

CVRx Inc CVRX under CEO Kevin Hykes



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

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

0 Six in the fifth place means:

The sovereign I

Gives his daughter in marriage.

This brings

blessing And

supreme good fortune.

The sovereign I is T'ang the Completer.

By his decree the imperial princesses,

although higher in rank than their husbands,

had to obey them like all other all wives.

Here too we are shown a truly modest union of high and low that brings happiness and blessings.

MOVING HEXAGRAM

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.