

TFF Pharmaceuticals Inc TFFP under CEO Harlan Weisman



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

HEXAGRAM 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- **within is tranquility,**
 - which guards against precipitate actions, and
- **without is penetration,**
 - which makes development and progress possible.

THE JUDGMENT

DEVELOPMENT.

The maiden
Is given in marriage.
Good fortune.
Perseverance furthers.

1. The development of events that leads to a girl's following a man to his home proceeds slowly. The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. it is a matter of correct relationships of co-operation, as for instance in the appointment of an official.

The development must be allowed to take its proper course. Hasty action would not be wise.

This is also true, finally, of

3. any effort to exert influence on others, for here too

the essential factor is a correct way of development through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect.

Within the personality too, development must follow the same course if lasting results are to be achieved.

Gentleness

- that is adaptable,
- but at the same time penetrating,

is the outer form that should proceed from inner calm.

The very gradualness of the development makes it necessary to have perseverance, for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.

Thus the superior man abides in dignity and virtue, In order to improve the mores.

The tree on the mountain

- is visible from afar, and
- its development influences the landscape of the entire region.

It does not shoot up like a swamp plant;

its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual.

No sudden influence or awakening is of lasting effect.

Progress must be quite gradual, and

in order to obtain such progress

- in public opinion and

- in the mores of the people,

it is necessary for the personality to acquire

- influence and

- weight.

This comes about through careful and constant work

on one's own moral development.

THE LINES

Six at the beginning means:

The wild goose gradually draws near the shore.

The young son is in danger.

There is talk.

No blame.

All the individual lines in this hexagram symbolize

the gradual flight of the wild goose.

The wild goose is the symbol of conjugal fidelity,

because it is believed that

this bird never takes another mate after the death of the first.

The initial line suggests the first resting place in the flight of water birds from the water to the heights.

The shore is reached.

The situation is that of a lonely young man who is just starting out to make his way in life.

Since no one comes to help him,

- his first steps are slow and hesitant, and

- he is surrounded by danger.

Naturally he is subjected to much criticism.

But

- these very difficulties keep him from being too hasty, and

- his progress is successful.

Nine in the third place means:

- The wild goose gradually draws near the plateau.

- The man goes forth and does not return.

- The woman carries a child but does not bring it forth.

Misfortune.

It furthers one to fight off robbers.

The high plateau is dry and unsuitable for the wild goose.

If it goes there,

it has lost its way and gone too far.

This is contrary to the law of development.

It is the same in human life.

If we

- do not let things develop quietly but
- plunge of our own choice too rashly into a struggle, misfortune results.
- A man jeopardizes his own life, and
- his family perishes thereby.

However,

this is not at all necessary;

it is only the result of transgressing the law of natural development.

If one

- does not willfully provoke a conflict, but
- confines himself
 - to vigorously maintaining his own position and
 - to warding off unjustified attacks,

all goes well.

Six in the fourth place means:

The wild goose gradually draws near the tree.

Perhaps it will find a flat branch.

No blame.

A tree is not a suitable place for a wild goose.

But if

it is clever,

it will find a flat branch on which it can get a footing.

A man's life too, in the course of its development, often brings him into inappropriate situations,

in which

he finds it difficult to hold his own without danger.

Then it is important to be

- sensible and
- yielding.

This enables him to discover a safe place in which life can go on, although

he may be surrounded by danger.

MOVING HEXAGRAM

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN
Below CHEN

THE CREATIVE, HEAVEN
THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the influence of the strong line
it has received from above, from heaven.

When, in accord with this,

- movement follows the law of heaven,
- man is
 - innocent and
 - without guile.

His mind is

- natural and true,
- unshadowed by reflection or ulterior designs.

For

- wherever conscious purpose is to be seen,
- there the truth and innocence of nature have been lost.

Nature that is not directed by the spirit is

- not true
- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,

he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,
an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
 - what does he come to?
- Heaven's will and blessing
 - do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
 - in harmony with the time,
- Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature
the childlike innocence of their original state.

So it is with the good rulers of mankind:

drawing on the spiritual wealth at their command,
they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.