

Lipella Pharmaceuticals Inc LIPO under CEO Jonathan Kaufman



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

Click below to view the interpretations and cases:

<https://icic.com/?p=9002>

HEXAGRAM 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- **within is tranquility,**
 - **which guards against precipitate actions, and**
- **without is penetration,**
 - **which makes development and progress possible.**

THE JUDGMENT

DEVELOPMENT.

The maiden

Is given in marriage.

Good fortune.

Perseverance furthers.

1. The development of events that leads to a girl's following a man to his home proceeds slowly.

The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. it is a matter of correct relationships of co-operation, as for instance in the appointment of an official.

The development must be allowed to take its proper course.

Hasty action would not be wise.

This is also true, finally, of

3. any effort to exert influence on others, for here too

the essential factor is a correct way of development through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect.

Within the personality too,

development must follow the same course

if lasting results are to be achieved.

Gentleness

- that is adaptable,

- but at the same time penetrating,

is the outer form that should proceed from inner calm.

The very gradualness of the development

makes it necessary to have perseverance,

for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.

Thus the superior man

abides in dignity and virtue,

In order to improve the mores.

The tree on the mountain

- is visible from afar, and

- its development influences the landscape of the entire region.

It does not shoot up like a swamp plant;
its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual.

No sudden influence or awakening is of lasting effect.

Progress must be quite gradual, and

in order to obtain such progress

- in public opinion and

- in the mores of the people,

it is necessary for the personality to acquire

- influence and

- weight.

This comes about through careful and constant work
on one's own moral development.

THE LINES

Six at the beginning means:

The wild goose gradually draws near the shore.

The young son is in danger.

There is talk.

No blame.

All the individual lines in this hexagram symbolize
the gradual flight of the wild goose.

The wild goose is the symbol of conjugal fidelity,
because it is believed that

this bird never takes another mate after the death of the first.

The initial line suggests the first resting place in the flight of water birds from the
water to the heights.

The shore is reached.

The situation is that of a lonely young man who is just starting out to make his way
in life.

Since no one comes to help him,

- his first steps are slow and hesitant, and

- he is surrounded by danger.

Naturally he is subjected to much criticism.

But

- these very difficulties keep him from being too hasty, and

- his progress is successful.

Nine in the third place means:

- The wild goose gradually draws near the plateau.

- The man goes forth and does not return.

- The woman carries a child but does not bring it forth.

Misfortune.

It furthers one to fight off robbers.

The high plateau is dry and unsuitable for the wild goose.

If it goes there,

it has lost its way and gone too far.

This is contrary to the law of development.

It is the same in human life.

If we

- do not let things develop quietly but
- plunge of our own choice too rashly into a struggle, misfortune results.
- A man jeopardizes his own life, and
- his family perishes thereby.

However,

this is not at all necessary;

it is only the result of transgressing the law of natural development.

If one

- does not willfully provoke a conflict, but
- confines himself
 - to vigorously maintaining his own position and
 - to warding off unjustified attacks,

all goes well.

Nine at the top means:

The wild goose gradually draws near the cloud heights.

Its feathers can be used for the sacred dance.

Good fortune.

Here life comes to its end.

A man's work stands completed.

The path rises high toward heaven,

like the flight of wild geese when they have left the earth far behind.

There

they fly, keeping to the order of their flight in strict formation.

And if their feathers fall,

they can serve as ornaments in the sacred dance pantomimes performed in the temples.

Thus

the life of a man who has perfected himself

is a bright light for the people of the earth,

who look up to him as an example.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8852>

HEXAGRAM 03 – Chun - Difficulty at the Beginning

Above K'AN THE ABYSMAL, WATER
Below CHEN THE AROUSING, THUNDER

The name of the hexagram, Chun, really connotes a blade of grass **pushing against** an obstacle as it sprouts out of the earth hence the meaning, "difficulty at the beginning." The hexagram indicates **the way in which heaven and earth bring forth individual beings**. It is their first meeting, which is beset with **difficulties**.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to **teeming, chaotic profusion**; thunder and rain fill the air.

But the chaos **clears up**.

- While the Abysmal sinks,
- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,
Furthering through perseverance.
Nothing should be undertaken.
It furthers one to appoint helpers.

Times of growth are beset with difficulties.

They resemble a first birth.

But these difficulties arise from the very **profusion** of all that is struggling to **attain** form.

Everything is in motion:

therefore if one **perseveres** there is a prospect of **great success**, in spite of the existing danger.

When it is a man's **fate** to undertake such new beginnings, everything is still **unformed**, dark.

Hence he must **hold back**, because any **premature** move might bring disaster. Likewise, it is very important **not to remain alone**; in order to overcome the chaos he **needs** helpers. This is not to say, however, that he himself should look on **passively** at what is happening. He must lend his hand and **participate** with inspiration and guidance.

THE IMAGE

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.
Thus the superior man
Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines; this means that in the chaos of difficulty at the beginning, **order is already implicit**. So too the superior man has to **arrange and organize** the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.

In order to **find** one's place in the infinity of being, one must be able both

- **to separate and**
- **to unite.**