

Qualigen Therapeutics, Inc. QLGN under CEO Kevin Richardson



6	The Top		T	T	T		2	2	2		6
5	The Fifth Place		T	T	T		2	2	2		6
4	The Fourth Place		H	H	T		3	3	2		8
3	The Third Place		H	H	H		3	3	3		9
2	The Second Place		H	T	T		3	2	2		7
1	The Beginning		H	H	H		3	3	3		9

Click below to view the interpretations and cases:

<https://icic.com/?p=8876>

Hexagram 11 - T'ai - Peace

Above K'UN THE RECEPTIVE, EARTH
Below CH'IEN THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
 - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony,
so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,
 - The great approaches.
- Good fortune.
Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself beneath the earth, and so their powers unite in deep harmony.
Then peace and blessing descend upon all living things.

In the world of man it is a time of social harmony;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an end to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
 - the good elements of society occupy a central position and are in control,
 - the evil elements come under their influence and change for the better.
- When
 - the spirit of heaven rules in man,
 - his animal nature also
 - comes under its influence and
 - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their departure, while
- the great, strong, and good elements are moving up.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in **contact** and **combine** their influences, **producing** a time of universal flowering and prosperity.

This stream of energy must be **regulated** by the ruler of men.

It is done by a process of **division**.

Thus men

- **divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and**
- **mark off infinite space by the points of the compass.**

In this way

nature in its **overwhelming profusion** of phenomena is

- **bounded and**
- **controlled.**

On the other hand,

nature must be **furthered** in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.

THE LINES

Nine at the beginning means:

When ribbon grass is pulled up, the sod comes with it.

Each according to his kind.

Undertakings bring good fortune.

In times of prosperity

every able man called to fill an office draws like-minded people along with him,

just as in pulling up ribbon grass

one always pulls up a bunch of it,

because the stalks are **connected by their roots.**

In such times,

when it is possible to extend influence widely,

the mind of an able man is

- **set upon going out into life and**
- **accomplishing something.**

Nine in the third place means:

- No plain not followed by a slope.
- No going not followed by a return.
- He who remains persevering in danger Is without blame.
- Do not complain about this truth;

Enjoy the good fortune you still possess.

Everything on earth is subject to change.

Prosperity is followed by decline: this is the eternal law on earth.
Evil can indeed be held in check but not permanently abolished.
It always returns.

This conviction might induce melancholy, but it should not;
it ought only to keep us from falling into illusion when good fortune comes to us.
If we continue mindful of the danger, we remain persevering and make no mistakes.

- As long as a man's inner nature remains stronger and richer than anything offered by external fortune,
- as long as he remains inwardly superior to fate, fortune will not desert him.

0 Six in the fifth place means:

The sovereign I
Gives his daughter in marriage.
This brings
blessing And
supreme good fortune.

The sovereign I is T'ang the Completer.
By his decree the imperial princesses,
although higher in rank than their husbands,
had to obey them like all other all wives.

Here too we are shown a truly modest union of high and low that brings happiness and blessings.

Six at the top means:

The wall falls back into the moat.
Use no army now.
Make your commands known within your own town.
Perseverance brings humiliation.

The change alluded to in the middle of the hexagram has begun to take place.
The wall of the town sinks back into the moat from which it was dug.
The hour of doom is at hand.

When matters have come to this pass,
we should

- submit to fate and
- not try to stave it off by violent resistance.

The one recourse left us is to hold our own within our intimate circle.
Should we persevere in trying to resist the evil in the usual way,

- our collapse would only be more complete, and
- humiliation would be the result.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9020>

HEXAGRAM 59 – Huan - Dispersion (Dissolution)

Above SUN THE GENTLE, WIND
Below K'AN THE ABYSMAL, WATER

Wind blowing over water
disperses it,
dissolving it into

- foam and
- mist.

This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to

- break up and
- dissolve the blockage.

THE JUDGMENT

Dispersion,
Success.
The king approaches his temple.
It furthers one to cross the great water.
Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45).

In the latter,

the subject is the bringing together of elements that have been separated, as water collects in lakes upon the earth.

Here

the subject is the dispersing and dissolving of divisive egotism.

DISPERSION shows the way, so to speak, that leads to gathering together. This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men.

1. The common celebration of the great

- sacrificial feasts and
- sacred rites,

which gave expression simultaneously to the

- interrelation and
- social articulation of
 - family and
 - state,

was the means employed by the great rulers to unite men.

- The sacred music and
 - the splendor of the ceremonies
- aroused a strong tide of emotion
- that was shared by all hearts in unison, and
 - that awakened a consciousness of the common origin of all creatures.

In this way

- disunity was overcome and
- rigidity dissolved.

A further means to the same end is

2. cooperation in great general undertakings that

set a high goal for the will of the people;
in the common concentration on this goal,
all barriers dissolve,
just as,

- when a boat is crossing a great stream,
- all hands must unite in a joint task.

But only a man

- who is himself free of all selfish ulterior considerations, and
 - who perseveres in justice and steadfastness,
- is capable of so dissolving the hardness of egotism.

THE IMAGE

The wind drives over the water: The image of DISPERSION.

Thus

the kings of old

- sacrificed to the Lord And
- built temples.

In the autumn and winter,
water begins to freeze into ice.

When

the warm breezes of spring come,

- the rigidity is dissolved, and
- the elements that have been dispersed in ice floes are reunited.

It is the same with the minds of the people.

Through

- hardness and
- selfishness

the heart grows rigid, and

this rigidity leads to separation from all others.

- Egotism and
- Cupidity

isolate men.

Therefore

the hearts of men

- must be seized by a devout emotion.

They

- must be shaken by a religious awe in face of eternity –
- stirred with an intuition of the One Creator of all living beings, and
- united through the strong feeling of fellowship experienced in the ritual of divine worship.