

Anavex Life Sciences Corp. AVXL under CEO Christopher Misling



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HEXAGRAM 08 – Pi - Holding Together [Union]

Above K'AN THE ABYSMAL, WATER
Below K'UN THE RECEPTIVE, EARTH

The waters on the surface of the earth **flow together** wherever they can, as for example in the ocean, where all the rivers come together.

Symbolically this connotes

- **holding together and**
- **the laws that regulate it.**

The same idea is suggested by the fact that all the lines of the hexagram **except** the fifth, the place of the ruler, are **yielding**.

The yielding lines hold together because they are influenced by

- a man of **strong will** in the leading position,
- a man who is their **center** of union.

Moreover, this strong and guiding personality in turn **holds together** with the others,

finding in them the **complement** of his own nature.

THE JUDGMENT

HOLDING TOGETHER brings good fortune.

Inquire of the oracle once again

Whether you possess **sublimity, constancy, and perseverance;**

Then there is no blame.

Those who are uncertain gradually join.

Whoever comes too late
Meets with misfortune.

What is required is that we unite with others, in order that all may complement and aid one another through holding together. But such holding together calls for a central figure around whom other persons may unite.

To become a center of influence holding people together is a

- grave matter and
- fraught with great responsibility.

It requires

- greatness of spirit,
- consistency, and
- strength.

Therefore let him who wishes to gather others about him ask himself whether he is equal to the undertaking, for anyone attempting the task without a real calling for it only makes confusion worse than if no union at all had taken place.

But when there is a real rallying point, those who at first are hesitant or uncertain gradually come in of their own accord. Late-comers must suffer the consequences, for in holding together the question of the right time is also important.

Relationships are formed and firmly established according to definite inner laws. Common experiences strengthen these ties, and he who comes too late to share in these basic experiences must suffer for it if, as a straggler, he finds the door locked.

If a man

- has recognized the necessity for union and
 - does not feel strong enough to function as the center,
- it is his duty to become a member of some other organic fellowship.

THE IMAGE

On the earth is water: The image Of HOLDING TOGETHER.

Thus the kings of antiquity

- Bestowed the different states as fiefs And
- cultivated friendly relations With the feudal lords.

Water

- fills up all the empty places on the earth and
- clings fast to it.

The social organization of ancient China was based on this principle of the holding together of

- dependents and
- rulers.

Water flows to unite with water, because all parts of it are subject to the same laws.

So too should human society hold together through a community of interests that allows each individual to feel himself a member of a whole.

The central power of a social organization must see to it that every member finds that his true interest lies in holding together with it, as was the case in the paternal relationship between king and vassals in ancient China.

THE LINES

Six in the second place means:

Hold to him inwardly.

Perseverance brings good fortune.

If a person responds

- perseveringly and
- in the right way

to the behests from above that summon him to action,

- his relations with others are intrinsic and
- he does not lose himself.

But

if a man seeks association with others as if he were an obsequious office hunter, he throws himself away.

He does not follow the path of the superior man, who never loses his dignity.

0 Nine in the fifth place means:

Manifestation of holding together.

In the hunt the king uses beaters on three sides only

And foregoes game that runs off in front.

The citizens need no warning.

Good fortune.

In the royal hunts of ancient China it was customary to drive up the game from three sides,

but on the fourth the animals had a chance to run off.

If they failed to do this

they had to pass through a gate behind which the king stood ready to shoot.

Only animals that entered here were shot;

those that ran off in front were permitted to escape.

This custom accorded with a kingly attitude;

the royal hunter did not wish to turn the chase into a slaughter,

but held that the kill should consist only of those animals which had so to speak voluntarily exposed themselves.

There is depicted here a ruler, or influential man, to whom people are attracted.

- Those who come to him he accepts,

- those who do not come are allowed to go their own way.
- He **invites** none, flatters none - all come of their own free will.
 In this way there develops a **voluntary dependence** among those who hold to him.
 They do not have to be constantly on their guard but **may express** their opinions openly.
 Police measures are not necessary, and they cleave to their ruler of their own volition.
 The same principle of freedom is valid for life in general.
We should not woo favor from people.
 If a man cultivates within himself
- the purity and
 - the strength
- that are necessary for one who is the center of a fellowship,
 those who are meant for him come **of their own accord.**

MOVING HEXAGRAM

Click below to view the interpretations and cases:

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HEXAGRAM 07 – Shih - The Army

Above K'UN THE RECEPTIVE, EARTH
 Below K'AN THE ABYSMAL, WATER

This hexagram is made up of the trigrams

- K'an, water, and
- K'un, earth, and thus,

it symbolizes the ground water **stored up** in the earth.

In the same way **military strength is stored up** in the mass of the people –

- **invisible in times of peace but**
- **always ready for use as a source of power.**

The attributes of the two trigrams are

- danger inside and
- obedience outside.

This points to the nature of an army,

which at the core is **dangerous**,

while **discipline and obedience** must prevail outside.

Of the individual lines,

the one that **controls** the hexagram is the strong nine in the second place to which the other lines, all yielding, are **subordinate**.

This line indicates a commander,

because it **stands** in the middle of one of the two trigrams. But since it is in the lower rather than the upper trigram, it represents **not the ruler** but the **efficient general**, who maintains **obedience** in the army by his authority.

THE JUDGMENT

THE ARMY.

The army needs perseverance
And a strong man.
Good fortune without blame.

An army is a mass that needs **organization** in order to become a fighting force. Without strict discipline nothing can be accomplished, but this discipline must not be achieved by force.

It requires a strong man who

- captures the hearts of the people and
- awakens their enthusiasm.

In order that he may develop his abilities he needs the **complete confidence** of his ruler, who must **entrust him** with full responsibility as long as the war lasts.

But war

- is always a dangerous thing and
- brings with it destruction and devastation.

Therefore it

- should not be resorted to **rashly** but, like a poisonous drug,
- should be used **as a last recourse**.

- The justifying cause of a war, and
- clear and intelligible war aims,

ought to be explained to the people by an experienced leader.

Unless there is a quite definite war aim to which the people can consciously pledge themselves,

the unity and strength of conviction that lead to victory will not be forth coming.

But the leader must also look to it that

- the passion of war and
- the delirium of victory

do not give rise to unjust acts that will not meet with general approval.

If justice and perseverance are the basis of action, all goes well.

THE IMAGE

In the middle of the earth is water: The image of THE ARMY.

Thus the superior man increases his masses

By generosity toward the people.

Ground water is **invisibly present** within the earth.

In the same way the military power of a people is invisibly present in the masses.

- When danger threatens, every peasant becomes a soldier;
- when the war ends, he goes back to his plow.

He who is generous toward the people wins their love, and a people living under a mild rule becomes strong and powerful.

Only a people economically strong can be important in military power.

Such power must therefore be cultivated

- by improving the economic condition of the people and
- by humane government.

Only when there is this invisible bond between government and people, so that the people are sheltered by their government as ground water is sheltered by the earth,

is it possible to wage a victorious war.