

優化列表



Frequencies for Your Life

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16.05.2020 17:49, App Version 1.14.1 - 1/11

分析



Kin Wa Au

16.05.2020 17:48

焦點

我現在的最大共振是什麼？



相關性



67%

I-Ching

期望狀態

With the power of my divine consciousness I now transfer all selected qualities and information into the field of the client. May they work for the highest well-being of the whole until an optimal balance for the client has been achieved (thank you!): 30 LI-Insight, brightness
Symbolizes clarity and awareness

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16.05.2020 17:50, App Version 1.14.1 - 1/11

詳情

This hexagram is another double sign. The trigram Li means to cling to something, and also brightness. A dark line clings to two light lines, one above and one below—the image of an empty space between two strong lines, whereby the two strong lines are made bright. The trigram represents the middle daughter. The Creative has incorporated the central line of the Receptive, and thus Li develops. As an image, it is fire. Fire has no definite form but clings to the burning object and thus is bright. As water pours down from heaven, so fire flames up from the earth. While K'an means the soul shut within the body, Li stands for nature in its radiance. THE JUDGEMENT The Clinging. Perseverance furthers. It brings success. Care of the cow brings good fortune. What is dark clings to what is light and so enhances the brightness of the latter. A luminous thing giving out light must have within itself something that perseveres; otherwise it will in time burn itself out. Everything that gives light is dependent on something to which it clings, in order that it may continue to shine. Thus the sun and moon cling to heaven, and grain, grass, and trees cling to the earth. So too the twofold clarity of the dedicated man clings to what is right and thereby can shape the world. Human life on earth is conditioned and unfree, and when man recognizes this limitation and makes himself dependent upon the harmonious and beneficent forces of the cosmos, he achieves success. The cow is the symbol of extreme docility. By cultivating in himself an attitude of compliance and voluntary dependence, man acquires clarity without sharpness and finds his place in the world. Note: It is a remarkable coincidence that is worthy of note here that the fire and the care of the cow are connected just as in the Parsi religion. THE IMAGE That which is bright rises twice: The image of Fire. Thus the great man, by perpetuating this brightness, illumines the four quarters of the world. Each of the two trigrams represents the sun in the course of a day. The two together represent the repeated movement of the sun, the function of light with respect to time. The great man continues the work of nature in the human world. Through the clarity of his nature he causes the light to spread farther and farther and to penetrate the nature of man ever more deeply. THE INDIVIDUAL LINES Nine at the beginning means: The footprints run crisscross. If one is seriously intent, no blame. It is early morning and work begins. The mind has been closed to the outside world in sleep, now its connections with the world begin again. The traces of one's impressions run crisscross. Activity and haste prevail. It is important then to preserve inner composure and not to allow oneself to be swept along by the bustle of life. If one is serious and composed, he can acquire the clarity of mind needed for coming to terms with the innumerable impressions that pour in. It is precisely at the beginning that serious concentration is important, because the beginning holds the seed of all that is to follow. Six in the second place means: Yellow light. Supreme good fortune. Midday has come; the sun shines with a yellow light. Yellow is the color of measure and mean. Yellow light is therefore a symbol of the highest culture and art, whose consummate harmony consists in holding to the mean. In the light of the setting sun men either beat the pot and sing or loudly bewail the approach of old age. Misfortune. Here the end of the day has come. The light of the setting sun calls to mind the fact that life is transitory and conditional. Caught in this external bondage, men are usually robbed of their inner freedom as well. The sense of the transitoriness of life impels them to uninhibited revelry in order to enjoy life while it lasts, or else they yield to melancholy and spoil the precious time by lamenting the approach of old age. Both attitudes are wrong. To the superior man it makes no difference whether death comes early or late. He cultivates himself, awaits his allotted time, and in this way secures his fate. Nine in the second place means: Its coming is sudden; it flames up, dies down, is thrown away. Clarity of mind has the same relation to life that fire has to wood. Fire clings to wood, but also consumes it. Clarity of mind is rooted in life but can also consume it. Everything depends upon how the clarity functions. Here the image used is that of a meteor or a straw fire. A man who is excitable and restless may rise quickly to prominence but produces no lasting effects. Thus matters end badly when a man spends himself too rapidly and consumes himself like a meteor. Six in the fifth place means: Tears in floods, sighing and lamenting. Good fortune. Here the zenith of life has been reached. Were there no warning, one would at this point consume oneself like a flame. Instead, understanding the vanity of all things, one may put aside both hope and fear, and sigh and lament: if one is intent on retaining his clarity of mind, good fortune will come from this grief. For here we are dealing not

