

Kiromic Biopharma Inc KRBP under CEO Pietro Bersani



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

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
 Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram **means**

- "universal,"
 - "general,"
- and in a figurative sense
- "to influence,"
 - "to stimulate."
- The upper trigrams is Tui, the Joyous;
 - the lower is Ken, Keeping Still.
- By **its persistent, quiet influence**, the lower, rigid trigram
- **stimulates** the upper, weak trigram, which
 - **responds** to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative
- and
- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heaven
 and
 - earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtship
 and
 - marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
 - the strong below;
- hence
- their powers attract each other,
- so that
- they unite.

This brings about success, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without, one can

- prevent the joy from going to excess
- and
- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for it is perseverance that makes the difference between

- seduction
- and
- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl and

- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.

THE LINES

Six at the beginning means:

The influence shows itself in the big toe.

A movement,

before it is actually carried out,

shows itself first in the toes.

The idea of an influence is already present, but it is not immediately apparent to others. As long as the intention has no visible effect, it

- is of no importance to the outside world and
- leads neither to good nor to evil.

Six in the second place means:

The influence shows itself in the calves of the legs. Misfortune.

Tarrying brings good fortune.

In movement, the calf of the leg follows the foot; by itself it can

- neither go forward
- nor stand still.

Since the movement is not self-governed, it bodes ill.

- One should wait quietly until one is impelled to action by a real influence.

Then

- one remains uninjured.

Nine in the third place means:

The influence shows itself in the thighs.

Holds to that which follows it.

To continue is humiliating.

Every mood of the heart influences us to movement.

What the heart desires,

- the thighs run after without a moment's hesitation;
- they hold to the heart, which they follow.

In the life of man, however, acting on the spur of every caprice

- is wrong

and

- if continued leads to humiliation.

Three considerations suggest themselves here.

1. First, a man

- should not run precipitately after all the persons whom he would like to influence, but
- must be able to hold back under certain circumstances.

2. As little should he yield immediately

- to every whim of those in whose service he stands.

3. Finally, where the moods of his own heart are concerned,

- he should never ignore the possibility of inhibition, for this is the basis of human freedom.

0 Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

If a man

- is agitated in mind,

And

- his thoughts go hither and thither,

Only those friends On whom he fixes his conscious thoughts Will follow.

Here the place of the heart is reached.

The impulse that springs from this source is the most important of all.

It is of particular concern that this influence be

- constant

and

- good;

then, in spite of the danger arising from the great susceptibility of the human heart, there will be no cause for remorse.

When the quiet power of a man's own character is at work, the effects produced are right.

All those who are receptive to the vibrations of such a spirit will then be influenced.

Influence over others should not express itself

as a conscious and willed effort to manipulate them.

Through practicing such conscious incitement,

- one becomes wrought up and is exhausted by the eternal stress and strain.

Moreover,

- the effects produced are then limited to those on whom one's thoughts are consciously fixed.

0 Nine in the fifth place means:

The influence shows itself in the back of the neck.

No remorse.

The back of the neck is the most rigid part of the body.

When the influence shows itself there,

- the will remains firm

and

- the influence does not lead to confusion.

Hence

remorse does not enter into consideration here.

What takes place in the depths of one's being, in the unconscious, can

- neither be called forth
- nor prevented by the conscious mind.

It is true that if

- we cannot be influenced ourselves,
- we cannot influence the outside world.

MOVING HEXAGRAM

HEXAGRAM 19 – Lin - Approach

Above K'UN THE RECEPTIVE, EARTH
Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a **range of meanings** that is **not exhausted** by any single word of another language. The ancient explanations in the Book of Changes give as its

1. first meaning, "**becoming great.**"
 - **What becomes great** are the two strong lines growing into the hexagram from below;
 - the light-giving power **expands** with them.
2. The meaning is then further extended to include **the concept of approach, especially** the approach of
 - what is strong and highly placed
 - **in relation to** what is lower.
3. Finally the meaning includes
 - the **attitude of condescension** of a man in high position toward the people,
 - and in general the **setting to work on affairs.**

This hexagram is linked with the twelfth month (January-February), when, after the winter solstice, the light power begins to ascend again.

THE JUDGMENT

APPROACH has supreme success.
Perseverance furthers.
When the **eighth month** comes,
There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful **progress.**
Spring is approaching.

Joy and forbearance **bring high and low** nearer together.
Success is certain.

But we must work with **determination and perseverance** to make full use of the **propitiousness** of the time.

And one thing more: spring does not last forever.

In the **eighth month** the aspects are **reversed.**

Then only two strong, light lines are left; these

- **do not advance but**

- are in retreat (see next hexagram).
- We must take heed of this change in good time.
- If
- we meet evil before it becomes reality –
before it has even begun to stir –
 - we can master it.

THE IMAGE

The earth above the lake: The image of APPROACH.
Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth borders upon the lake from above 1.

This symbolizes the approach and condescension of the man of higher position to those beneath him.

The two parts of the image indicate what his attitude toward these people will be.

- Just as the lake is inexhaustible in depth,
 - so the sage is inexhaustible in his readiness to teach mankind,
- and
- just as the earth is boundlessly wide, sustaining and caring for all creatures on it,
 - so the sage sustains and cares for all people and excludes no part of humanity.