

Scilex Holding Co SCLX under CEO Jaisim Shah



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

### 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.

## THE LINES

Nine at the beginning means:  
Return to the way.  
How could there be blame in this?  
Good fortune.

It lies in the **nature** of a strong man to press forward.  
In so doing he encounters **obstructions**.  
Therefore he returns to the way **suited** to his situation,

where he is **free** to advance or to retreat.  
In the nature of things this will bring good fortune,  
for it is wise and reasonable **not to try** to obtain anything by **force**.

Six in the fourth place means:

If you are sincere,

- blood vanishes and
- fear gives way.

No blame.

If

- one is in the difficult and responsible position of **counselor to** a powerful man,
- one should **restrain him** in such a way that right may prevail.

Therein lies a **danger so great** that the threat of actual bloodshed may arise.

Nonetheless,

the **power of disinterested truth** is greater than all these obstacles.

It carries such weight that

- the end is achieved, and
- all danger of bloodshed and all fear disappear.

## **MOVING HEXAGRAM**

### **HEXAGRAM 44 – Kou - Coming to Meet**

Above CH'IEN      THE CREATIVE, HEAVEN

Below SUN    THE GENTLE, WIND

This hexagram indicates a situation in which the **principle of darkness**,  
after having been eliminated,

furtively and unexpectedly **obtrudes again** from within and below.

Of its own accord the female principle **comes to meet** the male.

- It is an **unfavorable and dangerous** situation, and
- we must **understand and promptly prevent** the possible consequences.

The hexagram is linked with the fifth month [June-July],  
because at the summer solstice  
the principle of darkness gradually **becomes ascendant** again.

### **THE JUDGMENT**

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of  
a bold girl who

- lightly surrenders herself and
- thus seizes power.

This would not be possible if the strong and light-giving element had not in turn come halfway.

- The inferior thing seems so harmless and inviting that
  - a man delights in it;
- it looks so small and weak that
  - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still another way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

## THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the earth and
- symbolizes the ruler taking note of the conditions in his kingdom;

here the wind

- blows from above and
- symbolizes the influence exercised by the ruler through his commands.

- Heaven is far from the things of earth, but
  - it sets them in motion by means of the wind.
- The ruler is far from his people, but

- he sets them in motion by means of his commands and decrees.