

Immunovant Inc IMVT under CEO Peter Salzmann



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

HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER

Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to **bring up** water.

The image **derives** from the pole-and-bucket well of ancient China.

1. The wood **represents**

- not the **buckets**, which in ancient times were made of clay,
 - but rather the **wooden poles** by which the water is hauled up from the well.
2. The image also **refers** to the world of plants,
- which **lift** water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of
- an **inexhaustible dispensing of nourishment**.

THE JUDGMENT

THE WELL.

- The **town** may be changed,
- But the **well** cannot be changed.

It

- neither decreases
- nor increases.

They come and go and draw from the well.

If

- one gets down almost to the water And
 - the rope does not go all the way, Or
 - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
- partly because of a change in dynasties.

- The style of architecture changed in the course of centuries,
- but the shape of the well has remained the same from ancient times to this day.

Thus the well is the **symbol** of that social structure which,

- **evolved by mankind in meeting its most primitive needs,**
- **is independent of all political forms.**

- Political structures change, as do nations,
- but

- **the life of man with its needs remains eternally the same – this cannot be changed.**
- **Life is also inexhaustible.**
 - **It grows neither less nor more;**
 - **it exists for one and for all.**

- The generations come and go, and
- all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- **We must go down to the very foundations of life.**

For any merely superficial ordering of life that leaves its deepest needs unsatisfied

is as ineffectual as if no attempt at order had ever been made.

- Carelessness - by which the jug is broken - is also disastrous.

If for instance

the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated, this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

- The trigram Sun, wood, is below, and
- the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,
- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.

THE LINES

Six in the fourth place means:

The well is being lined.

No blame.

- True, if a well is being lined with stone,
 - it cannot be used while the work is going on.
- But the work is not in vain;
 - the result is that the water stays clear.

In life also there are times when

- a man must put himself in order.
 - During such a time he can do nothing for others,
- but his work is nonetheless valuable,
 - because by enhancing his powers and abilities through inner development, he can accomplish all the more later on.

MOVING HEXAGRAM

HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE
Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
- two weak lines outside.

1. When

- the strong are outside and
- the weak inside,
 - all is well and
 - there is
 - nothing out of balance,
 - nothing extraordinary in the situation.

2. Here, however, the **opposite** is the case.

- The hexagram represents a beam that is
 - thick and heavy in the middle but
 - too weak at the ends.
 - This is a condition that cannot last;
 - it must be changed, must pass, or misfortune will result.

THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point,

because its supporting ends are **too weak** for the load they bear.
It is an **exceptional** time and situation;
therefore
extraordinary measures are **demande**.
It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,
it is in the **middle**, that is, at the center of gravity, so that
a **revolution** is not to be feared.

Nothing is to be achieved by forcible measures.

The problem must be **solved by**
gentle penetration to the meaning of the situation
(as is suggested by the attribute of the inner trigram, Sun);
then
the **change-over** to other conditions will be successful.
It demands real **superiority**;
therefore
the time when the great preponderates is a **momentous** time.

THE IMAGE

The lake rises above the trees:
The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
- if he has to renounce the world, He is undaunted.

- **Extraordinary times** when the great preponderates are like
- **flood times** when the lake rises over the treetops.

But such conditions are **temporary**.

The two trigrams indicate the **attitude proper** to such exceptional times:

- the symbol of the trigram Sun is the tree,
 - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
 - which remains undaunted even if it must renounce the world.