

XORTX Therapeutics Inc XRTX under CEO Allen Davidoff



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

HEXAGRAM 54 – Kuei Mei - The Marrying Maiden

Above Chen THE AROUSING, THUNDER
 Below TUI THE JOYOUS, LAKE

Above we have

- Chen, the eldest son, and below,
- Tui, the youngest daughter.

- The man leads and
- the girl follows him in gladness.

The picture is that of the entrance of the girl into her husband's house.

In all, there are four hexagrams depicting the relationship between husband and wife.

1. Hsien, INFLUENCE (31), describes the attraction that a young couple has for each other;
2. Heng, DURATION (32), portrays the permanent relationships of marriage;
3. Chien, DEVELOPMENT (53), reflects the protracted, ceremonious procedures attending the arrangement of a proper marriage; finally,
4. Kuei Mei, THE MARRYING MAIDEN,

shows a young girl under the guidance of an older man who marries her. (1)

THE JUDGMENT

THE MARRYING MAIDEN.

Undertakings bring misfortune.

Nothing that would further.

A girl who

- is taken into the family,
 - but not as the chief wife,
- must behave with special caution and reserve.

She must not take it upon herself to supplant the mistress of the house, for that would

- mean disorder and
- lead to untenable relationships.

The same is true of all voluntary relationships between human beings.

While

legally regulated relationships

- evince a fixed connection between
 - duties and
 - rights,

relationships based on personal inclination

- depend in the long run entirely on tactful reserve.

Affection as the essential principle of relatedness

is of the greatest importance in all relationships in the world.

For

the union of heaven and earth is the origin of the whole of nature.

Among human beings likewise,

spontaneous affection is the all-inclusive principle of union.

THE IMAGE

Thunder over the lake: The image of THE MARRYING MAIDEN.

Thus

the superior man

Understands the transitory

In the light of the eternity of the end.

Thunder stirs the water of the lake,
which follows it in shimmering waves.

This symbolizes the girl who follows the man of her choice.

But

every relationship between individuals

- bears within it the danger that wrong turns may be taken,
- leading to endless misunderstandings and disagreements.

Therefore

it is necessary constantly to remain mindful of the end.

If

- we permit ourselves to drift along,
 - we come together and
 - are parted again as the day may determine.

If on the other hand

- a man fixes his mind on an end that endures,
 - he will succeed in avoiding the reefs that confront the closer relationships of people.

THE LINES

Six in the fifth place means:

The sovereign I gave his daughter in marriage.

The embroidered garments of the princess

Were not as gorgeous

As those of the serving maid.

The moon that is nearly full

Brings good fortune.

The sovereign I is T'ang the Completer.

This ruler decreed that the imperial princesses

should be subordinated to their husbands

in the same manner as other women (cf. hexagram 11, six in the fifth place).

The emperor

does not wait for a suitor to woo his daughter but

gives her in marriage when he sees fit.

Therefore

it is in accord with custom for the girl's family to take the initiative here.

We see here a girl of aristocratic birth who

- marries a man of modest circumstances and
- understands how to adapt herself with grace to the new situation.

She

- is free of all vanity of outer adornment, and forgetting her rank in her marriage,
- takes a place below that of her husband, just as the moon, before it is quite full, does not directly face the sun.

MOVING HEXAGRAM

HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE
Below TUI THE JOYOUS, LAKE

- This hexagram,
 - like Sun,
- is one of the eight formed by doubling of a trigram.
The trigram Tui denotes the youngest daughter;
it is symbolized by the smiling lake, and
its attribute is joyousness.
Contrary to appearances,
- it is not the yielding quality of the top line that accounts for joy here.
 - The attribute of the yielding or dark principle is
 - not joy
 - but melancholy.

However,
JOY is indicated by the fact that
there are two strong lines within,
expressing themselves through the medium of gentleness.

- True joy, therefore,
- rests on firmness and strength within,
 - manifesting itself outwardly as yielding and gentle.

THE JUDGMENT

THE JOYOUS.
Success.
Perseverance is favorable.

The joyous mood

- is infectious

and therefore

- brings success.

But

- joy must be based on steadfastness

if

- it is not to degenerate into uncontrolled mirth.

- Truth and strength must dwell in the heart,
- while
- gentleness reveals itself in social intercourse.
 - In this way
- one
- assumes the right attitude toward God and man and
 - achieves something.
- Under certain conditions,
- intimidation without gentleness may achieve something
- momentarily,

- but not for all time.
- When, on the other hand, the hearts of men are won by friendliness, they are
- led to take all hardships upon themselves willingly, and if need be
 - will not shun death itself, so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.
Thus the superior man joins with his friends
For

- discussion and
- practice.

- A lake evaporates upward and thus gradually dries up; but when two lakes are joined
 - they do not dry up so readily,
 - for one replenishes the other.
- It is the same in the field of knowledge. Knowledge should be a refreshing and vitalizing force. It becomes so only through stimulating intercourse
- with congenial friends
 - with whom one
 - holds discussion and
 - practices application of the truths of life.

In this way learning

- becomes many-sided and
- takes on a cheerful lightness, whereas
- there is always something ponderous and one-sided about
- the learning of the self-taught.