

Incannex Healthcare Inc IXHL under CEO Joel Latham



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

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.

THE LINES

Nine in the second place means:

Treading a smooth, level course.

The perseverance of a dark man(2)

Brings good fortune.

The situation of a lonely sage is indicated here.

He

remains withdrawn from the bustle of life,
seeks nothing,
asks nothing of anyone, and
is not dazzled by enticing goals.

He
is true to himself and
travels through life unassailed, on a level road.
Since

- he is content and does not challenge fate,
- he remains free of entanglements.

0 Nine in the fifth place means:

Resolute conduct.

Perseverance with awareness of danger.

This refers to the ruler of the hexagram as a whole.

One sees that

- one has to be resolute in conduct. But at the same time
- one must remain conscious of the danger connected with such resoluteness, especially if it is to be persevered in.

Only awareness of the danger makes success possible.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8906>

HEXAGRAM 21 - Shih Ho - Biting Through

Above LI THE CLINGING, FIRE

Below CHEN THE AROUSING, THUNDER

This hexagram represents an open mouth (cf. hexagram 27)
with an obstruction (in the fourth place) between the teeth.

As a result the lips cannot meet.

To bring them together one must bite energetically through the obstacle.

Since the hexagram is made up of the trigrams for thunder and for lightning,
it indicates how obstacles are forcibly removed in nature.

- Energetic biting through overcomes the obstacle that prevents joining of the lips;

- the storm with its thunder and lightning **overcomes** the disturbing tension in nature.
- Recourse to law and penalties **overcomes** the disturbances of harmonious social life caused by
 - criminals and
 - slanderers.

The **theme** of this hexagram is a **criminal lawsuit**, in contradistinction to that of Sung, CONFLICT (6), which **refers** to **civil suits**.

THE JUDGMENT

BITING THROUGH has **success**.
It is favorable to let justice be administered.

When an obstacle to union arises,
energetic biting through brings success.

This is true in all situations.

Whenever unity cannot be established,
the obstruction is due to a talebearer and traitor who is interfering and blocking the way.

To prevent permanent injury,
vigorous measures must be taken at once.

Deliberate obstruction of this sort does not vanish of its own accord.
Judgment and punishment are required to deter or obviate it.

However,
it is important to proceed in the right way.

The hexagram **combines**

- Li, **clarity**, and
- Chen, **excitement**.
- Li is **yielding**,
- Chen is **hard**.

Unqualified hardness and excitement
would be too violent in meting out punishment;
unqualified clarity and gentleness
would be too weak.

The two together create the just measure.

It is of moment that

- the man who makes the decisions (represented by the fifth line) is gentle by nature,
while
- he commands respect by his conduct in his position.

THE IMAGE

Thunder and lightning: The image Of BITING THROUGH.

Thus

the kings of former times

made firm the laws

Through clearly defined penalties.

Penalties are the individual applications of the law.

The laws specify the penalties.

- Clarity prevails when mild and severe penalties are clearly differentiated,
- according to the nature of the crimes.
 - This is symbolized by the clarity of lightning.
- The law is strengthened by a just application of penalties.
 - This is symbolized by the terror of thunder.

This clarity and severity have the effect of instilling respect;

it is not that the penalties are ends in themselves.

- The obstructions in the social life of man increase when there is
 - lack of clarity in the penal codes and
 - slackness in executing them.
- The only way to strengthen the law is
 - to make it clear and
 - to make penalties certain and swift.