

Optimization list

The applications are not recognized by conventional medicine due to lack of scientific evidence in the sense of conventional medicine. The analysis and optimization lists and the associated possible choice of words, e. g. "healing of..." and "resolution of causes..." are not a healing promise in the medical sense, but serve the positive influence similar to an affirmation, where a goal is defined, which one wants to achieve. The following optimization does not represent a medical diagnosis or therapy! It cannot replace an examination or treatment by a doctor or non-medical practitioner.

15.11.2020 13:39, App Version 1.15.4 - 1/11

Analysis



United States of America

14.11.2020 17:26

Focus

With what do I have the greatest resonance now?



Relevance



70%

I-Ching

Desired state

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

Optimization list

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15.11.2020 13:40, App Version 1.15.4 - 1/11

Details

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 bridle 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.

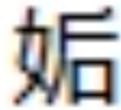
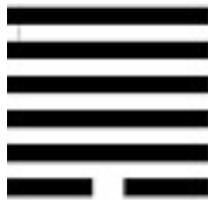
Nine in the fifth place means: A melon covered with willow leaves. Hidden lines. Then it drops down to one from heaven. The melon, like the fish, is a symbol of the principle of darkness. It is sweet but spoils easily and for this reason is protected with a cover of willow leaves. This is a situation 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.

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15.11.2020 13:40, App Version 1.15.4 - 2/11



Relevance



66%

I-Ching

Desired state

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!): 02 Khuan-The Receiving Symbolizes receptivity and openness

Optimization list

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15.11.2020 13:40, App Version 1.15.4 - 3/11

Details

This hexagram is made up of broken lines only. The broken lines represents the dark, yielding, receptive primal power of yin. The attribute of the hexagram is devotion; its image is the earth. It is the perfect complement of THE CREATIVE—the complement, not the opposite, for the Receptive does not combat the Creative but completes it. It represents nature in contrast to spirit, earth in contrast to heaven, space as against time, the female-maternal as against the male-paternal. However, as applied to human affairs, the principle of this complementary relationship is found not only in the relation between man and woman, but also in that between prince and minister and between father and son. Indeed, even in the individual this duality appears in the coexistence of the spiritual world and the world of the senses. But strictly speaking there is no real dualism here, because there is a clearly defined hierarchic relationship between the two principles. In itself of course the Receptive is just as important as the Creative, but the attribute of devotion defines the place occupied by this primal power in relation to the Creative. For the Receptive must be activated and led by the Creative; then it is productive of good. Only when it abandons this position and tries to stand as an equal side by side with the Creative, does it become evil. The result then is opposition to and struggle against the Creative, which is productive of evil to both.

THE JUDGMENT THE RECEPTIVE brings about sublime success, Furthering through the perseverance of a mare. If the superior man undertakes something and tries to lead, He goes astray; But if he follows, he finds guidance. It is favorable to find friends in the west and south, To forego friends in the east and north. Quiet perseverance brings good fortune. The four fundamental aspects of the Creative—"sublime success, furthering through perseverance"—are also attributed to the Receptive. Here, however, the perseverance is more closely defined: it is that of a mare. The Receptive connotes spatial reality in contrast to the spiritual potentiality of the Creative. The potential becomes real and the spiritual becomes spatial through a specifically qualifying definition. Thus the qualification, "of a mare," is here added to the idea of perseverance. The horse belongs to earth just as the dragon belongs to heaven. Its tireless roaming over the plains is taken as a symbol of the vast expanse of the earth. This is the symbol chosen because the mare combines the strength and swiftness of the horse with the gentleness and devotion of the cow. Only because nature in its myriad forms corresponds with the myriad impulses of the Creative can it make these impulses real. Nature's richness lies in its power to nourish all living things; its greatness lies in its power to give them beauty and splendor. Thus it prospers all that lives. IT is the Creative that begets things, but they are brought to birth by the Receptive. Applied to human affairs, therefore, what the hexagram indicated is action in conformity with the situation. The person in question is not in an independent position, but is acting as an assistant. This means that he must achieve something. It is not his task to try to lead—that would only make him lose the way—but to let himself be led. If he knows how to meet fate with an attitude of acceptance, he is sure to find the right guidance. The superior man lets himself be guided; he does not go ahead blindly, but learns from the situation what is demanded of him and then follows this intimation from fate. Since there is something to be accomplished, we need friends and helpers in the hour of toil and effort, once the ideas to be realized are firmly set. The time of toil and effort is indicated by the west and south, for west and south symbolize the place where the Receptive works for the Creative, as nature does in summer and autumn. If in that situation one does not mobilize all one's powers, the work to be accomplished will not be done. Hence to find friends there means to find guidance. But in addition to the time of toil and effort, there is also a time of planning, and for this we need this solitude. The east symbolized the place where a man receives orders from his master, and the north the place where he reports on what he has done. At that time he must be alone and objective. In this sacred hour he must do without companions. So that the purity of the moment may not be spoiled by fictional hates and favoritism.

