

NRX Pharmaceuticals Inc NRXP under CEO Stephen Willard



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

HEXAGRAM 31 – Hsien - Influence (Wooing)

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

The name of the hexagram means

- "universal,"
 - "general,"
- and in a figurative sense
- "to influence,"
 - "to stimulate."
-
- The upper trigrams is Tui, the Joyous;
 - the lower is Ken, Keeping Still.
- By its persistent, quiet influence, the lower, rigid trigram
- stimulates the upper, weak trigram, which
 - responds to this stimulation cheerfully and joyously.
-
- Ken, the lower trigram, is the youngest son;
 - the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative
- and
- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heaven
- and
- earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtship
- and
- marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
 - the strong below;
- hence
- their powers **attract** each other,
- so that
- they unite.

This brings about **success**, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without,
one can

- **prevent the joy from going to excess**
- and
- **hold it within proper bounds.**

This is the meaning of the added admonition, "Perseverance furthers," for it is perseverance that makes the difference between

- **seduction**
- and
- **courtship;**

in the latter

the strong man

- **takes a position inferior to that of the weak girl**
- and
- **shows consideration for her.**

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.

THE LINES

Six at the beginning means:

The influence shows itself in the big toe.

A movement,

before it is actually carried out,

shows itself first in the toes.

The idea of an influence is already present,

but it is not immediately apparent to others.

As long as the intention has no visible effect,

it

- is of no importance to the outside world
- and
- leads neither to good nor to evil.

Nine in the third place means:

The influence shows itself in the thighs.

Holds to that which follows it.

To continue is humiliating.

Every mood of the heart influences us to movement.

What the heart desires,

- the thighs run after without a moment's hesitation;
- they hold to the heart, which they follow.

In the life of man, however,

acting on the spur of every caprice

- is wrong

and

- if continued leads to humiliation.

Three considerations suggest themselves here.

1. First, a man

- should not run precipitately after all the persons whom he would like to influence, but
- must be able to hold back under certain circumstances.

2. As little should he yield immediately

- to every whim of those in whose service he stands.

3. Finally, where the moods of his own heart are concerned,

- he should never ignore the possibility of inhibition, for this is the basis of human freedom.

0 Nine in the fifth place means:

The influence shows itself in the back of the neck.

No remorse.

The back of the neck is the most rigid part of the body.

When the influence shows itself there,

- the will remains firm

and

- the influence does not lead to confusion.

Hence

remorse does not enter into consideration here.

What takes place in the depths of one's being, in the unconscious, can

- neither be called forth
- nor prevented by the conscious mind.

It is true that if

- we cannot be influenced ourselves,
- we cannot influence the outside world.

MOVING HEXAGRAM

HEXAGRAM 51 – Chen - The Arousing (Shock, Thunder)

Above CHEN THE AROUSING, THUNDER
Below CHEN THE AROUSING, THUNDER

The hexagram Chen represents the eldest son,
who **seizes** rule with

- energy and
- power.

A yang line

- **develops** below two yin lines and
- **presses** upward forcibly.

This movement is **so violent** that it arouses terror.

It is **symbolized** by thunder, which

- **bursts** forth from the earth and by its shock
- **causes** fear and trembling.

THE JUDGMENT

- Shock brings success.
 - Shock comes-oh, oh!
- Laughing words-ha, ha!
- The shock terrifies for a hundred miles, And
 - he does not let fall the sacrificial spoon and chalice.

The shock that comes from the manifestation of God
within the depths of the earth
makes man afraid,
but this fear of God is good,
for joy and merriment can follow upon it.

When

- a man has learned within his heart what fear and trembling mean,
 - he is safeguarded against any terror produced by outside influences.
- Let the thunder roll and spread terror a hundred miles around:
- he remains so composed and reverent in spirit
- that

- the sacrificial rite is not interrupted.
- This is the spirit that must animate leaders and rulers of men –
- a profound inner seriousness from which
 - all outer terrors glance off harmlessly.

THE IMAGE

Thunder repeated: the image of SHOCK.

Thus in fear and trembling

The superior man

- sets his life in order And
- examines himself.

The shock of continuing thunder brings

- fear and
- trembling.

The superior man

- is always filled with reverence at the manifestation of God;
- he

- sets his life in order and
- searches his heart,

lest it harbor any secret opposition to the will of God.

Thus

- reverence is the foundation of true culture.