

ABVC Biopharma Inc ABVC under CEO Uttam Patil



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8870>

HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN THE GENTLE, WIND
 Below CH'IEN THE CREATIVE. HEAVEN

This hexagram means the force of the small – the power of the shadowy - that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 holds the five strong lines in check.

In the Image it is the wind blowing across the sky.

The wind

- restrains the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is not strong enough to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin. The **moment for action** on a large scale has not yet arrived. King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**; there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

Only through the small means of friendly persuasion can we exert any influence. The time has not yet come for sweeping measures.

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

Refines the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky; yet, being **nothing** but air, without solid body, it **does not** produce great or lasting effects.

So also an individual,

in times when he **can produce no** great effect in the outer world, can do nothing except **refine the expression** of his nature in small ways.

THE LINES

Nine in the second place means:

He allows himself to be drawn into returning.

Good fortune.

One **would like** to press forward,
but before going farther
one sees from the example of others like oneself that this **way is blocked**.
In such a case,
if the effort to push forward is **not in harmony** with the time, 2
a reasonable and resolute man will **not expose** himself to a personal rebuff,
but will **retreat** with others of like mind.
This brings good fortune,
because he does others of like not **needlessly jeopardize** himself.

Six in the fourth place means:

If you are sincere,

- blood vanishes and
- fear gives way.

No blame.

If

- one is in the difficult and responsible position of **counselor to** a powerful man,
- one should **restrain him** in such a way that right may prevail.

Therein lies a **danger so great** that the threat of actual bloodshed may arise.

Nonetheless,

the **power of disinterested truth** is greater than all these obstacles.

It carries such weight that

- the end is achieved, and
- all danger of bloodshed and all fear disappear.

Nine at the top means:

The rain comes, there is rest.

This is due to the lasting effect of character.

Perseverance brings the woman into danger.

The moon is nearly full.

If the superior man persists,

Misfortune comes.

Success is at hand.

The wind has driven up the rain.

A **fixed standpoint** has been reached.

This has come about through the **cumulating** of small effects produced by
reverence for a superior character.

But a success thus secured bit by bit calls for great **caution**.

It would be a **dangerous illusion** for anyone to think he could presume upon it.

The female principle,

the weak element that has won the victory,

should **never persist** in vaunting it - that would lead to danger.

- The dark power in the moon is strongest when the moon is almost full.
 - When it is full and directly opposite the sun, its waning is inevitable.
- Under such circumstances one must be content with what has been achieved. To advance any farther, before the appropriate time has come, would lead to misfortune.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8990>

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.