

Avid Bioservices Inc CDMO under CEO Nicholas Green



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

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
 Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of **nourishment from above**.
 But the gift of food comes in **its own time**, and
 for this one must **wait**.

This hexagram shows the **clouds** in the heavens, **giving** rain

- to **refresh** all that grows and
- to **provide** mankind with food and drink.

The rain will come in **its own time**.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the **attributes** of the two trigrams –

- **strength within,**
- **danger in front. 2**

- Strength in the face of danger does not plunge ahead but **bides** its time, whereas
- weakness in the face of danger

- grows agitated and
- has not the patience to wait.

THE JUDGMENT

WAITING. If you are sincere,
 You have light and success.
 Perseverance brings good fortune.
 It furthers one to cross the great water.

Waiting is not mere empty hoping.
 It has the inner certainty of reaching the goal.
 Such certainty alone gives that light which leads to success.
 This leads to the perseverance that

- brings good fortune and
- bestows power to cross the great water.

One is faced with a danger that has to be overcome.
 Weakness and impatience can do nothing.
 Only a strong man can stand up to his fate,
 for his inner security enables him to endure to the end.
 This strength shows itself in uncompromising truthfulness (with himself).
 It is only when we have the courage to face things exactly as they are,
 without any sort of self-deception or illusion,
 that a light will develop out of events,
 by which the path to success may be recognized.
 This recognition must be followed by resolute and persevering action.
 For only the man who goes to meet his fate resolutely is equipped to deal with it
 adequately.
 Then he will be able to cross the great water –
 that is to say,
 he will be capable

- of making the necessary decision and
- of surmounting the danger.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
 Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.
 There is nothing to do but to wait until the rain falls.
 It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by **interfering** in things before the time is ripe.
- We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.

Fate comes when it will, and thus we are ready.

THE LINES

Nine in the third place means:

Waiting in the mud.

Brings about the arrival of the enemy.

Mud is no place for waiting, since it is already being washed by the water of the stream.

Instead of having **gathered strength** to cross the stream at one try, one has made a **premature** start that has got him no farther than the muddy bank. Such an unfavorable position **invites** enemies from without, who naturally take advantage of it.

Caution and a sense of the seriousness of the situation are all that can keep one from injury.

MOVING HEXAGRAM

HEXAGRAM 60 – Chieh - Limitation

Above K'AN THE ABYSMAL, WATER

Below TUI THE JOYOUS, LAKE

- A lake occupies a limited space. When more water comes into it,
- it overflows.

Therefore

limits must be set for the water.

The image shows

- water below and
- water above,
- with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk.

- **In relation to ordinary life**
 - it means the thrift that sets fixed limits upon expenditures.
- **In relation to the moral sphere**
 - it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome,
but

- they are effective.

If

- we live economically in normal times,

- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,

- day and night, and

these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures,

acts to

- preserve property and

- prevent injury to the people.

But in limitation

we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,
 - it would be injurious.

And

- if he should go too far in imposing limitations on others,

- they would rebel.

Therefore

it is necessary to set limits even upon limitations

THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And

- examines the nature of virtue and correct conduct.

- A lake is something limited.

- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;
- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and
- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations, which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;
- if
- they existed,
- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and
- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and
- by determining for himself what his duty is.