

LakeShore Biopharma Co Ltd LSB under CEO Hui Shao



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8975>

HEXAGRAM 44 – Kou - Coming to Meet

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

This hexagram indicates a situation in which the principle of darkness, after having been eliminated, furtively and unexpectedly obtrudes again from within and below. Of its own accord the female principle comes to meet the male.

- It is an unfavorable and dangerous situation, and
- we must understand and promptly prevent the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually becomes ascendant again.

THE JUDGMENT

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of a bold girl who

- lightly **surrenders** herself and
- thus **seizes** power.

This would not be possible if the **strong and light-giving element** had not in turn come halfway.

- The inferior thing seems so harmless and inviting that
 - a man delights in it;
- it looks so small and weak that
 - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still **another** way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the **earth** and
 - **symbolizes** the ruler taking note of the conditions in his kingdom;
- here the wind

- blows from **above** and
- **symbolizes** the influence exercised by the ruler through his commands.
- Heaven is far from the things of earth, but
 - it sets them in motion by means of the wind.
- The ruler is far from his people, but
 - he sets them in motion by means of his commands and decrees.

THE LINES

Six at the beginning means:

It must be checked with a brake of bronze.

Perseverance brings good fortune.

If

- one lets it take its course,
- one experiences misfortune.

Even a lean pig has it in him to rage around.

If an inferior element has wormed its way in, it must be energetically checked at once.

- By consistently checking it, bad effects can be avoided.
- If it is allowed to take its course, misfortune is bound to result; **the insignificance of that which creeps in should not be a temptation to underrate it.**

A pig that is still young and lean cannot rage around much, but after it has eaten its fill and become strong,

its true nature comes out if it has not previously been curbed.

Nine in the third place means:

- There is no skin on his thighs, And
- walking comes hard.

If

- one is mindful of the danger,
- No great mistake is made.

There is a **temptation** to fall in with the evil element offering itself – a very dangerous situation.

Fortunately **circumstances** prevent this; one would like to do it, but **cannot**.

This leads to **painful indecision** in behavior.

But if

- we gain **clear insight** into the danger of the situation,
- we shall at least **avoid** more serious mistakes.

Nine in the fifth place means:

A melon covered with willow leaves.

Hidden lines.

Then it drops down to one from heaven.

The melon, like the fish, is a symbol of the principle of darkness. It is sweet but spoils easily and for this reason is protected with a cover of willow leaves.

This is a situation in which a strong, superior, well-poised man tolerates and protects the inferiors in his charge.

- He has the firm lines of order and beauty within himself but
- he does not lay stress upon them.
- He
 - does not bother his subordinates with outward show or tiresome admonitions but
 - leaves them quite free, putting his trust in the transforming power of a strong and upright personality.

And behold!

Fate is favorable.

His inferiors

- respond to his influence and
- fall to his disposition like ripe fruit.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8957>

HEXAGRAM 38 - K'uei - Opposition

Above LI THE CLINGING, FLAME

Below TUI THE JOYOUS, LAKE

This hexagram is composed of the trigram

- Li above, i.e., flame, which burns upward, and
- Tui below, i.e., the lake, which seeps downward.

These two movements are in direct contrast.

Furthermore,

- Li is the second daughter and
- Tui the youngest daughter, and

although

they live in the same house

they belong, to different men;

hence their wills

- are not the same
- but are divergently directed.

THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common; their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely, for that would only increase the existing opposition; instead,
- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,

because

the situation is such that

the opposition does not preclude all agreement.

In general,

opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,

bring about the creation and reproduction of life.

In the world of visible things,

the principle of opposites makes possible

the differentiation by categories

through which order is brought into the world.

THE IMAGE

Above, fire,

below, the lake:

The image of OPPOSITION.

Thus amid all fellowship

The superior man retains his individuality.

The two elements, fire and water,

never mingle
but even when in contact
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity through intercourse or community of interests with persons of another sort; regardless of all commingling,
- he will always preserve his individuality.