

NLS Pharmaceuticals AG NLSP under CEO Alexander Zwyer



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

### HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE  
Below LI THE CLINGING, FIRE

This hexagram is another **double sign**.

The trigram Li **means**

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines, whereby the two strong lines are made **bright**.

The trigram **represents** the middle daughter.

The Creative has **incorporated** the central line of the Receptive, and thus Li develops.

As **an image**, it is fire.

Fire

- has no definite form but
  - **clings to** the burning object and thus is bright.
- As water pours down from heaven,  
so fire flames up from the earth.
- While K'an **means** the soul shut within the body,
  - Li **stands for** nature in its radiance.

## THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark **clings**

- to what is light and so
- **enhances the brightness of the latter.**

A luminous thing giving out light  
must have within itself something that perseveres; otherwise  
it will in time burn itself out.

Everything that  
gives light

is **dependent** on something to which it clings,  
in order that it may **continue** to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- **clings to what is right and thereby**
- **can shape the world.**

Human life on earth is conditioned and unfree, and,  
when man

- **recognizes this limitation and**
- **makes himself dependent upon the harmonious and beneficent forces of the cosmos,**

he achieves success.

The cow is the **symbol** of extreme docility.

By cultivating in himself an attitude of

- **compliance and**
- **voluntary dependence,**

man

- **acquires clarity without sharpness and**
- **finds his place in the world. 1**

## THE IMAGE

That which is bright rises twice: The image of FIRE.  
Thus the great man, by perpetuating this brightness,  
Illumines the four quarters of the world.

Each of the two trigrams represents the sun in the course of a day.  
The two together represent the repeated movement of the sun,  
the function of light with respect to time.

The great man continues the work of nature in the human world.  
Through the clarity of his nature  
he causes the light

- to spread farther and farther and
- to penetrate the nature of man ever more deeply.

## THE LINES

Nine in the fourth place means:

Its coming is sudden;

It

- flames up,
  - dies down,
  - is thrown away.
- 
- Clarity of mind has the same relation to life that
  - fire has to wood.

Fire

- clings to wood, but also
- consumes it.

Clarity of mind

- is rooted in life but
- can also consume it.

Everything depends upon how the clarity functions.

Here the image used is that of a meteor or a straw fire.

A man who is excitable and restless

- may rise quickly to prominence but
- produces no lasting effects.

Thus matters end badly when

a man

- spends himself too rapidly and
- consumes himself like a meteor.

0 Six in the fifth place means:

Tears in floods,

- sighing and
- lamenting.

Good fortune.

Here the zenith of life has been reached.

Were there no **warning**,  
one would at this point **consume** oneself like a flame.  
Instead,

**understanding** the vanity of all things,  
one may

- put aside both hope and fear, and
- sigh and lament:

if one is intent on retaining his clarity of mind,  
good fortune will come from this grief.

For here we are dealing

- not with a **passing** mood, as in the nine in the third place,
- but with a **real** change of heart.

## **MOVING HEXAGRAM**

### **HEXAGRAM 37 - Chia Jen - The Family (The Clan)**

Above SUN THE GENTLE, WIND  
Below LI THE CLINGING, FIRE

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father**,
- the lowest the **son**.
- The strong, line in the fifth place represents the **husband**,
- the yielding second line the **wife**.

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers**,  
and
- the two weak lines correlated with them in the fourth and the second place  
stand for their **respective wives**.

Thus all the

- connections and
- relationships  
within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place  
-where a weak line might be expected -

indicates very clearly  
the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that,  
transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is represented by the symbol of the wind created by fire.

## THE JUDGMENT

### THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the loyalty and perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed; this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order, all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family –

1. that between father and son, which is the relation of love,
2. that between husband and wife, which is the relation of chaste conduct, and
3. that between elder and younger brother, which is the relation of correctness.
4. The loving reverence of the son is then carried over to the prince in the form of faithfulness to duty;
5. the affection and correctness of behavior existing between the two brothers are extended
  - to a friend in the form of loyalty, and
  - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

## THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is **signified** by the wind

- stirred up by the fire and
- issuing forth from it.

This **represents** influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real, just as
- flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct, just as
- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that

they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.