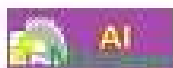


Moving S,M Enterprises Forward

Integrating Asian Philosophy into Modern Business Strategy

Author: CheongGon



TGinfo International co.,

Prologue

The CEO of a startup company has reached his current position after much thought and review, and he will be managing with his own strategy of not failing as a last resort.

They say that the difference between management and business is operating with a plan.

If you are satisfied with operating well and making a profit on the day, and do not have a plan for tomorrow, next month, or next year, it is like giving up on development.

This article presents methods for small business owners or startup entrepreneurs to move on to the next stage without losing their original intentions, and contains management guidelines for operating a business that started with difficulty stably and developing further.

The author has also experienced managing a business while overcoming numerous adversities, so it will be a good experience and knowledge to see how others overcame such situations.

There is a time for being late.



In ancient times, there was no theory that yin and yang (陰陽) meant men for yang and women for yin.

According to the Seolgwaejeon, yang means bright and sky, strong and thick, and powerful, so yin, which means shade and darkness, can be said to have the opposite meaning.

However, the issue of male and female is still questionable and has not been clearly resolved. Except for species where male and female live in the same nest or have only one partner for life, and also excluding hermaphrodites in lower animals, plants have various types of species such as pistillate plants, female and male trees like ginkgo, or lichens that use different methods of reproduction.

However, in terms of people, if they are clearly distinguished as men and women, there may be transgenders who change to their original gender (consciously finding their original gender identity), but the boundary between the role of men as yang and the role of women as yin is still collapsing.

Some people say that the postnatal world will be ruled by yin due to gold exchange, but I wonder if that is really true.

Women have a body structure that requires them to have children and this is a big burden, so in order to avoid this, and after excluding the means of pleasure, they have a body structure that makes it difficult to accept men, while men, on the other hand,

have the purpose of breeding (or perpetuating excellent genes) at the bottom of their consciousness and bring women in.

In addition, men pursue one goal, so they can be said to be hunters who run toward their prey, and women are foragers who search for wild vegetables here and there in the mountains and fields, so they are distinguished from each other, and the problems that arise from not recognizing this are truly huge.

This causes various problems between men and women, but in the West, the relationship between Xantippe and Socrates is being raised as the problem of Confucius and Gyeon-gwan-ssi in the East.

In the Book of Changes, the hexagrams that directly refer to the union between men and women are hexagrams 53 and 54, Noe-taek-gwi-mae, so they should be examined carefully. In particular, Noe-taek-gwi-mae's Gui-mae-i-je Ji-gwi-yu-si says that even if marriage is delayed, there will definitely be a time, so hexagram 17 Cheon-su-su says Cheon-ha-yu-si (there is a time according to heaven), so it is worth pondering.

Seeing the stars at noon



People living in the modern era do not have many opportunities to look up at the sky, so they live without knowing the importance of air, and are indifferent to the constellations in the sky.

A year is 365.2422 years according to the solar calendar, and it goes around without a single inch of error, and leap years, leap days, and leap seconds are set every four years to compensate, so even if ordinary people do not know about it, it does not seem to be a big problem in daily life.

The ancients revered the sky, and they viewed the decline of a dynasty or the death of a saint as a revelation from the sky, so they had a great interest in the movement of celestial bodies.

In Korea, the movement of constellations was observed in detail in the Cheonsangyeolchado, and stories about the place where the gods live, such as Jamiwon, seem like science fiction to modern people.

However, what we cannot overlook is the fact that, along with recent fantasy novels/movies, they are becoming unique content for that country, and there are too many facts that are too precious to be dismissed as myths or fairy tales.

In the Book of Changes, the Emperor (king) appears in the hexagrams and hexagrams, including the 16th Leijiye hexagram,

"Crashing and worshipping virtue, Yin recommends the highest emperor, and, and in the 55th Leihua-feng, the Big Dipper (Dubyeong) appears directly.

That is, in Leihua-feng, it is said that the six Yi and nine Sas are "Iljung Gyeongdu", meaning that one sees the Big Dipper during the day.

When an outstanding person is born, there are many cases where the Big Dipper is associated with the prenatal dream, and there are also many cases where the seven dots representing the Big Dipper are shown on the thighs or back. The Ulju-gun petroglyphs also say that there are seven dots of the Big Dipper, and in some places, the dots of the Big Dipper are also found on rocks. In addition, the game of Yut Nori, played in the first month of the year, is made into a game by dividing the Big Dipper, which rotates toward the North Star in the center, into dogs, pigs, sheep, cows, and horses, and there is also a method of fortune telling using this Yut.