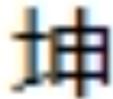
THE IMAGE The earth's condition is receptive devotion. Thus the superior man who has breadth of character Carries the outer world. Just as there is only one heaven, so too there is only one earth. In the hexagram of heaven the doubling of the trigram implies duration in time, but in the hexagram of earth the doubling connotes the solidity and extension in space by virtue of which the earth is able to carry and preserve all things that live and move upon it. The earth in its devotion carries all things, good and evil,, without exception. In the same way the superior man gives to his character

breadth, purity, and sustaining power, so that he is able both to support and to bear with people and things. THE INDIVIDUAL LINES Six at the beginning means: When there is hoarfrost underfoot, Solid ice is not far off. Just as the light-giving power represents life, so the dark power, the shadowy, represents death. When the first hoarfrost comes in the autumn, the power of darkness and cold is just at its beginning. After these first warnings, signs of death will gradually multiply, until, in obedience to immutable laws, stark winter with its ice is here. In life it is the same. After certain scarcely noticeable signs of decay have appeared, they go on increasing until final dissolution comes. But in life precautions can be taken by heeding the first signs of decay and checking them in time. Six in the second place means: Straight, square, great. Without purpose, Yet nothing remains unfurthered. The symbol of heaven is the circle, and that of earth is the square. Thus squareness is a primary quality of the earth. On the other hand, movement in a straight line, as well as magnitude, is a primary quality of the Creative. But all square things have their origin in a straight line and into turn form solid bodies. In mathematics, when we discriminate between lines, planes and solids, we find that rectangular planes result from straight lines, and cubic magnitudes from rectangular planes. The Receptive accommodates itself to the qualities of the Creative and makes them its own. Thus a square develops out of a straight line and a cube out of a square. This is compliance with the laws of the Creative; nothing is taken away, nothing added. Therefore the Receptive has no need of a special purpose of its own, nor of any effort' yet everything turns out as it should. Nature creates all beings without erring: this is its foursquareness. It tolerates all creatures equally: this is its greatness. Therefore it attains what is right for all without artifice or special intentions. Man achieves the height of wisdom when all that he does is as self-evident as what nature does. Six in the third place means: Hidden lines. One is able to remain persevering. If by chance you are in the service of a king, Seek not works, but bring to completion. If a man is free of vanity he is able to conceal his abilities and keep them from attracting attention too soon; thus he can mature undisturbed. If conditions demand it, he can also enter public life, but that too he does with restraint. The wise man gladly leaves fame to others. He does not seek to have credited to himself things that stand accomplished, but hopes to release active forces; that is, he completes his works in such a manner that they may bear fruit for the future. Six in the fourth place means: A tied-up sack. No blame, no praise. The dark element opens when it moves and closes when at rest. The strictest reticence is indicated here. The time is dangerous , because any degree of prominence leads either to the enmity of irresistible antagonists if one challenges them or to misconceived recognition if one is complaisant. Therefore a man ought to maintain reserve, be it in solitude or in the turmoil of the world, for there too he can hide himself so well that no one knows him. Six in the fifth place means: A yellow lower garment brings supreme good fortune. Yellow is the color of the earth and of the middle; it is the symbol of that which is reliable and genuine. The lower garment is inconspicuously decorated—the symbol of aristocratic reserve. When anyone is called upon to work in a prominent but not independent position, true success depends on the utmost discretion. A man's genuineness and refinement should not reveal themselves directly; they should express themselves only indirectly as an effect from within. Six at the top means: Dragons fight in the meadow. Their blood is black and yellow. In the top place the dark element should yield to the light. If it attempts to maintain a position to which it is not entitled and to rule instead of serving, it draws down upon itself the anger of the strong. A struggle ensues in which it is overthrown, with injury, however, to both sides. The dragon, symbol of heaven, comes to fight the false dragon that symbolized the inflation of the earth principle. Midnight blue is the color of heaven; yellow is the color of earth. Therefore, when black and yellow blood flow, it is a sign that in this unnatural contest both primal powers suffer injury. 2 When all the lines are sixes, it means: Lasting perseverance furthers. When nothing but sixes appears, the hexagram of THE RECEPTIVE changes into the hexagram of THE CREATIVE. By holding fast to what is right, it gains the power of enduring. There is indeed no advance, but neither is there retrogression. (1) There is a similar conception here, as Goethe expresses it in the verses: So look with modest gaze The eternal weaver's masterpiece, How a kick stirs a thousand threads; To shoot the boats over, The threads flow, A blow strikes a thousand connections; She did not begrudge this, It has been the cause of eternity, So the eternal champion Can throw the impact. (2) While the top line of the creative titanic history shows, and forms a parallel to the Greek saga of Icarus, a parallel to the myth of Lucifer, which revolts against the supreme deity, or the struggle of the dark powers, is in the supreme line of the recipient the gods of Walhalla, which ends with the goddess dawn.

