

ANEW Medical Inc WENA under CEO Joseph Sinkule



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8999>

HEXAGRAM 52 – Ken - Keeping Still, Mountain

Above KEN KEEPING STILL, MOUNTAIN

Below KEN KEEPING STILL, MOUNTAIN

The image of this hexagram is the mountain,
the youngest son of

- heaven and
- earth.

The male principle is at the top,

- because it strives upward by nature;

the female principle is below,

- since the direction of its movement is downward.

Thus

there is rest

- because the movement has come to its normal end.

In its application to man, the hexagram turns upon
the problem of achieving a quiet heart.

It is very difficult to bring quiet to the heart.

While Buddhism strives for

• rest through an ebbing away of all movement in nirvana,
the Book of Changes holds that

- **rest** is merely a state of polarity that always posits **movement** as its complement.

Possibly the words of the text embody directions for the practice of yoga.

THE JUDGMENT

KEEPING STILL.

Keeping his back still

So that he no longer feels his body.

He

- goes into his courtyard And
- does not see his people.

No blame.

True quiet means

- keeping still when the time has come to keep still, and
- going forward when the time has come to go forward.

In this way

- rest and movement are in agreement with the demands of the time, and thus

- there is light in life.

The hexagram signifies the end and the beginning of all movement.

The back is named because in the back are located

all the nerve fibers that mediate movement.

If

- the movement of those spinal nerves is brought to a standstill,
- the ego, with its restlessness, disappears as it were.

When

a man has thus become calm,
he may turn to the outside world.

- He no longer sees in it the struggle and tumult of individual beings, and therefore
- he has that true peace of mind which is needed
 - for understanding the great laws of the universe and
 - for action, in harmony with them.

Whoever

- acts from these deep levels
- makes no mistakes.

THE IMAGE

Mountains standing close together: The image of KEEPING STILL.

Thus the superior man

Does not permit his thoughts To go beyond his situation.

1The heart thinks constantly.
This cannot be changed,
but the movements of the heart - that is,
a man's thoughts -
should restrict themselves to the immediate situation.
All thinking that goes beyond this only makes the heart sore.

THE LINES

Six in the second place means:

Keeping his calves still.
He cannot rescue him whom he follows.
His heart is not glad.

The leg cannot move independently;
it depends on the movement of the body.
If a leg is suddenly stopped while the whole body is in vigorous motion,
the continuing body movement will make one fall.

The same is true of
a man who serves a master stronger than himself.

- He is swept along,
- and even though he may himself halt on the path of wrongdoing,
- he can no longer check the other in his powerful movement.

Where

- the master presses forward,
- the servant, no matter how good his intentions cannot save him.

Six in the fourth place means:

Keeping his trunk still.
No blame.

As has been pointed out above in the comment on the Judgment,
keeping the back at rest means forgetting the ego.

This is the highest stage of rest.

Here

this stage has not yet been reached:
the individual in this instance,
though able to keep the ego, with its thoughts and impulses, in a state of rest,
is not yet quite liberated from its dominance.

Nonetheless,

keeping the heart at rest
is an important function,
leading in the end to the complete elimination of egotistic drives.

Even though at this point
one does not yet remain free from all the dangers of doubt and unrest,

this frame of mind is not a mistake,
as it leads ultimately to that other, higher level.

Nine at the top means:
Noble hearted keeping still.
Good fortune.

This marks the consummation of the effort to attain tranquility.

- One is at rest, not merely in a small, circumscribed way
 - in regard to matters of detail,

but

- one has also a general resignation
 - in regard to life as a whole,

and this

confers peace and good fortune in relation to every individual matter.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8939>

HEXAGRAM 32 – Heng - Duration

Above CHEN THE AROUSING, THUNDER
Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
 - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.
- In the latter we have **influence**,
 - here we have **union** as an enduring condition.
- The two **images** are thunder and wind,
which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
 - the upper, **movement** without.

In the sphere of social relationships,
the hexagram **represents** the institution of marriage
as the **enduring union** of the sexes.

- **During courtship**

- the young man subordinates himself to the girl,
- but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,
 - the husband is the directing and moving force outside,
 - while the wife, inside, is gentle and submissive.

THE JUDGMENT

DURATION. Success. No blame.
 Perseverance furthers.
 It furthers one to have somewhere to go.

Duration

- is a state whose movement is not worn down by hindrances.
 - It is not a state of rest, for mere standstill is regression.
- Duration
- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
 - taking place in accordance with immutable laws and
 - beginning anew at every ending.

The end is reached by an inward movement,
 by inhalation, systole, contraction, and
 this movement turns into a new beginning, in which
 the movement is directed outward,
 in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They **move** in their fixed orbits, and
 because of this their light-giving power **endures**.

The seasons of the year

- **follow** a fixed law of change and transformation, hence
- **can** produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration,
 we can come to understand the nature of all beings

- in heaven and
- on earth.

THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And

- does not change his direction.

- Thunder rolls, and
- the wind blows;

both

- are examples of extreme mobility and so
 - are seemingly the very opposite of duration,
- but the laws governing their appearance and subsidence, their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
 - the inner law of his being,
- which determines all his actions.