You must know how to be afraid
when you are about to do something



It is said that the 2012 four-character idiom chosen by the Kyunghyang Shinmun and major media outlets was Imsa-i-gu.

Some say that it comes from the Annals of King Sejong, but the original text is also in the Analects of Confucius, Shu-er-pyeon.

It is a warning from Confucius to his disciple Yan Zi about Zilu's bravery, and the original text is as follows:

Saimuhuija Obul-ye-ya Pil-ya Imsa-i-gu Homo-iseong-ja-ya

If you look at the four-character idiom of the year, Imsa-i-gu, as well as the entire sentence, the meaning is slightly different.

In other words, being afraid before work means that if you make a plan and put it into practice one by one, you will definitely achieve it someday. It is a little different from being careful and meticulous in approaching work and gathering wisdom to accomplish it.

Rather than feeling fear before a big task, you should first think about how to accomplish it.

Also, Pasahyeonjeong means "breaking evil and revealing righteousness." This should also be aimed at the 19th general election and the 18th presidential election, and its meaning should be

focused on electing righteous and true workers.

Evil exists anytime and anywhere, so we should not cover it up but expose it and break it so that it does not create any more problems.

In that sense, it is similar to the 4th Sansu Mongwae, Gyeokmong (breaking ignorance and foolishness).

Gyeok: Gyeokmong, ignorance, pierce, Pa: Pasa, breaking evil

Protecting Nature and the Environment



We live in a world with limited resources, and we have a responsibility to protect nature and preserve the environment, as we are using resources in advance for our descendants.

The various natural environmental disasters of today cannot be free from human intervention.

It takes a long time to restore the environment once it has been damaged, and it is difficult to estimate how many decades it will take to restore the nature near the Fukushima nuclear power plant caused by the Japanese earthquake.

In the sky, we are anxious about when and where used satellite debris will fall, and on the ground, all kinds of industrial waste emits a foul odor. To make matters worse, industrially advanced countries are unable to process their industrial waste, so they export it to African countries such as Ghana and Bongo.

To this end, the United Nations held a conference on reducing greenhouse gas emissions, such as through climate agreements, but it seems that the results were not as expected due to the work of countries with vested interests.

In this way, recognizing the seriousness of our natural environment that we have borrowed from our descendants but not being able to establish countermeasures can be seen as a dulling of the senses to the convenience that comes with industrialization.

This reminds me of the story of a certain chef who enjoyed the thrill of tasting blowfish poison by gradually increasing the amount, but at one point ended up dying from consuming a fatal amount.

When you see the first line of the Book of Changes, number 51, Zhongleijin, it says, Afterwards, you will be greatly surprised by the thunder and hear laughter, which is good. (Jinraehyeokhyeokhu Soeonakakgil.) If you are greatly surprised by the thunder and hear laughter afterward, it is good.)

In this case, you should minimize the impact on the environment in advance so that you will have something to laugh about later, but this is the opposite meaning of the hexagram Hwasanryeo hexagram, Seonso Houhojo(you will laugh first and cry later), and in the hexagram Cheonhwa Dongin Guohyo (you will cry first when faced with difficulties, but laugh later).

As such, it is too difficult for ordinary people to understand the meaning of the main character for one fact.

Fear from close people



These days, the issue of extreme choices is one that is being talked about and thought about a lot among the population.

Of course, the person involved lived in great pain and thought that extreme choices were better than that, so they carried them out, but on the other hand, it made many people, including the parents, live in fear and anxiety.

In the old village community life, there was an elder who controlled discipline and order, but in today's family-centered, closed living environment like apartments, it is very difficult to solve all of these things.

In the Book of Changes, it says in the 41st San-taek-son Yuk-sam that if three people walk, they will immediately lose one person, and if one person walks, they will immediately gain a friend. It is worth examining the context before and after this. This San-taek-son hexagram is said to be greatly auspicious because it reduces the lower part and adds to the upper part. It is considered a better hexagram than the 42nd Pung-ro-e-ik.

In addition, in the 24th Ji-rae-bok Yuk-sa, it says Jung-haeng-dok-bok (to walk in the middle but return alone), so no matter how much people around you talk to you, this is a problem

that you have to solve on your own.

If you look at the Chinese characters for friend, it means chin-hal chin ore al gu, and it means a person who will be close to you for a long time. However, regardless of whether you have the ability to judge, it seems problematic to see them as objects of use or objects of convenience. The purpose of learning classics or history is to escape this situation.

