

Shuttle Pharmaceuticals Holdings Inc SHPH under CEO Anatoly Dritschilo



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8915>

HEXAGRAM 24 – Fu - Return (The Turning Point)

Above K'UN THE RECEPTIVE, EARTH
Below CHEN THE AROUSING, THUNDER

The **idea** of a turning point arises from the fact that

- after the dark lines have **pushed** all of the light lines upward and out of the hexagram,
- another light line **enters** the hexagram from below.

The time of darkness is past.

The winter solstice brings the victory of light.

This hexagram is **linked with** the eleventh month, the month of the **solstice** (December-January).

THE JUDGMENT

RETURN. Success.

- Going out and coming in without error.
- Friends come without blame.
- To and fro goes the way.
- On the seventh day comes return.
- It furthers one to have somewhere to go.

After a time of decay comes the turning point.

The powerful light that has been banished returns.

There is movement, but

it is not brought about by force.

The upper trigram K'un is characterized by devotion;

thus the movement is natural, arising spontaneously.

For this reason the transformation of the old becomes easy.

- The old is discarded and
- the new is introduced.

Both measures accord with the time;

therefore no harm results.

Societies of people sharing the same views are formed.

But since these groups

- come together in full public knowledge and
- are in harmony with the time,
- all selfish separatist tendencies are excluded, and
- no mistake is made.

The idea of RETURN is based on the course of nature.

- The movement is cyclic, and
- the course completes itself.

Therefore

it is not necessary to hasten anything artificially.

Everything comes of itself at the appointed time.

This is the meaning of heaven and earth.

All movements are accomplished in six stages, and
the seventh brings return.

Thus

- the Winter solstice, with which the decline of the year begins,
 - comes in the seventh month after the summer solstice;

so too

- sunrise
 - comes in the seventh double hour after sunset.

Therefore

seven is the number of the young light, and

it arises when six, the number of the great darkness, is increased by one.

In this way

the state of rest gives place to movement.

THE IMAGE

Thunder within the earth: The image of THE TURNING POINT.

Thus

- the kings of antiquity closed the passes At the time of solstice.
- Merchants and strangers did not go about, And
- the ruler Did not travel through the provinces.

The winter solstice has always been celebrated in China as the **resting time** of the year –

a **custom** that survives in the time of rest observed at the new year.

In winter the life energy, symbolized by thunder, the Arousing is still underground.

Movement is just at its **beginning**;

therefore

it must be **strengthened** by rest,

so that it will **not be dissipated** by being used prematurely.

This principle, i.e., of allowing energy that is renewing itself to be reinforced by rest,

applies to all similar situations.

- The return of health after illness,
 - the return of understanding after an estrangement:
- everything must be **treated** tenderly and with care at the beginning, so that the return may **lead to** a flowering.

THE LINES

0 Nine at the beginning means:

Return from a short distance.

No need for remorse

Great good fortune.

Slight digressions from the good cannot be avoided, but one must **turn back in time**, before going too far.

This is especially important in the development of character;

every faintly evil thought must be put aside immediately, before it

- **goes too far and**
- **takes root in the mind.**

Then

- there is no cause for remorse, and
- all goes well.

Six in the fourth place means:

Walking in the midst of others,

One returns alone.

A man

- is in a society composed of inferior people, but

- is connected spiritually with a strong and good friend, and this makes him turn back alone.

Although **nothing** is said of reward and punishment, this return is certainly **favorable**, for such a resolve to choose the good **brings** its own reward.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8891>

HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER
Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official, meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion and therefore
- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is **the law of movement along the line of least resistance**, which in this hexagram is enunciated as **the law**

- **for natural events and**
- **for human life.**

THE JUDGMENT

ENTHUSIASM.

It furthers one

- to install helpers And
- to set armies marching.

The time of ENTHUSIASM derives from the fact that there is at hand an **eminent man** who

- is in **sympathy** with the spirit of the people and
- **acts** in accord with it.

Hence he **finds** universal and willing obedience.

To arouse enthusiasm it is necessary for a man to **adjust himself and his ordinances to the character of those whom he has to lead.**

The inviolability of natural laws rests on this principle of movement along the line of least resistance.

These laws are not forces external to things but represent the harmony of movement immanent in them.

That is

- why the celestial bodies do not deviate from their orbits and
- why all events in nature occur with fixed regularity.

It is the same with human society:

- only such laws as are rooted in popular sentiment can be enforced,
- while laws violating this sentiment merely arouse resentment.

Again,

it is enthusiasm that enables us to install helpers for the completion of an undertaking without fear of secret opposition.

It is enthusiasm too that can unify mass movements, as in war, so that they achieve victory.

THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.

Thus the ancient kings

- made music In order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- thunder - electrical energy - comes rushing forth from the earth again, and
- the first thunderstorm refreshes nature,

a prolonged state of tension is resolved.

Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
- draws them together,

has mystified mankind.

Rulers have made use of this natural taste for music;

they elevated and regulated it.

Music was looked upon as something serious and holy, designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes (out of this later the theater developed).

Religious feeling for the Creator of the world was united with the most sacred of human feelings, that of reverence for the ancestors.

The ancestors were invited to these divine services

- as guests of the Ruler of Heaven and
- as representatives of humanity in the higher regions.

This uniting of the human past with the Divinity in solemn moments of religious inspiration established the bond between God and man.

The ruler who revered the Divinity in revering his ancestors became thereby the Son of Heaven,

in whom the heavenly and the earthly world met in mystical contact.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:

"He who

- could wholly comprehend this sacrifice
- could rule the world as though it were spinning on his hand."