

Addentax Group Corp ATXG under CEO Zhida Hong



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

### HEXAGRAM 55 – Feng - Abundance (Fullness)

Above CHEN THE AROUSING, THUNDER  
 Below LI THE CLINGING, FLAME

- Chen is movement;
- Li is flame, whose attribute is clarity.

- Clarity within,
- movement without –  
 this produces greatness and abundance.

The hexagram pictures a period of advanced civilization.  
 However,

the fact that development has reached a peak suggests that this extraordinary condition of abundance cannot be maintained permanently.

## THE JUDGMENT

ABUNDANCE has success.  
The king attains abundance.  
Be not sad.  
Be like the sun at midday.

It is not given to every mortal to bring about a time of

- outstanding greatness and
- abundance.

Only a born ruler of men is able to do it,  
because his will is directed to what is great.

Such a time of abundance is usually brief.

Therefore

a sage might well feel sad in view of the decline that must follow.

But such sadness does not befit him.

Only a man who is inwardly free of sorrow and care  
can lead in a time of abundance.

He must be like the sun at midday,  
illuminating and gladdening everything under heaven.

## THE IMAGE

Both thunder and lightning come: The image of ABUNDANCE.

Thus

the superior man

- decides lawsuits And
- carries out punishments.

This hexagram has a certain connection with Shih Ho, BITING THROUGH (21),  
in which thunder and lightning similarly appear together,  
but in the reverse order.

- In BITING THROUGH, laws are laid down;
- here they are applied and enforced.

- Clarity [Li] within makes it possible to investigate the facts exactly, and
- shock [Chen] without ensures a strict and precise carrying out of punishments.

## THE LINES

Nine at the beginning means:

When a man meets his destined ruler,

- They can be together ten days, And
- it is not a mistake.

Going meets with recognition.

To bring about a time of abundance,  
a union of clarity with energetic movement is needed.  
Two individuals possessed of these two attributes are suited to each other,  
and even if  
they spend an entire cycle of time together during the period of abundance,  
it will not be too long, nor is it a mistake.  
Therefore  
one may go forth, in order to make one's influence felt;  
it will meet with recognition.

Nine in the third place means:

The underbrush is of such abundance  
That the small stars can be seen at noon.  
He breaks his right arm.  
No blame.

The image is that of a progressive covering over of the sun.

Here

the eclipse reaches totality;  
therefore  
even the small stars can be seen at noon.

In the sphere of social relationships,  
this means that the prince is now so eclipsed that  
even the most insignificant persons  
can push themselves into the foreground.  
This makes it impossible for an able man  
though he might be the right hand of the ruler,  
to undertake anything.  
It is as though his arm was broken,  
but he is not to blame for being thus hindered in action.

Six in the fifth place means:

Lines are coming,  
Blessing and fame draw near.  
Good fortune.

The ruler is modest and therefore open to the counsel of able men.

Thus

he is surrounded by men who suggest to him the lines of action.  
This brings blessing, fame, and good fortune to him and all the people.

## **MOVING HEXAGRAM**

## HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

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

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
  - **bring** about the gathering together,whereas
- in the **former case** one strong line (the fifth)
  - **stands** in the midst of weak lines.

### THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.

This is the significance of the great offerings that are made.

- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

## **THE IMAGE**

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.

Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.