

Bright Minds Biosciences Inc DRUG under CEO Ian Mcdonald



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

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8975>

### **HEXAGRAM 44 – Kou - Coming to Meet**

Above CH'IEN THE CREATIVE, HEAVEN  
Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the principle of darkness, after having been eliminated, furtively and unexpectedly obtrudes again from within and below. Of its own accord the female principle comes to meet the male.

- It is an unfavorable and dangerous situation, and
- we must understand and promptly prevent the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually becomes ascendant again.

### **THE JUDGMENT**

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of a bold girl who

- lightly **surrenders** herself and
- thus **seizes** power.

This would not be possible if the **strong and light-giving element** had not in turn come halfway.

- The inferior thing seems so harmless and inviting that
  - a man delights in it;
- it looks so small and weak that
  - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still **another** way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

## THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the **earth** and
  - **symbolizes** the ruler taking note of the conditions in his kingdom;
- here the wind

- blows from **above** and
- **symbolizes** the influence exercised by the ruler through his commands.
- Heaven is far from the things of earth, but
  - it sets them in motion by means of the wind.
- The ruler is far from his people, but
  - he sets them in motion by means of his commands and decrees.

## **THE LINES**

Six at the beginning means:

It must be checked with a brake of bronze.

Perseverance brings good fortune.

If

- one lets it take its course,
- one experiences misfortune.

Even a lean pig has it in him to rage around.

**If an inferior element has wormed its way in, it must be energetically checked at once.**

- By consistently checking it, bad effects can be avoided.
- If it is allowed to take its course, misfortune is bound to result; **the insignificance of that which creeps in should not be a temptation to underrate it.**

A pig that is still young and lean cannot rage around much, but after it has eaten its fill and become strong,

its true nature comes out if it has not previously been curbed.

Nine in the third place means:

- There is no skin on his thighs, And
- walking comes hard.

If

- one is mindful of the danger,
- No great mistake is made.

There is a **temptation** to fall in with the evil element offering itself – a very dangerous situation.

Fortunately **circumstances** prevent this;

one would like to do it, but **cannot**.

This leads to **painful indecision** in behavior.

But if

- we gain **clear insight** into the danger of the situation,
- we shall at least **avoid** more serious mistakes.

## **MOVING HEXAGRAM**

Click below to view the interpretations and cases:

<https://icic.com/?p=8873>

## HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN      THE CREATIVE, HEAVEN  
Below TUI         THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the **right way of conducting oneself**.
  - **Heaven**, the father, is **above**, and
  - **the lake**, the youngest daughter, is **below**.This shows the **difference** between high and low, upon which **composure**, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally **treading upon something**.

The **small and cheerful** [Tui] treads upon the large and strong [Ch'ien].  
The **direction of movement** of the two primary trigrams is upward.  
The fact that the strong treads on the weak is not mentioned in the Book of Changes,  
because it is taken for **granted**.  
For the weak to **take a stand** against the strong is not dangerous here,  
because it happens in **good humor** [Tui] and **without presumption**, so that the strong man is **not irritated** but takes it all in good part.

## THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really **difficult**.

**That which is strongest and that which is weakest are close together.**

- The weak follows behind the strong and worries it.
- The strong, however, **acquiesces** and does not hurt the weak, because the contact is in **good humor and harmless**.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

## THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- **discriminates** between high and low, And thereby
- **fortifies** the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,

hence no envy arises.

Among mankind also there are necessarily differences of elevation;

it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth, and
- if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.