

DURECT Corp DRRX under CEO James Brown



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

HEXAGRAM 39 – Chien - Obstruction

Above K'AN THE ABYSMAL, WATER
Below KEN KEEPING STILL, MOUNTAIN

The hexagram **pictures**

- a dangerous abyss lying before us and
- a steep, inaccessible mountain rising behind us.

We are surrounded by obstacles;

at the same time,

since the mountain has the attribute of keeping still,
there is implicit a **hint as to how we can extricate ourselves.**

The hexagram **represents** obstructions

that appear in the course of time but

that **can and should be** overcome.

Therefore

all the instruction given is directed to overcoming them.

THE JUDGMENT

OBSTRUCCION.

- The southwest furthers.

- The northeast does not further.
 - It furthers one to see the great man.
- Perseverance brings good fortune.

The southwest is the region of retreat,
the northeast that of advance.

Here

an individual is **confronted** by obstacles that
cannot be overcome directly.

In such a situation

it is wise

- to pause in view of the danger and
- to retreat.

However,

this is merely a preparation for overcoming the obstructions.

One must

- join forces with friends of like mind and
- put himself under the leadership of a man equal to the situation:

then

one will succeed in removing the obstacles.

This **requires** the will to persevere

just when

one apparently must do something that leads away from his goal.

This **unswerving inner purpose** brings good fortune in the end.

An obstruction that lasts only for a time is useful for self-development.

This is the value of adversity.

THE IMAGE

Water on the mountain:

The image of OBSTRUCTION.

Thus the superior man

- turns his attention to himself And
- molds his character.

Difficulties and obstructions throw a man back upon himself.

While

- the inferior man
 - seeks to put the blame on other persons, bewailing his fate,
- the superior man
 - seeks the error within himself, and through this introspection
- the external obstacle becomes for him an occasion for
 - inner enrichment and
 - education.

THE LINES

Six at the beginning means:

- Going leads to obstructions.
- Coming meets with praise.

When one encounters an obstruction,
the important thing is to reflect on how best to deal with it.

When threatened with danger,

- one should not strive blindly to go ahead,
for this only leads to complications.

The correct thing is, on the contrary,

- to retreat for the time being,
 - not in order to give up the struggle
 - but to await the right moment for action.

Six in the second place means:

The king's servant is beset by obstruction upon obstruction,
But it is not his own fault.

Ordinarily it is best to

- go around an obstacle and
- try to overcome it along the line of least resistance.

But there is one instance in which

a man must go out to meet the trouble,
even though difficulty piles upon difficulty:
this is

- when the path of duty leads directly to it - in other words,
- when he
 - cannot act of his own volition but
 - is duty bound to go and seek out danger in the service of a higher cause.

Then

he may do it without compunction,
because it is not through any fault of his that
he is putting himself in this difficult situation.

Six at the top means:

Going leads to obstructions,
Coming leads to great good fortune.
It furthers one to see the great man.

This refers to

a man who has **already left** the world and its tumult behind him.

When the time of obstructions arrives,

it **might seem** that the simplest thing for him to do would be to

- **turn his back** upon the world and
- **take refuge** in the beyond.

But this road is **barred** to him.

He

- must not seek his own salvation and
- abandon the world to its adversity.

Duty calls him back once more into the turmoil of life.

Precisely because of his

- experience and
- inner freedom,

he is able to create something both

- great and
- complete

that brings good fortune.

And it is favorable to see the great man in alliance with whom one can achieve the work of rescue.

MOVING HEXAGRAM

HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN

THE GENTLE, WIND

Below CH'IEN

THE CREATIVE. HEAVEN

This hexagram means the force of the small – the power of the shadowy – that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 holds the five strong lines in check.

In the Image it is the wind blowing across the sky.

The wind

- restrains the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is not strong enough to turn them to rain.

The hexagram presents a configuration of circumstances in which a strong element is temporarily held in leash by a weak element. It is only through gentleness that this can have a successful outcome.

THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin. The **moment for action** on a large scale has not yet arrived. King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls. The situation **is not unfavorable**; there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

Only through the small means of friendly persuasion can we exert any influence. The time has not yet come for sweeping measures. However, we may be able, to a limited extent, to act as a **restraining and subduing** influence. To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL. Thus the superior man **Refines** the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky; yet, being **nothing** but air, without solid body, it **does not** produce great or lasting effects. So also an individual, in times when he **can produce no** great effect in the outer world, can do nothing except **refine the expression** of his nature in small ways.