

Avalon GloboCare Corp. ALBT under CEO David Jin



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	T	T		3	2	2		7
2		H	T	T		3	2	2		7
1		H	H	H		3	3	3		9

Click below to view the interpretations and cases:

<https://icic.com/?p=8972>

### HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui                      THE JOYOUS, LAKE  
Below CH'IEN                THE CREATIVE, HEAVEN

This hexagram **signifies**  
on the one hand

- a break-through after a long accumulation of tension,  
as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**.

Their influence is on the **wane**;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

## THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.
- Even if only one inferior man is occupying a ruling position in a city,
  - he is able to oppress superior men.
- Even a single passion still lurking in the heart
  - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
  - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,
  - resolution must be based on a union of
    - strength and
    - friendliness.
2. Second,
  - a compromise with evil is not possible;
  - evil must under all circumstances be openly discredited.
  - Nor must our own passions and shortcomings be glossed over.
3. Third,
  - the struggle must not be carried on directly by force.
  - If evil is branded, it thinks of weapons, and
  - if
  - we do it the favor of fighting against it blow for blow,
  - we lose in the end
  - because thus
  - we ourselves get entangled in hatred and passion.

Therefore

4. it is important
  - to begin at home,
  - to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.
  - As long as we wrestle with them,

- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

## THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward And
- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
  - there is reason to fear a cloudburst.
- Taking this as a warning,
  - the superior man forestalls a violent collapse.

- If a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy
  - but to remain receptive to impressions
- by help of strict and continuous self-examination.

## THE LINES

Nine at the beginning means:

Mighty in the forward-striding toes.

When

- one
  - goes and
  - is not equal to the task
- One makes a mistake.

In times of a resolute advance,  
the beginning is especially difficult.

- We
    - feel inspired to press forward but resistance is still strong;
- therefore
- we
    - ought to gauge our own strength and
    - venture only so far as we can go with certainty of success.

To plunge blindly ahead is wrong,

- because it is precisely at the beginning that

- an unexpected setback can have the most disastrous results.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8927>

### **HEXAGRAM 28 - Ta Kuo - Preponderance of the Great**

Above TUI THE JOUYOUS, LAKE  
Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
  - two weak lines outside.
1. When
    - the strong are outside and
    - the weak inside,
      - all is well and
      - there is
        - nothing out of balance,
        - nothing extraordinary in the situation.
  2. Here, however, the **opposite** is the case.
    - The hexagram represents a beam that is
      - thick and heavy in the middle but
      - too weak at the ends.
        - This is a condition that cannot last;
        - it must be changed, must pass, or misfortune will result.

### **THE JUDGMENT**

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.  
It furthers one to have somewhere to go.  
Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation;  
therefore  
extraordinary measures are **demanded**.

It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,  
it is in the **middle**, that is, at the center of gravity, so that  
a **revolution** is not to be feared.

**Nothing is to be achieved by forcible measures.**

The problem must be **solved by**  
**gentle penetration** to the meaning of the situation  
(as is suggested by the attribute of the inner trigram, Sun);  
then

the **change-over** to other conditions will be successful.

It demands real **superiority**;

therefore

the time when the great preponderates is a **momentous** time.

## **THE IMAGE**

The lake rises above the trees:

The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
- if he has to renounce the world, He is undaunted.

- **Extraordinary times** when the great preponderates are like

- **flood times** when the lake rises over the treetops.

But such conditions are **temporary**.

The two trigrams indicate the **attitude proper** to such exceptional times:

- the symbol of the trigram Sun is the tree,
  - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
  - which remains undaunted even if it must renounce the world.