

Onconetix Inc ONCO under CEO (Interim) Ralph Schiess



6		T	T	T		2	2	2		6
5		H	H	H		3	3	3		9
4		H	H	T		3	3	2		8
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 39 – Chien - Obstruction

Above K'AN THE ABYSMAL, WATER
 Below KEN KEEPING STILL, MOUNTAIN

The hexagram **pictures**

- a dangerous abyss lying before us and
- a steep, inaccessible mountain rising behind us.

We are surrounded by obstacles;

at the same time,

since the mountain has the attribute of keeping still,
 there is implicit a **hint as to how we can extricate ourselves.**

The hexagram **represents** obstructions

that appear in the course of time but

that **can and should be** overcome.

Therefore

all the instruction given is directed to overcoming them.

THE JUDGMENT

OBSTRUCCION.

- The southwest furthers.
- The northeast does not further.
- It furthers one to see the great man.

Perseverance brings good fortune.

The southwest is the region of retreat,
the northeast that of advance.

Here

an individual is confronted by obstacles that
cannot be overcome directly.

In such a situation

it is wise

- to pause in view of the danger and
- to retreat.

However,

this is merely a preparation for overcoming the obstructions.

One must

- join forces with friends of like mind and
- put himself under the leadership of a man equal to the situation:

then

one will succeed in removing the obstacles.

This requires the will to persevere

just when

one apparently must do something that leads away from his goal.

This unswerving inner purpose brings good fortune in the end.

An obstruction that lasts only for a time is useful for self-development.

This is the value of adversity.

THE IMAGE

Water on the mountain:

The image of OBSTRUCTION.

Thus the superior man

- turns his attention to himself And
- molds his character.

Difficulties and obstructions throw a man back upon himself.

While

- the inferior man
 - seeks to put the blame on other persons, bewailing his fate,
- the superior man
 - seeks the error within himself, and through this introspection
- the external obstacle becomes for him an occasion for
 - inner enrichment and
 - education.

THE LINES

Six at the beginning means:

- Going leads to obstructions.

- Coming meets with praise.

When one encounters an obstruction,
the important thing is to reflect on how best to deal with it.

When threatened with danger,

- one should not strive blindly to go ahead,
for this only leads to complications.

The correct thing is, on the contrary,

- to retreat for the time being,
 - not in order to give up the struggle
 - but to await the right moment for action.

Nine in the third place means:

Going leads to obstructions

Hence he comes back.

While the preceding line shows

- the official compelled by duty follow the way of danger,
this line shows

- the man who must to act
 - as father of a family or
 - as head of his kin.

- If he were to plunge recklessly into danger,
 - it would be a useless act,
because those entrusted to his care cannot get along by themselves.

But

- if he withdraws and turns back to his own,
 - they welcome him with great joy.

0 Nine in the fifth place means:

In the midst of the greatest obstructions,

Friends come.

Here we see

a man who is called to help in an emergency.

He should not seek to evade the obstructions,
no matter how dangerously they pile up before him.

But because he is really called to the task,

the power of his spirit is strong enough

to attract helpers whom he can effectively organize,
so that

through the well - directed cooperation of all participants
the obstruction is overcome.

Six at the top means:

Going leads to obstructions,
Coming leads to great good fortune.
It furthers one to see the great man.

This refers to
a man who has **already left** the world and its tumult behind him.
When the time of obstructions arrives,
it **might seem** that the simplest thing for him to do would be to

- **turn his back** upon the world and
- **take refuge** in the beyond.

But this road is **barred** to him.

He

- **must not seek his own salvation and**
- **abandon the world to its adversity.**

Duty calls him back once more into the turmoil of life.

Precisely because of his

- experience and
- inner freedom,

he is able to create something both

- **great and**
- **complete**

that brings good fortune.

And it is **favorable** to see the great man in alliance with whom
one can achieve the work of rescue.

MOVING HEXAGRAM

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN
Below CHEN THE AROUSING, THUNDER

This hexagram is a **picture of** an open mouth;

- **above and below** are the firm lines of the lips, and
- **between** them the opening.

Starting with the mouth,
through which we take food for nourishment,
the thought **leads to** nourishment itself.

Nourishment

- of oneself, specifically of the **body**, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:

when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":

thus

in the early spring, when the seeds fall to earth,
all things are made ready.

This is an **image** of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.