with a passing mood, as in the nine in the third place, but with a real change of heart. Nine at the top means: The king used him to march forth and chastise. Then it is best to kill the leaders and take captive the followers. No blame. It is not the purpose of chastisement to impose punishment blindly but to create discipline. Evil must be cured at its roots. To eradicate evil in political life, it is best to kill the ringleaders and spare the followers. In educating oneself it is best to root out bad habits and tolerate those that are harmless. For asceticism that is too strict, like sentences of undue severity, fails in its purpose

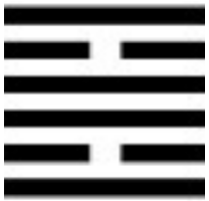
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16.05.2020 17:50, App Version 1.14.1 - 2/11



離

2

相關性



62%

I-Ching

期望狀態

With the power of my divine consciousness I now transfer all selected qualities and information into the field of the client. May they work for the highest well-being of the whole until an optimal balance for the client has been achieved (thank you!): 21 SHIH HO-The Criminal trial
Symbolizes endurance power and may indicate a time of resistance adjustment

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16.05.2020 17:50, App Version 1.14.1 - 3/11

詳情

This hexagram represents an open mouth (cf. hexagram 27) with an obstruction (in the fourth place) between the teeth. As a result the lips cannot meet. To bring them together one must bite energetically through the obstacle. Since the hexagram is made up of the trigrams for thunder and for lightning, it indicates how obstacles are forcibly removed in nature. Energetic biting through overcomes the obstacle that prevents joining of the lips; the storm with its thunder and lightning overcomes the disturbing tension in nature. Recourse to law and penalties overcomes the disturbances of harmonious social life caused by criminals and slanderers. The theme of this hexagram is a criminal lawsuit, in contradistinction to that of *Sung*, CONFLICT (6), which refers to civil suits. THE JUDGMENT BITING THROUGH has success. It is favorable to let justice be administered. When an obstacle to union arises, energetic biting through brings success. This is true in all situations. Whenever unity cannot be established, the obstruction is due to a talebearer and traitor who is interfering and blocking the way. To prevent permanent injury, vigorous measures must be taken at once. Deliberate obstruction of this sort does not vanish of its own accord. Judgment and punishment are required to deter or obviate it. However, it is important to proceed in the right way. The hexagram combines Li, clarity, and Chien, excitement. Li is yielding, Chien is hard. Unqualified hardness and excitement would be too violent in meting out punishment; unqualified clarity and gentleness would be too weak. The two together create the just measure. It is of moment that the man who makes the decisions (represented by the fifth line) is gentle by nature, while he commands respect by his conduct in his position. THE IMAGE Thunder and lightning: The image of BITING THROUGH. Thus the kings of former times made firm the laws through clearly defined penalties. Penalties are the individual applications of the law. The laws specify the penalties. Clarity prevails when mild and severe penalties are differentiated, according to the nature of the crimes. This is symbolized by the clarity of lightning. The law is strengthened by a just application of penalties. This is symbolized by the terror of thunder. This clarity and severity have the effect of instilling respect; it is not that the penalties are ends in themselves. The obstructions in the social life of man increase when there is a lack of clarity in the penal codes and slackness in executing them. The only way to strengthen the law is to make it clear and make penalties certain and swift. THE INDIVIDUAL LINES 1 Nine at the beginning means: His feet are fastened in the stocks, so that his toes disappear. No blame. If a sentence is imposed the first time a man attempts to do wrong, the penalty is a mild one. Only the toes are put in the stocks. This prevents him from sinning further and thus he becomes free of blame. It is a warning to halt in time on the path of evil. Six in the second place means: Bites through tender meat, so that his nose disappears. No blame. It is easy to discriminate between right and wrong in this case; it is like biting through tender meat. But one encounters a hardened sinner, and, aroused by anger, one goes a little too far. The disappearance of the nose in the course of the bite signifies that indignation blots out finer sensibility. However, there is no great harm in this, because the penalty as such is just. Six in the third place means: Bites on old dried meat and strikes on something poisonous. Slight humiliation. No blame. Punishment is to be carried out by someone who lacks the power and authority to do so. Therefore the culprits do not submit. The matter at issue is an old one—as symbolized by salted game—and in dealing with it difficulties arise. This old meat is spoiled: by taking up the problem the punisher arouses poisonous hatred against himself, and in this way is put in a somewhat humiliating position. But since punishment was required by the time, he remains free of blame. Nine in the fourth place means: Bites on dried gristly meat. Receives metal arrows. It furthers one to be mindful of difficulties and to be persevering. Good fortune. There are great obstacles to be overcome, powerful opponents are to be punished. Though this is arduous, the effort succeeds. But it is necessary to be hard as metal and straight as an arrow to surmount the difficulties. If one knows these difficulties and remains persevering, he attains good fortune. The difficult task is achieved in the end. Six in the fifth place means: Bites on dried lean meat. Receives yellow gold. Perseveringly aware of danger. No blame. The case to be decided is indeed not easy but perfectly clear. Since we naturally incline to leniency, we must make every effort to be like yellow gold—that is, as true as gold and as impartial as yellow, the color of the middle [the mean]. It is only by remaining conscious of the dangers growing out of the responsibility we have assumed that we can avoid making mistakes. Nine at the top means: His