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15.11.2020 13:40, App Version 1.15.4 - 4/11



Relevance



65%

I-Ching

Desired state

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!): 27 I-Nutrition
Symbolizes nutrition and should remind you to consciously choose food for the body and mind

Optimization list

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15.11.2020 13:40, App Version 1.15.4 - 5/11

Details

This hexagram is a picture of an open mouth; above and below are firm lines of the lips, and between them the opening. Starting with the mouth, through which we take food for nourishment, the thought leads to nourishment itself. Nourishment of oneself, specifically of the body, is represented in the three lower lines, while the three upper lines represent nourishment and care of others, in a higher, spiritual sense. **THE JUDGEMENT** The Corners of the Mouth. Perseverance brings good fortune. Pay heed to the providing of nourishment and to what a man seeks to fill his own mouth with. In bestowing care and nourishment, it is important that the right people should be taken care of and that we should attend to our own nourishment in the right way. If we wish to know what anyone is like, we have only to observe on whom he bestows his care and what sides of his own nature he cultivates and nourishes. Nature nourishes all creatures. The great man fosters and takes care of superior men, in order to take care of all men through them. Mencius says about this: If we wish to know whether anyone is superior or not, we need only observe what part of his being he regards as especially important. The body has superior and inferior, important and unimportant parts. We must not injure important parts for the sake of the unimportant, nor must we injure the superior parts for the sake of the inferior. He who cultivates the inferior parts of his nature is an inferior man. He who cultivates the superior parts of his nature is a superior man. **THE IMAGE** At the foot of the mountain, thunder: The image of Providing Nourishment. Thus the superior man is careful of his words and temperate in eating and drinking. 'God comes forth in the sign of the Arousing': when in the spring the life forces stir again, all things come into being anew. 'He brings to perfection in the sign of Keeping Still': thus in the early spring, when the seeds fall to earth, all things are made ready. This is an image of providing nourishment through movement and tranquillity. The superior man takes it as a pattern for the nourishment and cultivation of his character. Words are a movement going from within outward. Eating and drinking are movements from without inward. Both kinds of movement can be modified by tranquillity. For tranquillity keeps the words that come out of the mouth from exceeding proper measure, and keeps the food that goes into the mouth from exceeding its proper measure. Thus character is cultivated. **THE INDIVIDUAL LINES** Nine at the beginning means: You let your magic tortoise go and look at me with the corners of your mouth drooping. Misfortune. The magic tortoise is a creature possessed of such supernatural powers that it lives on air and needs no earthly nourishment. The image means that a man fitted by nature and position to live freely and independently renounces this self-reliance and instead looks with envy and discontent