

Spectrum Pharmaceuticals Inc SPPI under CEO Thomas Riga



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

HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER
Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official, meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion

and therefore

- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is

the law of movement along the line of least resistance,

which in this hexagram is enunciated as **the law**

- **for natural events and**
- **for human life.**

THE JUDGMENT

ENTHUSIASM.

It furthers one

- **to install helpers And**
- **to set armies marching.**

The time of ENTHUSIASM derives from the fact that there is at hand an **eminent man** who

- **is in sympathy** with the spirit of the people and
- **acts** in accord with it.

Hence he **finds** universal and willing obedience.

To arouse enthusiasm it is necessary for a man to **adjust himself and his ordinances** to the character of those whom he has to lead.

The inviolability of natural laws rests on this principle of **movement along the line of least resistance.**

These laws are not forces external to things

but represent the harmony of movement immanent in them.

That is

- **why the celestial bodies do not deviate from their orbits and**
- **why all events in nature occur with fixed regularity.**

It is the same with human society:

- **only such laws as are rooted in popular sentiment can be enforced,**
- **while laws violating this sentiment merely arouse resentment.**

Again,

it is enthusiasm that enables us to install helpers

for the completion of an undertaking without fear of secret opposition.

It is enthusiasm too that can unify mass movements, as in war,

so that they achieve victory.

THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.
Thus the ancient kings

- made music In order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- thunder - electrical energy - comes rushing forth from the earth again, and
- the first thunderstorm refreshes nature,
a prolonged state of tension is resolved.
Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
- draws them together,
has mystified mankind.

Rulers have made use of this natural taste for music;
they elevated and regulated it.

Music was looked upon as something serious and holy,
designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes
(out of this later the theater developed).

Religious feeling for the Creator of the world was united with
the most sacred of human feelings,
that of reverence for the ancestors.

The ancestors were invited to these divine services

- as guests of the Ruler of Heaven and
- as representatives of humanity in the higher regions.

This uniting of the human past with the Divinity
in solemn moments of religious inspiration
established the bond between God and man.

The ruler who revered the Divinity in revering his ancestors
became thereby the Son of Heaven,

in whom the heavenly and the earthly world met in mystical contact.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:

"He who

- could wholly **comprehend** this sacrifice
- could **rule** the world as though it were spinning on his hand."

THE LINES

0 Nine in the fourth place means:

The source of enthusiasm.

He achieves great things.

Doubt not.

You gather friends around you

As a hair clasp gathers the hair.

This describes a man who is able to **awaken** enthusiasm through his

- own sureness and
- freedom from hesitation.

He attracts people because he

- has no doubts and
- is wholly sincere.

Owing to his confidence in them he

- wins their enthusiastic cooperation and
- attains success.

Just as

- a clasp **draws** the hair together and holds it, so
- he **draws** men together by the support he gives them.

Six at the top means:

Deluded enthusiasm.

But if after completion one changes,

There is no blame.

It is a bad thing for a man to let himself be deluded by enthusiasm.

But if

this delusion has run its course, and

he is still capable of changing,

he is freed of error.

A sober awakening from false enthusiasm is

- quite possible and
- very favorable.

MOVING HEXAGRAM

HEXAGRAM 23 – Po - Splitting Apart

Above KEN KEEPING STILL, MOUNTAIN
Below K'UN THE RECEPTIVE, EARTH

The dark lines are about to

- mount upward and
 - overthrow the last firm, light line
- by exerting a disintegrating influence on it.

The inferior, dark forces overcome what is superior and strong,

- not by direct means,
 - but by undermining it gradually and imperceptibly,
- so that it finally collapses.

The lines of the hexagram

- present the image of a house, the top line being tile roof, and because the roof is being shattered
- the house collapses.

The hexagram belongs to the ninth month (October-November).

The yin power

- pushes up ever more powerfully and
- is about to supplant the yang power altogether.

THE JUDGMENT

SPLITTING APART.

It does not further one

To go anywhere.

This pictures a time when inferior people

- are pushing forward and
- are about to crowd out the few remaining strong and superior men.

Under these circumstances, which are due to the time, it is not favorable for the superior man to undertake anything.

The right behavior in such adverse times is to be deduced from

- the images and
- their attributes.

- The lower trigram stands for the earth,
 - whose attributes are docility and devotion.
- The upper trigram stands for the mountain,
 - whose attribute is stillness.

This suggests that one

- should submit to the bad time and
- remain quiet.

For it is a question not of man's doing but of time conditions, which, according to the laws of heaven, show an alternation of

- increase and decrease,
- fullness and emptiness.

It is impossible to counteract these conditions of the time.

Hence

it is not cowardice but wisdom to

- submit and
- avoid action.

THE IMAGE

The mountain rests on the earth: The image of SPLITTING APART.

Thus

those above can ensure their position

Only by giving generously to those below.

The mountain rests on the earth.

- When it is steep and narrow, lacking a broad base, it must topple over.
- Its position is strong only when it rises out of the earth
 - broad and great,
 - not proud and steep.

So likewise those who rule rest on the broad foundation of the people.

They too should be

- generous and
- benevolent,
like the earth that carries all.
- Then they will make their position
 - as secure
 - as a mountain is in its tranquility.