

Acurx Pharmaceuticals Inc ACXP under CEO David Luci



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

HEXAGRAM 41 – Sun - Decrease

Above KEN KEEPING STILL, MOUNTAIN
 Below TUI THE JOYOUS, LAKE

This hexagram **represents**

- a decrease of the lower trigram
- in favor of the upper,
because
- the third line, originally strong, has **moved up** to the top, and
- the top line, originally weak, has **replaced it.** 1
- What is below is decreased to the **benefit of**

- what is above.

This is out-and-out decrease.

If

- the foundations of a building are decreased in strength and
 - the upper walls are strengthened,
- the whole structure loses its stability.

Likewise,

- a decrease in the prosperity of the people
- in favor of the government

is out-and-out decrease.

And

the entire theme of the hexagram is directed to showing how this shift of wealth can take place

without causing the sources of wealth in

- the nation and
- its lower classes

to fail.

THE JUDGMENT

DECREASE combined with sincerity

Brings about supreme good fortune

Without blame.

- One may be persevering in this.

It furthers one to undertake something.

How is this to be carried out?

- One may use two small bowls for the sacrifice.

Decrease does not under all circumstances mean something bad.

Increase and decrease come in their own time.

What matters here is

- to understand the time and
- not to try to cover up poverty with empty pretense.

If a time of scanty resource brings out an inner truth, one must not feel ashamed of simplicity.

For simplicity is then the very thing needed to provide inner strength for further undertakings.

Indeed, there need be no concern if the outward beauty of the civilization, even the elaboration of religious forms, should have to suffer because of simplicity.

One must draw on the strength of the inner attitude to compensate for what is lacking in externals;

then the power of the content makes up for the simplicity of form.

There is no need of presenting false appearances to God.

Even with slender means, the sentiment of the heart can be expressed. 2

THE IMAGE

At the foot of the mountain, the lake: The image of DECREASE.

Thus the superior man

- controls his anger And
- restrains his instincts.

The lake at the foot of the mountain **evaporates.**

In this way

it **decreases** to the benefit of the mountain,
which is enriched by its moisture.

- The **mountain** stands as the **symbol** of a stubborn strength that can harden into anger.
- The **lake** is the **symbol** of unchecked gaiety that can develop into passionate drives at the expense of the life forces.

Therefore decrease is necessary;

- anger must be decreased by keeping still,
- the instincts must be curbed by restriction.

By this decrease of the lower powers of the psyche,
the higher aspects of the soul are enriched.

THE LINES

Nine at the beginning means:

- Going quickly when one's tasks are finished Is without blame.

But

- one must reflect on how much one may decrease others.
- it is unselfish and good when a man,
after completing his own urgent tasks,
 - uses his strength in the service of others, and
without bragging or making much of it,
 - helps quickly where help is needed.

But

the man in a superior position who is thus aided
must **weigh carefully** how much he can accept
without doing the helpful servant or friend real **harm.**

Only where such **delicacy of feeling exists**

can **one give** oneself

- unconditionally and
- without hesitation.

Nine in the second place means:

Perseverance furthers.

To undertake something brings misfortune.

Without decreasing oneself,
One is able to bring increase to others.

- A high-minded self-awareness and
 - a consistent seriousness with no forfeit of dignity
- are necessary if a man wants to be of service to others.
He who throws himself away in order to do the bidding of a superior
- diminishes his own position
 - without thereby giving lasting benefit to the other.
- This is wrong.
- To render true service of lasting value to another,
 - one must serve him without relinquishing oneself.

Six in the third place means:

- When three people journey together,
 - Their number decreases by one.
- When one man journeys alone,
 - He finds a companion.

When there are three people together, jealousy arises.
One of them will have to go.

A very close bond is possible only between two people.

But when

- one man is lonely,
- he is certain to find a companion who complements him.

Nine at the top means:

If one is increased without depriving others,

There is no blame.

Perseverance brings good fortune.

It furthers one to undertake something.

One

- obtains servants But
- no longer has a separate home.

There are people who dispense blessings to the whole world.

Every increase in power that comes to them

- benefits the whole of mankind and therefore
- does not bring decrease to others.

Through

- perseverance and
- zealous work

a man

- wins success and
- finds helpers as they are needed.

But what he accomplishes

- is not a limited private advantage;

- it is
 - a public good and
 - available to everyone.

MOVING HEXAGRAM

HEXAGRAM 15 - Ch'ien - Modesty

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

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the **representative** of heaven on earth.

It

- **dispenses** the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- **shines** forth radiant with heavenly light.

This shows

- **what** modesty is and
- **how** it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as **exalted**, by being placed **above** the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- **to make fullness empty and**
- **to make full what is modest;**
- when the sun is at its zenith,
 - it must, according to the law of heaven, **turn toward** its setting, and
- at its nadir
 - it **rises toward** a new dawn.

In obedience to the same law,
the moon

- when it is full begins to wane, and
- when empty of light it waxes again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are worn down by the waters, and
- the valleys are filled up.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of benevolent or of destructive forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can carry out his work to the end
- without boasting of what he has achieved.

THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and
the result is the plain.

Here an effect that it took a long time to achieve,

but that in the end seems easy of accomplishment and self-evident,
is used as the **image** of modesty.

The superior man does the same thing when he establishes order in the world;
he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equable conditions. 1