at others who are outwardly in better circumstances. But such base envy only arouses derision and contempt in those others. This has bad results. Six in the second place means: Turning to the summit for nourishment, deviating from the path to seek nourishment from the hill. Continuing to do this brings misfortune. Normally a person either provides his own means of nourishment or is supported in a proper way by those whose duty of privilege it is to provide for him. If, owing to weakness of spirit, a man cannot support himself, a feeling of uneasiness comes over him; this is because in shirking the proper way of obtaining a living, he accepts support as a favor from those in higher place. This is unworthy, for he is deviating from his true nature. Kept up indefinitely, this course leads to misfortune. Six in the third place means: Turning away from nourishment. Perseverance brings misfortune. Do not act thus for ten years. Nothing serves to further. He who seeks nourishment that does not nourish reels from desire to gratification and in gratification craves desire. Mad pursuit of pleasure for the satisfaction of the senses never brings one to the goal. One should never (ten years is a complete cycle of time) follow this path, for nothing good can come of it. Six in the fourth place means: Turning to the summit for provision of nourishment brings good fortune. Spying about with sharp eyes like a tiger with insatiable craving. No blame. In contrast to the six in the second place, which refers to a man bent exclusively on his own advantage, this line refers to one occupying a high position and striving to let his light shine forth. To do this he needs helpers, because he cannot attain his lofty aim alone. With the greed of a hungry tiger he is on the lookout for the right people. Since he is not working for himself but for the good of all, there is no wrong in such zeal. Six in the fifth place means: Turning away from the path to remain persevering brings good fortune. One should not cross the great water. A man may be conscious of a deficiency in himself. He should be undertaking the nourishment of the people,

but he has not the strength to do it. Thus he must turn from his accustomed path and beg counsel and help from a man who is spiritually his superior but undistinguished outwardly. If he maintains this attitude of mind perseveringly, success and good fortune are his. But he must remain aware of his dependence. He must not put his own person forward nor attempt great labors, such as crossing the great water. Nine at the top means: The source of nourishment. Awareness of danger brings good fortune. It furthers one to cross the great water. This describes a sage of the highest order, from whom emanate all influences that provide nourishment for others. Such a position brings with it heavy responsibility. If he remains conscious of this fact, he has good fortune and may confidently undertake even great and difficult labors, such as crossing the great water. These undertakings bring general happiness for him and for all others.

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15.11.2020 13:40, App Version 1.15.4 - 6/11



Relevance



64%

I-Ching

Desired state

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!): 59 HOAN-Resolution
Symbolizes resolution and indicates a time of resolution of tensions and obstacles

