, the effort succeeds.

But it is necessary to be

- hard as metal and

- straight as an arrow to surmount the difficulties.
- If one
- knows these difficulties and
 - remains persevering,
- he attains good fortune.
The difficult task is achieved in the end.

0 Six in the fifth place means:

- Bites on dried lean meat.
 - Receives yellow gold.
- Perseveringly aware of danger.
No blame.

The case to be decided is

- indeed not easy
- but perfectly clear.

Since we naturally incline to leniency, we must make every effort to be like yellow gold - that is,

- as true as gold and
- as impartial as yellow, the color of the middle [the mean].

It is only by remaining conscious of the dangers growing out of the responsibility we have assumed that we can avoid making mistakes.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8903>

HEXAGRAM 20 – Kuan - Contemplation (View)

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

A slight variation of tonal stress gives the Chinese name for this hexagram a double meaning.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be understood as picturing a type of tower characteristic of ancient China.

- A tower of this kind commanded a wide view of the country; at the same time, when situated on a mountain,
- it became a landmark that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is not material in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
- not yet the offering.
Full of trust they look up to him.

The sacrificial ritual in China began with

- an ablution and
- a libation by which the Deity was invoked,
after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also in nature

a holy seriousness is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of inner concentration which religious contemplation develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass must bend to its power.

These two occurrences find confirmation in the hexagram.

The two images are used to symbolize a practice of the kings of old;

1. in making regular journeys the ruler could, in the first place, survey his realm and make certain that none of the existing usages of the people escaped notice;
2. in the second, he could exert influence through which such customs as were unsuitable could be changed.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a view of the real sentiments of the great mass of humanity and therefore
 - cannot be deceived;
- on the other, he
 - will impress the people so profoundly,
 - by his mere existence and
 - by the impact of his personality,
 - that they will be swayed by him as the grass by the wind.