

U Power Ltd UCAR under CEO Jia Li



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

HEXAGRAM 34 - Ta Chuang - The Power of the Great

Above CHEN THE AROUSING, THUNDER
 Below CH'IEN THE CREATIVE, HEAVEN

The great lines, that is, the light, strong lines, are **powerful**.
 Four light lines

- have entered the hexagram from below and
- are about to ascend higher.
- The upper trigram is Chen, the Arousing;
- the lower is Ch'ien, the Creative.
- Ch'ien is strong,
- Chen produces movement.

The union of movement and strength **gives** the meaning of THE POWER OF THE GREAT.

The hexagram is **linked with** the second month (March April).

THE JUDGMENT

THE POWER OF THE GREAT.
Perseverance furthers.

The hexagram points to a time when inner worth

- mounts with great force and
- comes to power.

But its strength has already passed beyond the median line, hence there is danger that one

- may rely entirely on one's own power and
- forget to ask what is right.

There is danger too that, being intent on movement, we may not wait for the right time.

Therefore the added statement that perseverance furthers.

For that is truly great power

- which does not degenerate into mere force
- but remains inwardly united with the fundamental principles of right and of justice.

When we understand this point –

namely, that greatness and justice must be indissoluble united – we understand the true meaning of all that happens in heaven and on earth.

THE IMAGE

Thunder in heaven above: The image of THE POWER OF THE GREAT.

Thus the superior man

does not tread upon paths

That do not accord with established order.

Thunder - electrical energy - mounts upward in the spring.

The direction of this movement is in harmony with that of the movement of heaven.

It is therefore a movement in accord with heaven, producing great power.

However,

true greatness depends on being in harmony with what is right.

Therefore in times of great power

the superior man avoids doing anything

that is not in harmony with the established order.

THE LINES

Nine in the third place means:

The inferior man works through power.

The superior man does not act thus.

To continue, is dangerous.

A goat

- butts against a hedge And
- gets its horns entangled.

- Making a boast of power leads to entanglements, just as
 - a goat entangles its horns when it butts against a hedge.
- Whereas

- an inferior man revels in power when he comes into possession of it,
 - the superior man never makes this mistake.
- He
- is conscious at all times of the danger of pushing ahead regardless of circumstances, and therefore
 - renounces in good time the empty display of force.

0 Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

The hedge opens; there is no entanglement.

Power depends upon the axle of a big cart.

If a man goes on quietly and perseveringly working at the removal of resistances, success comes in the end.

- The obstructions give way and
- all occasion for remorse arising from excessive use of power disappears.

Such a man's power does not show externally, yet it can move heavy loads, like a big cart whose real strength lies in its axle.

- The less that power is applied outwardly,
- the greater its effect.

Six in the fifth place means:

Loses the goat with ease.

No remorse.

The goat is noted for

- hardness outwardly and
- weakness within.

Now the situation is such that

- everything is easy;
- there is no more resistance.

One

- can give up a belligerent, stubborn way of acting and
- will not have to regret it.

MOVING HEXAGRAM

HEXAGRAM 60 – Chieh - Limitation

Above K'AN THE ABYSMAL, WATER
Below TUI THE JOYOUS, LAKE

- A lake occupies a limited space.
When more water comes into it,
- it overflows.

Therefore

limits must be set for the water.

The image shows

- water below and
- water above,
- with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk.

- In relation to ordinary life
 - it means the thrift that sets fixed limits upon expenditures.
- In relation to the moral sphere
 - it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome, but
- they are effective.

If

- we live economically in normal times,
- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,
- day and night, and

these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures,

acts to

- preserve property and
- prevent injury to the people.

But in limitation
we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,
 - it would be injurious.

And

- if he should go too far in imposing limitations on others,
 - they would rebel.

Therefore

it is necessary to set limits even upon limitations

THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And
- examines the nature of virtue and correct conduct.

- A lake is something limited.
- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;
- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and
- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations,
which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;
- if
- they existed,
- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and
- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and
- by determining for himself what his duty is.