neck is fastened in the wooden cangue, So that his ears disappear. Misfortune. In contrast to the first line, this line refers to a man who is incorrigible. His punishment is the wooden cangue, and his ears disappear under it-that is to say, he is deaf to warnings. This obstinacy leads to misfortune. 2 Note: For "Nine at the beginning" Confucius notes: "He is not ashamed of unhappiness, and is not afraid of unrighteousness: if he sees no advantage, he is not moved: if he is not intimidated, he does not improve. But when he is treated in a small way, he takes great care of himself. A fortune for the small person." 1) The individual lines are declared independent of the total sense of the sign, so that the first and the highest punishment incurs, while the rest are charged with the imposition of punishments (compare with, The corresponding dashes of the sign no. 4. Mong, the youthfulness). (2) It is to be noted that there is yet another interpretation which emanates from the idea "above the light, i.e., the sun, below the motion" outwards the sign to a market which is down in motion while the sun is up at the top "The flesh of the nose is the disappearance of the smell, that is, the person is not avaricious, the poison points to the dangers of wealth etc. Note: For "Nine at the beginning" Confucius notes: "He is not ashamed of unhappiness, and is not afraid of unrighteousness: if he sees no advantage, he is not moved: if he is not intimidated, he does not improve. But when he is treated in a small way, he takes great care of himself. A fortune for the small person." Note: For "Nine at the top", Confucius notes: If the good does not accumulate, it is not enough to make one famous. If evil does not accumulate, it is not strong enough to destroy one. The commoner therefore thinks that good things in small things have no value; Therefore he omitted it. He thinks: Little sins do no harm. That's why he does not get used to it. Thus his sins accumulate until they can no longer be covered, and his guilt is so great that they can not be solved.

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16.05.2020 17:50, App Version 1.14.1 - 4/11



噬嗑

3

相關性



61%

I-Ching

期望狀態

With the power of my divine consciousness I now transfer all selected qualities and information into the field of the client. May they work for the highest well-being of the whole until an optimal balance for the client has been achieved (thank you!): 47 KUEN-Exhaustion, distress
Symbolically indicates distress, exhaustion and reminds one to return to one's own strengths

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16.05.2020 17:50, App Version 1.14.1 - 5/11

