

Lexeo Therapeutics Inc LXEO under CEO R. Nolan Townsend



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	T	T		3	2	2		7

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 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 36 - Ming I - Darkening of the Light

Above K'UN THE RECEPTIVE, EARTH
Below LI THE CLINGING, FIRE

Here the sun

- has sunk under the earth and
- is therefore darkened.

The name of the hexagram means literally "wounding of the bright"; hence the individual lines contain frequent references to wounding.

The situation is the exact opposite of that in the foregoing hexagram.

In the latter

- a wise man at the head of affairs
 - has able helpers, and in company with them
 - makes progress;

here

- a man of dark nature
 - is in a position of authority and
 - brings harm to the wise and able man.

THE JUDGMENT

DARKENING OF THE LIGHT.

In adversity

It furthers one to be persevering.

One

- must not unresistingly let himself be swept along by unfavorable circumstances,
- nor permit his steadfastness to be shaken.

He can avoid this by

- maintaining his inner light, while
- remaining outwardly yielding and tractable.

With this attitude

he can overcome even the greatest adversities.

In some situations indeed a man

- must hide his light, in order to
- make his will prevail in spite of difficulties in his immediate environment.

Perseverance

- must dwell in inmost consciousness and
- should not be discernible from without.

Only thus is
a man able to maintain his will in the face of difficulties.

THE IMAGE

The light has sunk into the earth: The image of DARKENING OF THE LIGHT.
Thus does

- the superior man live with the great mass:
- He
 - veils his light,
 - yet still shines.

In a time of darkness it is essential to be

- cautious and
- reserved.

One should not needlessly awaken overwhelming enmity
by inconsiderate behavior.

In such times

- one ought not to fall in with the practices of others;
- neither should one drag them censoriously into the light.

In social intercourse

- one should not try to be all-knowing.
- One should let many things pass, without being duped.