Whether you are an adult or a child, if you want to see that person, you should look at his friends, but in a relationship that is created in a society by others rather than by your own will, it is difficult to escape this, and if the balance of power is tilted to one side, it is not easy to escape from that grasp.

Franchise industry on the rise



These days, the economy is tough, so it seems that many people in their 50s or 60s who retired from the workplace are choosing franchises when starting a business.

I think they prefer new business models that are easy to enter, even if they require a little more money, because they lack the talent (talent, knowledge, and skills) they have.

What would happen if we put this franchise on the main character's line?

In the old agricultural and feudal societies, competition was not as fierce as it is now, and anyone who worked hard to farm and plow the fields could solve the minimum food, clothing, and shelter needs. That's why it is said that if you didn't lose your parents for 10 years (at that time, commoners had to live in a cemetery for 3 years if their parents died, so it must have been difficult to accumulate wealth), you could accumulate a certain amount of wealth, even if you weren't rich.

Franchising can be seen as a new concept of economic life that develops products with excellent quality and price that are appealing enough to the general public, and lets those who lack capital and marketing do it instead, focusing only on sales and service.

Competition is unavoidable, whether in the past or present (in

the past, the probability of passing the bar exam would have been similar to that of the current bar exam). This can also be seen in the hexagram 22, Sanhwabi.

In addition, this hexagram emphasizes substance over appearance, and it is a hexagram that tells us some wisdom to win in fierce competition. In addition, the hexagram 10, Cheontaekri, tells us that practice is more important than knowledge.

In the meantime, numerous items have passed us by, but it is a fact that those who have made profits have been people in the franchise industry, not people who actually run stores or shops.

So what new items should managers who run franchise businesses develop?

You need to move away from eating and focus on service, always have an open mind, maintain an active and positive attitude, take notes and discover small things (like catching the small movements blowing from the leaves), and get unique ideas from people of different species gathering.

How should we view someone who wants to introduce a franchise? The best thing to do is to find something that can be connected to what you have been doing so far, but if you choose something completely unrelated, you will suffer for a long time.

As for the hexagram on choice, I think the hexagram number 45, Takji Che, is the closest. This hexagram is about gathering people, and when the range of choices expands through gatherings, you will be able to choose something that suits your abilities and knowledge. Also, if you look at the content of Che, it is related to being pale or haggard, and it also explains how to avoid that.

How to Name Public Institutions



It seems that the name of the party has been decided as the Democratic United Party in order to heal the internal strife of the opposition party.

The existing Democratic Party, the Citizens' United Party, and the Federation of Korean Trade Unions are said to have joined forces to become the Democratic United Party and to elect the leadership at the party convention on January 15th next year.

First of all, even putting aside the word "democracy," the word "unification" does not have a good meaning to use at this time, and it is not meant to be used at this time.

Even if I do not know the inside story, an ordinary person like me who does not know much about the affairs of the National Assembly will probably not be able to use that name without a problem.

Changing one's name when one is unlucky is one of the many ways to improve one's luck, and it is the final choice that must be made when there is no other way after much thought. However, it does not seem like now is the time to change the party name.

If we look at the main character, the hexagram that means gathering/uniting is number 45, Takjiche, which means that the top

is a pond and the bottom is the ground, and it forms a challenge hexagram with the next hexagram, number 46, Jipoongseung, which means going up.

The water of the pond gathers on the ground (three different groups gather), but it is only a gathering and dispersal, and since their thoughts are different, it will be difficult to form a union.

Even looking at the hexagram history, it says, "Remove weapons, warn against incalculable things," so it is bound to be difficult.

The hexagram with the opposite meaning is number 59, Pungsuhwan, which means that the wind blows over the water and they disperse into small groups.

Also, from a namology perspective, the name of the Democratic United Party is incorrect.

The current opposition period can be said to be the 28th Taekpungdaegwa period, which means a time of great excess or many faults. Even in the hexagram, it seems to be saying that the mid-level officials are not fulfilling their roles, as in the Dongyo and to achieve this, it is said that a lot of sincerity must be put in, as in the Jayongbaekmo (when laying the ground, you must use white thatch).

Politics and People's Livelihood



The National Assembly's budget resolution is delayed every year, but when you look at the political reality, it seems that they are thinking too far from people's livelihood.

Just as the difference between before and after going to the bathroom is the same, they can do anything to achieve their goals, but once they achieve them, they forget all their previous efforts.

The media, the fourth organization, is making various efforts to correct this.

If we put aside the classic Mencius, which is about thinking and acting on righteousness, and think about the Book of Changes, which is their specialty,

we cannot help but think of the 15th Jisangyeom's Gunjayujong.

