

ACADIA Pharmaceuticals Inc ACAD under CEO Stephen Davis



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

HEXAGRAM 40 – Hsieh - Deliverance

Above CHEN THE AROUSING, THUNDER
 Below K'AN THE ABYSMAL, WATER

Here the movement goes out of the sphere of danger.

- The obstacle has been removed,
- the difficulties are being resolved.
- Deliverance is not yet achieved;
- it is just in its beginning, and
- the hexagram represents its various stages.

THE JUDGMENT

DELIVERANCE.
 The southwest furthers.

- If there is no longer anything where one has to go,
 - Return brings good fortune.
- If there is still something where one has to go,
 - Hastening brings good fortune.

This **refers** to a time in which tensions and complications begin to be eased.

At such times

we ought to **make our way back** to ordinary conditions as soon as possible; this is the meaning of "the southwest."

These periods of **sudden change** have great importance.

Just as

rain **relieves** atmospheric tension, making all the buds burst open,

so

a time of deliverance from burdensome pressure has a

- liberating and

- stimulating

effect on life.

One thing is important, however: in such times

we must **not overdo** our triumph.

The point is **not to push** on farther than is necessary.

Returning to the **regular** order of life

as soon as deliverance is achieved

brings good fortune.

If there are any residual matters that ought to be attended to,

it should be done as **quickly** as possible,

so that

- a clean sweep is made and

- no retardation occur.

THE IMAGE

Thunder and rain set in: The image of DELIVERANCE.

Thus the superior man

- pardons mistakes And

- forgives misdeeds.

- A thunderstorm has the effect of **clearing the air;**

- the superior man produces a similar effect when dealing with mistakes and sins of men that induce a condition of tension.

Through clarity he brings deliverance.

However,

when failings come to light,

he does not dwell on them;

- he simply passes over mistakes, the unintentional transgressions,

- just as thunder dies away.

- He forgives misdeeds, the intentional transgressions,

- just as water washes everything clean.

THE LINES

0 Nine in the second place means:

One

kills three foxes in the field And
receives a yellow arrow.

Perseverance brings good fortune.

The **image** is taken from the hunt.

The hunter

- catches three cunning foxes and
- receives a yellow arrow as a reward.

The obstacles in public life are

- the designing foxes who try to influence the ruler through flattery.

They

- must be removed before there can be any deliverance.

But the struggle must not be carried on with the wrong weapons.

- The yellow color
 - points to measure and mean in proceeding against the enemy;
- the arrow
 - signifies the straight course.

If

- one devotes himself wholeheartedly to the task of deliverance,
- he develops so much inner strength from his rectitude
that it acts as a weapon against all that is false and low.

0 Six in the fifth place means:

If only the superior man can deliver himself,

It brings good fortune.

Thus

he proves to inferior men that he is in earnest.

Times of deliverance demand inner resolve.

Inferior people cannot be driven off by

- prohibitions or
- any external means.

If one desires to be rid of them,

he must first break completely with them in his own mind;

they

- will see for themselves that he is in earnest and
- will withdraw.

MOVING HEXAGRAM

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,whereas
- in the **former case** one strong line (the fifth)
 - **stands** in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.

This is the significance of the great offerings that are made.

- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.

Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.