

Redhill Biopharma Ltd RDHL under CEO Dror Ben-Asher



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

HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE
 Below LI THE CLINGING, FIRE

The Chinese character for this hexagram **means** in its original sense **an animal's pelt**, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
 - what results is essentially only an **opposition of tendencies**,

here

- the younger daughter is above.
 - The influences are in actual conflict, and
 - the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

THE JUDGMENT

REVOLUTION

On your own day
You are believed.
Supreme success,
Furthering through perseverance.
Remorse disappears.

Political revolutions are extremely grave matters.
They should be undertaken

- only under stress of direst necessity,
- when there is no way out.
- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
 - gladdens the people and, by enlightening them,
 - prevents excesses.

Furthermore,
he

- must be quite free of selfish aims and
 - must really relieve the need of the people.
- Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
 - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and

- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.

THE LINES

Nine at the beginning means:

Wrapped in the hide of a yellow cow.

Changes ought to be undertaken only when there is nothing else to be done.

Therefore at first the utmost restraint is necessary.

One must

- become firm in one's mind, control oneself -
 - yellow is the color of the mean, and
 - the cow is the symbol of docility - and
- refrain from doing anything for the time being,
 - because any premature offensive will bring evil results.

Six in the second place means:

When

- one's own day comes,
- one may create revolution.

Starting brings good fortune.

No blame,

When

- we have tried in every way to bring about reforms, but without success,
- revolution becomes necessary.

But such a thoroughgoing upheaval must be carefully prepared.

There must be available a man

- who has the requisite abilities and
- who possesses public confidence.

To such a man we may well turn.

This

- brings good fortune and
- is not a mistake.

The first thing to be considered is

our inner attitude toward the new condition that will inevitably come.

We have to go out to meet it, as it were.

Only in this way can it be prepared for.

Nine in the third place means:

- Starting brings misfortune.
- Perseverance brings danger.

When talk of revolution has gone the rounds three times,

- One may commit himself, And
- men will believe him.

When change is necessary, there are two mistakes to be avoided.

- One lies in excessive haste and ruthlessness,
 - which bring disaster.
- The other lies in excessive hesitation and conservatism,
 - which are also dangerous.

• Not every demand for change in the existing order should be heeded.

On the other hand,

- repeated and well-founded complaints should not fail of a hearing.

When talk of change

- has come to one's ears three times, and
- has been pondered well,

he may believe and acquiesce in it.

Then he

- will meet with belief and
- will accomplish something- (1)

MOVING HEXAGRAM

HEXAGRAM 47 - K'un - Oppression (Exhaustion)

Above TUI THE JOYOUS, LAKE

Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is empty, dried up. (1)

Exhaustion is expressed in yet another way:

2. at the top, a dark line is holding down two light lines; below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the principle of darkness, the lower to the principle of light.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success, but
- they can lead to success if they befall the right man.

When

a strong man meets with adversity,

- he remains cheerful despite all danger, and
- this cheerfulness is the source of later successes; it is that stability which is stronger than fate.

He who

- lets his spirit be broken by exhaustion certainly
- has no success.

But

if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune and
- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within and
- sparing of words.

THE IMAGE

There is no water in the lake:

Thus

the superior man

stakes his life

On following his will.

When the water has flowed out below,

the lake must

- dry up and
- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do

but

- acquiesce in his fate and
- remain true to himself.

This concerns the deepest stratum of his being,
for this alone is superior to all external fate.