

ESLA Estrella Immunopharma, Inc. under CEO Cheng Liu



6	The Top		H	H	T		3	3	2		8
5	The Fifth Place		H	H	H		3	3	3		9
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		H	H	T		3	3	2		8
2	The Second Place		H	H	H		3	3	3		9
1	The Beginning		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=8984>

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.

THE LINES

Nine in the second place means:

One is oppressed while at meat and drink.
The man with the scarlet knee bands is just coming.
It furthers one to offer sacrifice.
To set forth brings misfortune.
No blame.

This pictures a state of **inner oppression**.

Externally, all is well,
one has meat and drink.

But
one

- is exhausted by the commonplaces of life, and
- there seems to be no way of escape.

Then **help comes** from a high place.

A prince - in ancient China princes wore scarlet knee bands - is in search of able helpers.

But there are **still obstructions** to be overcome.

Therefore it is important to meet these obstructions in the **invisible realm** by

- **offerings and**
- **prayer.**

To set forth without being prepared would be disastrous,
though not morally wrong.

Here a disagreeable situation must be overcome by **patience of spirit**.

Nine in the fifth place means:

His nose and feet are cut off.

Oppression at the hands of the man with the purple knee bands.

Joy comes softly.

It furthers one to make offerings and libations.

An individual who has the good of mankind at heart is oppressed from

- above and
- below

(this is the meaning of the cutting off of nose and feet).

He finds no help among the people whose duty it would be to aid in the work of rescue

(ministers wore purple knee bands) .

But little by little, things take a turn for the better.

Until that time,

he should

- **turn to God,** firm in his inner composure, and
- **pray and offer** sacrifice for the general well-being.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8891>

HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER
Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official, meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion and therefore
- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is **the law of movement along the line of least resistance**, which in this hexagram is enunciated as **the law**

- **for natural events and**
- **for human life.**

THE JUDGMENT

ENTHUSIASM.

It furthers one

- **to install helpers And**
- **to set armies marching.**

The time of ENTHUSIASM derives from the fact that there is at hand an **eminent man** who

- **is in sympathy** with the spirit of the people and
- **acts** in accord with it.

Hence he **finds** universal and willing obedience.

To arouse enthusiasm it is necessary for a man to **adjust himself and his ordinances to the character of those whom he has to lead.**

The inviolability of natural laws rests on this principle of **movement along the line of least resistance.**

These laws are not forces external to things **but represent the harmony of movement immanent in them.**

That is

- **why the celestial bodies do not deviate from their orbits and**
- **why all events in nature occur with fixed regularity.**

It is the same with human society:

- only such laws as are rooted in popular sentiment can be enforced,
- while laws violating this sentiment merely arouse resentment.

Again,

it is enthusiasm that enables us to install helpers
for the completion of an undertaking without fear of secret opposition.
It is enthusiasm too that can unify mass movements, as in war,
so that they achieve victory.

THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.
Thus the ancient kings

- made music In order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- thunder - electrical energy - comes rushing forth from the earth again, and
- the first thunderstorm refreshes nature,
a prolonged state of tension is resolved.
Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
- draws them together,
has mystified mankind.

Rulers have made use of this natural taste for music;
they elevated and regulated it.

Music was looked upon as something serious and holy,
designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus
- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes
(out of this later the theater developed).

Religious feeling for the Creator of the world was united with
the most sacred of human feelings,
that of reverence for the ancestors.

The ancestors were **invited** to these divine services

- **as guests** of the Ruler of Heaven and
- **as representatives** of humanity in the higher regions.

This **uniting** of the human past with the Divinity in **solemn** moments of religious inspiration **established** the bond between God and man.

The ruler who revered the Divinity in **revering his ancestors** became thereby the Son of Heaven,

in whom the heavenly and the earthly world met in **mystical contact**.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:

"He who

- could wholly **comprehend** this sacrifice
- could **rule** the world as though it were spinning on his hand."