The Jisangyeom hexagram is a hexagram that means that a tall mountain is below the ground, and that one must humble oneself and be humble. Among them, the 6th one, Nogyeom, is Gunjayujong, so you can see the path.

A gentleman must have an end, and like the 60-step hexagram, he must end one syllable and move on to the next step, but he continues to not end it, so he is not a gentleman, and he is a person who does not know how to restrain himself.

I think many people are thinking about the general election, but

there are too many variables and as it approaches, many unexpected things will happen, so I will look at it from a bird's eye perspective.

The Relationship Between Lehman Brothers and Merrill Lynch Securities



2008 was the year when Lehman Brothers and Merrill Lynch Securities filed for bankruptcy and were sold, which brought about the global economic crisis.

It was also the year before the US presidential election at the end of the year, with the Palin surge in the Republican Party, Obama's lag behind, and the North Korean political leaders' misfortune.

I made a fortune on Lehman and Merrill Lynch and got the hexagram. The 25th hexagram, Heavenly Thunder and Mumang, changed to Yuk and went to Cheontaek-ri.

He said that Heavenly Thunder and Mumang Yuk means that even if you don't plow, you will harvest, and even if you don't cultivate, you will have three fields, so it is beneficial to have a place to go.

On the one hand, you may think that the laws of the world are formed naturally and move in a predetermined direction, but nothing in the world is created for free.

The Mumang Gwae can be said to be a thunderstorm under the sky, and all things on earth are affected by the loud noise, growing

crops and fulfilling their duties.

However, as seen in the Yuk-yi, the fact that the United States, which stands at the peak of capitalism, and the financial industry suffered great turmoil can be considered to be an internal problem.

We should recognize that problems are always internal rather than external.

In order to solve this, we try hard to respond to external changes and overcome crises, but like the, solving internal problems first may be the most urgent task.

The Ji Gwae clearly shows our times of walking on thin ice, and tells us how to navigate this dangerous world well.

What is the conclusion? What is the wise way to navigate this dangerous world as mentioned in the Cheontaek-ri? If you think about it a little or read the Book of Changes, the answer will become obvious.

What is the Zhou Dynasty in Chinese history?



From the time of King Ping to the Dongcheon, for 400 years, this mountain was the center of politics, economy, and culture of the Western Zhou Dynasty.

The Zhougong Temple is a shrine dedicated to Duke Jidan of Zhou. Jidan was the son of King Wen and the younger brother of King Wu, who laid the foundation of the Zhou Dynasty in the early days of its founding.

The Zhou Dynasty destroyed the Yin Dynasty and established a new country, but King Wu of Zhou died before the foundation of the country was completed. At that time, Jidan, who assisted the young King Cheng, faithfully completed his mission, and Confucianism praised him as the Yuan Sage. - He was a person that Confucius revered so much.

It is said that when Jidan was in charge of state affairs, he usually met with more than 70 people a day. His sincerity in state affairs is recorded in the sayings, "One drop, three bites" and "One meal, three spittings."

It is said that Hee-dan held his hair three times while washing

his hair to meet the person who requested an interview with him, and also spat out the rice he was eating three times while eating.

From the perspective of a visitor, how would he treat someone who spat out the rice he was eating? The visitor would think that he was treated with great hospitality from the beginning. Therefore, no matter how much there was a conflict of interest between the two parties, he would not have been able to assert himself.

If anyone handled matters with this sincerity, he would be a person who was not lacking in being entrusted with an important task. This behavior of Hee-dan makes us think a lot about how a person who is entrusted with an important task should handle matters.

Although he did his best to establish the foundation of the Zhou Dynasty, when King Cheng grew up, he handed over power and stepped down from state affairs. It is understandable why Confucius was in love with the character Xi Dan. Xi Dan was a person who practiced the way of Gongshu Shentui (Gongshu Shentui Tianji Dao-ji-do--The saying that when you achieve merit, your body retreats is the way of heaven. The source is Chapter 9 of Laozi's Tao Te Ching) before Zhang Liang.

Opening of a new era



Policy is one of the most important things in a country, and in the Book of Changes, the hexagrams 49.Taekhwahyeok and 50. Hwapungjeong are the hexagrams of transformation.

At first, they start off with enthusiasm, but after a while, they lose their original intentions and wander in the fog without knowing where to go, and they end up going down the wrong path or retreating in the opposite direction.

In the new era, important policies that fit this need a lot of money, effort, and more importantly, time, but they do not take into account employment or welfare.