詳情

The lake is above, water below; the lake is empty, dried up. Exhaustion is expressed in yet another way: at the top, a dark line is holding down two light lines; below, a light line is hemmed in between two dark ones. 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 JUDGEMENT 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 not water in the lake: The image of Exhaustion. 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 INDIVIDUAL LINES Six at the beginning means: One sits oppressed under a bare tree and strays into a gloomy valley. For three years one sees nothing. When adversity befalls a man, it is important above all things for him to be strong and to overcome the trouble inwardly. If he is weak, the trouble overwhelms him. Instead of proceeding on his way, he remains sitting under a bare tree and falls ever more deeply into gloom and melancholy. This makes the situation only more and more hopeless. Such an attitude comes from an inner delusion that he must by all means overcome. 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 wore scarlet knee bands in search of able helpers. But there are still obstructions to be overcome. Therefore it is important to meet these obstructions in the visible 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. Six in the third place means: A man permits himself to be oppressed by stones and leans on thorns and thistles. He enters the house and does not see his wife. Misfortune. This shows a man who is restless and indecisive in times of adversity. At first he wants to push ahead, then he encounters obstructions that, it is true, mean oppression only when recklessly dealt with. He butts his head against a wall and in consequence feels himself oppressed by the wall. Then he leans on things that have in themselves no stability and that are merely a hazard for him who leans on them. Thereupon he turns back irresolutely and retires into his house, only to find, as a fresh disappointment, that his wife is not there. Confucius says about this line: If a man permits himself to be oppressed by something that ought not to oppress him, his name will certainly be disgraced. If he leans on things upon which one cannot lean, his life will certainly be endangered. For him who is in disgrace and danger, the hour of death draws near; how can he then still see his wife? Nine in the fourth place means: He comes very quietly, oppressed in a golden carriage. Humiliation, but the end is reached. A well-to-do man sees the need of the lower classes and would like very much to be of help. But instead of proceeding with speed and energy where their need is, he begins in a hesitant and measured way. Then he encounters obstructions. Powerful and wealthy acquaintances draw him into their circle, he has to do as they do and cannot withdraw from them. Hence he finds himself in great embarrassment. But the trouble is transitory. The original strength of his nature offsets the mistake he has made, and the goal is reached. Nine in the fifth place means: His nose and feet are cut off. Oppression at the hands of the man with the scarlet 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 an defeat). 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. Six at the top means: He is oppressed by creeping vines. He moves uncertainly and says, "Movement brings remorse". If one feels remorse over this and makes a start Good fortune comes. A man is oppressed by bonds that can easily be broken. The distress is drawing to an end. But he is still irresolute; he is still influenced by the previous condition and fears that he may have cause for regret if he makes a move. But as soon as he grasps the situation, changes this mental attitude, and makes a firm decision, he masters the oppression.

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16.05.2020 17:50, App Version 1.14.1 - 6/11



4

相關性



60%

I-Ching

期望狀態

With the power of my divine consciousness I now transfer all selected qualities and information into the field of the client. May they work for the highest well-being of the whole until an optimal balance for the client has been achieved (thank you!): 22 PI-The Decorating
Symbolizes grace and describes a time in which the outer beauty of things play an important role

