

Ventyx Biosciences Inc VTYX under CEO Raju Mohan



6		H	H	T		3	3	2		8
5		H	H	H		3	3	3		9
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 05 – Hsu - Waiting (Nourishment)

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

All beings have need of **nourishment from above**.
 But the gift of food comes in **its own time**, and
 for this one must **wait**.

This hexagram shows the **clouds** in the heavens, **giving** rain

- to **refresh** all that grows and
- to **provide** mankind with food and drink.

The rain will come in **its own time**.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the **attributes** of the two trigrams –

- **strength within,**
- **danger in front. 2**

- Strength in the face of danger does not plunge ahead but **bides** its time, whereas

- weakness in the face of danger
 - grows agitated and
 - has not the patience to wait.

THE JUDGMENT

WAITING. If you are sincere,
 You have light and success.
 Perseverance brings good fortune.
 It furthers one to cross the great water.

Waiting is not mere empty hoping.
 It has the inner certainty of reaching the goal.
 Such certainty alone gives that light which leads to success.
 This leads to the perseverance that

- brings good fortune and
- bestows power to cross the great water.

One is faced with a danger that has to be overcome.
 Weakness and impatience can do nothing.
 Only a strong man can stand up to his fate,
 for his inner security enables him to endure to the end.
 This strength shows itself in uncompromising truthfulness (with himself).
 It is only when we have the courage to face things exactly as they are,
 without any sort of self-deception or illusion,
 that a light will develop out of events,
 by which the path to success may be recognized.
 This recognition must be followed by resolute and persevering action.
 For only the man who goes to meet his fate resolutely is equipped to deal with it
 adequately.
 Then he will be able to cross the great water –
 that is to say,
 he will be capable

- of making the necessary decision and
- of surmounting the danger.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
 Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.
 There is nothing to do but to wait until the rain falls.
 It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by **interfering** in things before the time is ripe.
 - We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.
- Fate comes when it will**, and thus we are ready.

THE LINES

Nine at the beginning means:

Waiting in the meadow.

It furthers one to abide in what endures.

No blame.

The danger is not yet close.

One is still waiting on the open plain.

Conditions are still simple, yet there is a feeling of something impending.

One must **continue** to lead a regular life as long as possible.

Only in this way does one

- **guard** against a **premature** waste of strength,
- **keep** free of blame and error that would become a source of weakness later on.

Nine in the second place means:

Waiting on the sand.

There is some gossip.

The end brings good fortune.

The danger gradually comes closer.

Sand is near the bank of the river, and the water means danger.

Disagreements crop up.

General unrest can easily develop in such times, and we lay the blame on one another.

He who **stays calm** will succeed in making things go well in the end.

Slander will be silenced if we **do not gratify** it with injured retorts.

0 Nine in the fifth place means:

Waiting at meat and drink.

Perseverance brings good fortune.

Even in the midst of danger there come **intervals of peace** when things go relatively well.

If

- we possess enough **inner strength**,
- we shall take advantage of these intervals to **fortify ourselves** for renewed struggle.

We must know how to **enjoy the moment without being deflected** from the goal, for perseverance is needed to remain victorious.

This is true in public life as well;
it is not possible to achieve everything all at once.

The height of wisdom is

- to allow people enough recreation
- to quicken pleasure in their work until the task is completed.

Herein lies the secret of the whole hexagram.

It differs from Chien, OBSTRUCTION (39), in the fact that in this instance, while waiting,

we are **sure of our cause** and therefore do not lose the serenity born of inner cheerfulness.

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