

Tempest Therapeutics Inc TPST under CEO Stephen Brady



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

Hexagram 11 - T'ai - Peace

Above K'UN THE RECEPTIVE, EARTH
 Below CH'IEN THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
 - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony, so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,

- The great approaches.
- Good fortune.
Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself beneath the earth, and so their powers unite in deep harmony.
Then peace and blessing descend upon all living things.

In the world of man it is a time of social harmony;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an end to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
 - the good elements of society occupy a central position and are in control,
 - the evil elements come under their influence and change for the better.
- When
 - the spirit of heaven rules in man,
 - his animal nature also
 - comes under its influence and
 - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their departure, while
- the great, strong, and good elements are moving up.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in contact and combine their influences,

producing a time of universal flowering and prosperity.
This stream of energy must be regulated by the ruler of men.
It is done by a process of division.

Thus men

- divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and
- mark off infinite space by the points of the compass.

In this way

nature in its overwhelming profusion of phenomena is

- bounded and
- controlled.

On the other hand,

nature must be furthered in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.

THE LINES

Nine at the beginning means:

When ribbon grass is pulled up, the sod comes with it.

Each according to his kind.

Undertakings bring good fortune.

In times of prosperity

every able man called to fill an office draws like-minded people along with him,

just as in pulling up ribbon grass

one always pulls up a bunch of it,

because the stalks are connected by their roots.

In such times,

when it is possible to extend influence widely,

the mind of an able man is

- set upon going out into life and
- accomplishing something.

Nine in the second place means:

- Bearing with the uncultured in gentleness,

- Fording the river with resolution,

- Not neglecting what is distant,

- Not regarding one's companions:

Thus one may manage to walk in the middle.

1. In times of prosperity

it is important above all to possess enough greatness of soul to bear with imperfect people.

For in the hands of a great master **no material is unproductive**;
he can find use for everything.

2. But this generosity is by no means laxity or weakness.
It is during times of prosperity especially that
we must **always be ready to risk even dangerous undertakings**, such as the
crossing of a river,
if they are necessary.
3. So too we
must **not neglect what is distant** but
must attend scrupulously to everything.
4. **Factionalism and the dominance of cliques** are especially to be avoided.
Even if people of like mind come forward together,
they **ought not to form a faction by holding together for mutual advantage**;
instead, **each man should do his duty**.
These are four ways in which one can overcome the hidden danger of a gradual
slackening that always
 - lurks in any time of peace. And
 - that is how one finds the middle way for action.

MOVING HEXAGRAM

HEXAGRAM 15 - Ch'ien - Modesty

Above K'UN THE RECEPTIVE, EARTH
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the **representative** of heaven on earth.

It

- **dispenses** the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- **shines** forth radiant with heavenly light.

This shows

- **what** modesty is and
- **how** it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as **exalted**,
by being placed **above** the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- to make fullness empty and
- to make full what is modest;

- when the sun is at its zenith,
 - it must, according to the law of heaven, **turn toward** its setting, and
- at its nadir
 - it **rises toward** a new dawn.

In obedience to the same law,
the moon

- when it is **full** begins to **wane**, and
- when **empty** of light it **waxes** again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are **worn down** by the waters, and
- the valleys are **filled up**.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of **benevolent** or of **destructive** forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can **carry out** his work to the end
- **without** boasting of what he has achieved.

THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident, is used as the image of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equable conditions. 1