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詳情

This hexagram shows a fire that breaks out of the secret depths of the earth and, blazing up, illuminates and beautifies the mountain, the heavenly heights. Grace-beauty of form-is necessary in any union if it is to be well ordered and pleasing rather than disordered and chaotic. THE JUDGEMENT Grace has success in small matters It is favorable to undertake something. Grace brings success. However, it is not the essential or fundamental thing; it is only the ornament and therefore be used sparingly and only in little things. In the lower trigram of fire a yielding line comes between two strong lines and makes them beautiful, but the strong lines are the essential content and the weak line is the beautifying form. In the upper trigram of the mountain, the strong line takes the lead, so that here again the strong element must be regarded as the decisive factor. In nature we see in the sky the strong light of the sun; the life of the world depends on it. But this strong, essential thing is changed and given pleasing variety by the moon and the stars. In human affairs, aesthetic form comes into being when traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty. By contemplating the forms existing in the heavens we come to understand time and its changing demands. Through contemplation of the forms existing in human society it becomes possible to shape the world. THE IMAGE Fire at the foot of the mountain: The image of Grace. Thus does the superior man proceed when clearing up current affairs. But he dare not decide controversial issues in this way. The fire, whose light illuminates the mountain and makes it pleasing, does not shine far, in the same way, beautiful form suffices to brighten and to throw light upon matters of lesser moment, but important questions cannot be decided in this way. They require greater earnestness. THE INDIVIDUAL LINES Nine at the beginning means: He lends grace to his toes, leaves the carriage, and walks. A beginner in subordinate place must take upon himself the labor of advancing. There might be an opportunity of surreptitiously easing the way, symbolized by the carriage, but a self-contained man scorns help gained in a dubious fashion. He thinks it more graceful to go on foot than to drive in a carriage under false pretence's. Six in the second place means: Lends grace to the beard on his chin. The beard is not an independent thing; it moves only with the chin. The image therefore means that form is to be considered only as a result and attribute of content. The beard is a superfluous ornament. To devote care to it for its own sake, without regard for the inner content of which it is an ornament, would bespeak a certain vanity. Nine in the third place means: Graceful and moist. Constant perseverance brings good fortune. This represents a very charming life situation. One is under the spell of grace and the mellow mood induced by wine. This grace can adorn, but it can also swamp us. Hence the warning not to sink into convivial indolence but to remain constant in perseverance. Good fortune depends on this. Six in the fourth place means: Grace or simplicity? A white horse comes as if on wings. He is not a robber, He will woo at the right time. An individual is in a situation in which doubts arise as to which is better to pursue the grace of external brilliance, or to return to simplicity. The doubt itself implies the answer. Confirmation comes from the outside; it comes like a white winged horse. The white color indicates simplicity. At first it may be disappointing to renounce the comforts that might have been obtained, yet one finds peace of mind in a true relationship with the friend who courts him. The winged horse is the symbol of the thoughts that transcend all limits of space and time. Six in the fifth place means: Grace in the hills and gardens. The roll of silk is meager and small. Humiliation, but in the end good fortune. A man withdraws from contact with people of the lowlands, who seek nothing but magnificence and luxury, in to the solitude of the heights. There he finds an individual to look up to, whom he would like to have as a friend. But the gifts he has to offer are poor and few, so that he feels ashamed. However, it is not the material gifts that count, but sincerity of feeling, and so all goes well in the end. Nine at the top means: Simple grace. No blame. Here at the highest stage of development all ornament is discarded. Form no longer conceals content but brings out its value to the full. Perfect grace consists not in exterior ornamentation of the substance, but in the simple fitness of its form.

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相關性



58%

I-Ching

期望狀態

With the power of my divine consciousness I now transfer all selected qualities and information into the field of the client. May they work for the highest well-being of the whole until an optimal balance for the client has been achieved (thank you!): 44 KEU-The encounter, contact Symbolizes "courtesy" and suggests to meet temptation with caution

優化列表



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詳情

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 JUDGEMENT 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 fist, 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 INDIVIDUAL 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 second place means: There is a fish in the tank. No blame. Does not further guests. The inferior element is not overcome by violence but is kept under gentle control. Then nothing evil is to be feared. But care must be taken not to let it come in contact with those further away, because once free it would unfold its evil aspects unchecked. 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 fourth place means: No fish in the tank. This leads to misfortune. Insignificant people must be tolerated in order to keep them well disposed. Then we can make use of them if we should need them. If we become alienated from them and do not meet them halfway, they turn their backs on us and are not at our disposal when we need them. But this is our own fault. 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. Nine at the top means: He comes to meet with his horns. Humiliation. No blame. When a man has withdrawn from the world, its tumult often becomes unbearable to him. There are many people who in a noble pride hold themselves aloof from all that is low and rebuff it brusquely wherever it comes to meet them. Such persons are reproached for being proud and distant, but since active duties no longer hold them to the world, this does not greatly matter. They know how to bear the dislike of the masses with composure.

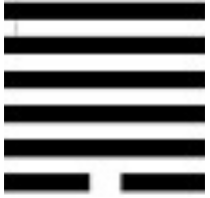
優化列表



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