

Seelos Therapeutics, Inc. SEEL under Raj Mehra



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8858>

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
 Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of **nourishment from above**.
 But the gift of food comes in **its own time**, and
 for this one must **wait**.

This hexagram shows the **clouds** in the heavens, **giving** rain

- to **refresh** all that grows and
- to **provide** mankind with food and drink.

The rain will come in **its own time**.

- We cannot make it come;

- we have to wait for it.
- The idea of waiting is further suggested by the **attributes** of the two trigrams –
- **strength within,**
 - **danger in front. 2**
- Strength in the face of danger does not plunge ahead but **bides** its time, whereas
 - weakness in the face of danger
 - grows **agitated** and
 - has **not the patience** to wait.

THE JUDGMENT

WAITING. If you are sincere,
 You have light and success.
 Perseverance brings good fortune.
 It furthers one to cross the great water.

Waiting **is not** mere **empty hoping**.
 It has the **inner certainty** of reaching the goal.
 Such **certainty** alone gives that light which leads to success.
 This leads to the perseverance that

- brings good fortune and
- **bestows** power to cross the great water.

One is faced with a **danger** that has to be overcome.
Weakness and impatience can do nothing.
 Only a **strong man** can stand up to his fate,
 for his **inner security** enables him to endure to the end.
 This strength shows itself in **uncompromising truthfulness (with himself)**.
 It is only when we have the **courage** to face things exactly as they are,
 without any sort of **self-deception or illusion**,
 that a **light** will develop out of events,
 by which the path to success may be **recognized**.
 This recognition must be followed by **resolute and persevering** action.
 For only the man who goes to **meet his fate resolutely** is equipped to deal with it adequately.

Then he **will be able** to cross the great water –
 that is to say,
 he will be capable

- of making the necessary **decision** and
- of surmounting the **danger**.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
 Thus the superior man

- eats and

- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.

There is nothing to do but to wait until the rain falls.

It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by **interfering** in things before the time is ripe.
- We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.

Fate comes when it will, and thus we are ready.

THE LINES

Six in the fourth place means:

Waiting in blood.

Get out of the pit.

The situation is **extremely dangerous**.

It is of **utmost gravity now** - a matter of **life and death**.

Bloodshed seems imminent.

There is **no going forward or backward**; we are **cut off** as if in a pit.

Now we must simply stand fast and let fate take its course.

This composure, which **keeps us from aggravating** the trouble by anything we might do,

is the **only way** of getting out of the dangerous pit.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8972>

HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui THE JOYOUS, LAKE

Below CH'IEN THE CREATIVE, HEAVEN

This hexagram **signifies**

on the one hand

- a break-through after a long accumulation of tension, as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- it refers to the time when inferior people gradually begin to disappear.

Their influence is on the wane;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.

- Even if only one inferior man is occupying a ruling position in a city,
 - he is able to oppress superior men.
- Even a single passion still lurking in the heart
 - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
 - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,

resolution must be based on a union of

- strength and
- friendliness.

2. Second,

a compromise with evil is not possible;

- evil must under all circumstances be openly discredited.
- Nor must our own passions and shortcomings be glossed over.

3. Third,

the struggle must not be carried on directly by force.

- If evil is branded, it thinks of weapons, and
- if
- we do it the favor of fighting against it blow for blow,
- we lose in the end
- because thus
- we ourselves get entangled in hatred and passion.

Therefore

4. it is important

- to begin at home,
- to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.

- As long as we wrestle with them,
- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward And
- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
 - there is reason to fear a cloudburst.
- Taking this as a warning,
 - the superior man forestalls a violent collapse.

- If a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy
 - but to remain receptive to impressions
- by help of strict and continuous self-examination.