If you think about the limits of growth in the Club of Rome report or Malthus' law of diminishing returns, it will become clearer.

Among Adams' utilitarian contents, the happiness of many people cannot satisfy everyone with absolute standards, and the standard of happiness is also subjective, so it is important to reduce the gap and eliminate relative poverty and deprivation.

In this case, if you see the 41st Mountain Taekson and the 42nd Wind and Rain hexagrams in the Book of Changes, you will feel the happiness of many people by giving away what you have (reducing the nine three to the upper nine), and therefore you can understand why the 11th Earthly Heaven Tae and the 12th Heavenly

Earth Bi are the opposites of natural phenomena, but they are Tae and Bi, respectively.

When you step back, you must step back well. For example, the 33rd hexagram, Cheonsandon, has the sky above and the mountain below, and it is the mountain where the hermit and the great man hide.

Money is a time to step back, but it also means hiding. (*The opposite is also possible.) Power is endless, and (Hwamusipilhong Kwonbulsipnyeon) Once you taste it, you will not have any more empty pockets in your life, and if you gamble, you will lose your wrists and do it with your toes.

In the Book of Changes, the six hexagrams, that is, the topmost position, are considered the most dangerous. The upper six and upper six rarely have good content, and they are expressed as being careful, bad, and evil.

Just as you enter, you must also step back properly when you step back. (Gadon, Bidon, Hodon)

When you see the 18th hexagram, Sanpunggouisangu, it is called the noble knight of the immortal queen, and in other verses, it is called the bad at the end.

This means that when you are in a high position and end, you do not look back and quietly go down to the countryside and highly value the meaning.

Snow and Change



What does snow mean in the Book of Changes, and how can it be interpreted?

Snow is another form of water. In other words, chemically, when it freezes, it becomes ice, and when it evaporates, it becomes vapor.

In the Analects of Confucius, there is a passage that says, my lack of patience," and in the water in the sky becomes clouds or vapor, and means that frost hardens and becomes ice.

The meanings of each of the following are as follows:

Cheonsu-su, Sutaek-jeol, Suhwa-mi-je, Su-ro-dun, Su-pung-jeong, Jung-su-gam, Su-san-geon, and Su-ji-bi.

Cheonsu-su - Since there is water above the sky, it means that you should embrace and follow it.

Su-taek-jeol - Since a word ends, there must be moderation.

Su-hwa-gi-je - Since there is water above fire, the form disappears immediately, so it means that you have already crossed over.

Su-ro-dun - When thunder strikes, it rains, indicating difficulties.

Su-pung-jeong - It takes the shape of a well.

Jung-su-gam - Since water overlaps, it becomes a habit and

indicates a difficult situation.

Su-san-geon - It is an image of not being able to proceed further and stopping because of danger. It is also an image of a mountain carrying water. Water should flow well between mountains, but since it is carrying water, it can become limping due to the increase in potential energy.

Su-ji-bi - Since water and earth are in harmony, they become close to each other.

Water is the 6th Gam-su, and according to the Seolgwae-jeon, it indicates difficulties and danger. That is why there are two of them in the Four Great Difficult Trigrams.

In other words, in order to have a change in form or mass, a transformation such as Taekhwahyeok or Hwapungjeong must occur.

The reason why a liquid changes into a gas is that although there is a change in form (entropy increases), the total amount remains the same.

According to the Seolgwaejeon, it is said that water and fire shoot each other, as it is said that heaven and earth are in harmony, mountains and valleys are in harmony, thunder and wind are in harmony, and water and fire are in harmony.

This means that they do not mix and do not go together, like ice and coal do not mix.

The snow is white and becomes the emotional Taebang, and water is the north according to the acquired Bagua, and it covers up dark and dirty things, but its inherent nature does not disappear, and when it melts and becomes water, it seems to bring about even dirtier results.

In areas where change is needed, you should change yourself, pursue and follow what is excellent, but you should not lose your true nature or act in a way that abandons your true nature.

On the other hand, it would be something to be even more cautious about if only the outside changes and the inside does not change.

In order to completely shed or transform, how to judge the

whole and the part like this is something that should always be considered and can become a problem of concern.

Epilogue

The content of this book is mostly a new interpretation of the text in the I Ching, which is the essence of the Oriental classics. The I Ching is often thought of as a fortune-telling book, but it is a book that allows you to think about your dreams and hopes.

If you learn the I Ching, it is too advanced to say that you know the universe, and you should focus on preparing for the future while being faithful to real life.

I recommend that you think about these opinions and methods and apply them to the I Ching hexagrams as content that can be helpful for business management.