

Lipocine Inc LPCN under CEO Mahesh Patel



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

HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)

Above KEN KEEPING STILL, MOUNTAIN
 Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl in whose contents worms are breeding. This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and

the result is stagnation.

Since this implies guilt,
the conditions embody a demand for removal of the cause.
Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is not immutable fate, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the abuse of human freedom.

Work toward improving conditions promises well,
because it accords with the possibilities of the time.

We

- must not recoil from work and danger – symbolized by crossing of the great water - but
- must take hold energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption
before we can do away with them;

hence it is necessary to be cautious during the time before the start.

Then

we must see to it that the new way is safely entered upon, so that
a relapse may be avoided;

therefore

we must pay attention to the time after the start.

- Decisiveness and
- energy

must take the place of the

- inertia and
- indifference

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- stirs up the people And
- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,
the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

THE LINES

Six at the beginning means:

Setting right what has been spoiled by the father.

If there is a son,

No blame rests upon the departed father.

Danger.

In the end good fortune.

Rigid adherence to tradition has resulted in decay.

But the decay

- has not yet penetrated deeply and
- so can still be easily remedied.

It is as if a son were compensating for the decay his father allowed to creep in.

Then no blame attaches to the father.

However,

one must not

- overlook the danger or
- take the matter too lightly.

Only if

one is conscious of the danger connected with every reform
will everything go well in the end.

Nine in the second place means:

Setting right what has been spoiled by the mother.

One must not be too persevering.

This refers to mistakes that as a result of **weakness** have brought about decay – hence the **symbol**, "what has been spoiled by the **mother**."

In setting things right in such a case, a certain **gentle consideration** is called for.

In order not to wound, one should **not attempt** to proceed **too drastically**.

Six in the fourth place means:

Tolerating what has been spoiled by the father.

In continuing one sees humiliation.

This shows the situation of

someone **too weak** to take measures against decay that

- **has** its roots in the past and
- **is** just beginning to manifest itself.

It is allowed to run its course.

If this **continues**, humiliation will result.

0 Six in the fifth place means:

Setting right what has been spoiled by the father.

One meets with praise.

An individual is **confronted** with **corruption originating** from neglect in former times. He **lacks** the power to ward it off alone, but with able helpers

- he can at least **bring about** a thorough reform, if
- he cannot create a new beginning, and this also is praiseworthy.

MOVING HEXAGRAM

HEXAGRAMA 13 - T'ung Jen - Fellowship with Men

Above CH'IEN THE CREATIVE, HEAVEN

Below LI THE CLINGING, FLAME

The image

- of the upper trigram Ch'ien is **heaven**, and that
- of the lower, Li, is **flame**.

It is the **nature** of fire to flame up to heaven.

This gives the **idea of** fellowship.

It is the **second line** that, by virtue of its **central character**, **unites** the five strong lines around it.

This hexagram forms a **complement** to Shih, THE ARMY (7).

1. In the latter, **danger** is within and **obedience** without – the **character** of a warlike army, which, in order to hold together, needs **one strong man among the many who are weak.**
2. Here, **clarity** is within and **strength** without – the **character** of a peaceful union of men, which, in order **to hold together**, needs **one yielding nature among many firm persons.**

THE JUDGMENT

FELLOWSHIP WITH MEN in the open.

Success.

It furthers one to **cross** the great water.

The **perseverance** of the superior man furthers.

True fellowship among men must be based upon a concern that is universal.

It is

not the private interests of the individual that create lasting fellowship among men, **but rather** the goals of humanity.

That is why it is said that fellowship with men **in the open** succeeds.

If **unity** of this kind prevails,

even **difficult and dangerous** tasks, such as crossing the great water, can be accomplished.

But in order to bring about this sort of fellowship, **a persevering and enlightened leader is needed –** a man with

- clear, convincing, and inspiring **aims** and
- the **strength** to carry them out.

- (The inner trigram means clarity;
- the outer, strength.)

THE IMAGE

Heaven together with fire: The image of FELLOWSHIP WITH MEN.

Thus the superior man

- **organizes** the clans And
- **makes** distinctions between things.

Heaven

- has the same direction of movement as fire,
- yet it is different from fire.

Just as

- the luminaries in the sky serve for the systematic division and arrangement of time,

so

- human society and all things that really belong together must be organically arranged.

Fellowship should not be a mere mingling, of individuals or of things – that would be chaos, not fellowship.

If fellowship is to lead to order, there must be organization within diversity.