Optimization list

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Details

Wind blowing over water disperses it, dissolving it into foam and mist. This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to break up and dissolve the blockage. THE JUDGMENT DISPERSION. Success. The king approaches his temple. It furthers one to cross the great water. Perseverance furthers. The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45). In the latter, the subject is the bringing together of elements that have been separated, as water collects in lakes upon the earth. Here the subject is the dispersing and dissolving of divisive egotism. DISPERSION shows the way, so to speak, that leads to gathering together. This explains the similarity of the two texts. Religious forces are needed to overcome the egotism that divides men. The common celebration of the great sacrificial feasts and sacred rites, which gave expression simultaneously to the interrelation and social articulation of the family and state, was the means employed by the great ruler to unite men. The sacred music and the splendor of the ceremonies aroused a strong tide of emotion that was shared by all hearts in unison, and that awakened a consciousness of the common origin of all creatures. In this way disunity was overcome and rigidity dissolved. A further means to the same end is co-operation in great general undertakings that set a high goal for the will of the people; in the common concentration on this goal, all barriers dissolve, just as, when a boat is crossing a great stream, all hands must unite in a joint task. But only a man who is himself free of all selfish ulterior considerations, and who perseveres in justice and steadfastness, is capable of so dissolving the hardness of egotism. THE IMAGE The wind drives over the water: The image of DISPERSION. Thus the kings of old sacrificed to the Lord And built temples. In the autumn and winter, water begins to freeze into ice. When the warm breezes of spring come, the rigidity is dissolved, and the elements that have been dispersed in ice floes are reunited. It is the same with the minds of the people. Through hardness and selfishness the heart grows rigid, and this rigidity leads to separation from all others. Egotism and cupidity isolate men. Therefore the hearts of men must be seized by a devout emotion. They must be shaken by a religious awe in face of eternity-stirred with an intuition of the One Creator of all living beings, and united through the strong feeling of fellowship experienced in the ritual of divine worship. THE INDIVIDUAL LINES Six at the beginning means: He brings help with the strength of a horse. Good fortune. It is important that disunion should be overcome at the outset, before it has become complete—that the clouds should be dispersed before they have brought storm and rain. At such times when hidden divergences in temper make themselves felt and lead to mutual misunderstandings we must take quick and vigorous action to dissolve the misunderstandings and mutual distrust. Nine in the second place means: At the dissolution He hurries to that which supports him. Remorse disappears. When an individual discovers within himself the beginnings of alienation from others, of misanthropy and ill humor, he must set about dissolving these obstructions. He must rouse himself inwardly, hasten to that which supports him. Such support is never found in hatred, but always in a moderate and just judgment of men, linked with good will. If he regains this unobstructed outlook on humanity, while at the same time all saturnine ill humor is dissolved, all occasion for remorse disappears. Six in the third place means: He dissolves his self. No remorse. Under certain circumstances, a man's work may become so difficult that he can no longer think of himself. He must set aside all personal desires and disperse whatever the self gathers about it to serve as a barrier against others. Only on the basis of great renunciation can he obtain the strength for great achievements. By setting his goal in a great task outside himself, he can attain this standpoint. Six in the fourth place means: He dissolves his bond with his group. Supreme good fortune. Dispersion leads in turn to accumulation. This is something that ordinary men do not think of. When we are working at a task that affects the general welfare, we must leave all private friendships out of account. Only by rising above party interests can we achieve something decisive. He who has the courage thus to forego what is near wins what is afar. But in order to comprehend this standpoint, one must have a wide view of the interrelationships of life, such as only unusual men attain. Nine in the fifth place means: His loud cries are as dissolving as sweat. Dissolution! A king abides without blame. In times of general dispersion and separation, a great idea provides a focal point for the organization of recovery. Just as an illness reaches its crisis in a dissolving sweat, so a great stimulating idea is a true salvation in times of general

deadlock. It gives the people a rallying point-a man in a ruling position who can dispel misunderstandings. Nine at the top means: He dissolves his blood. Departing, keeping at a distance, going out, Is without blame. The idea of the dissolving of a man's blood means the dispersion of that which might lead to bloodshed and wounds, i.e., avoidance of danger. But here the thought is not that a man avoids difficulties for himself alone, but rather that he rescues his kin-helps them to get away before danger comes, or to keep at a distance from an existing danger, or to find a way out of a danger that is already upon them. In this way he does what is right.

Optimization list

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15.11.2020 13:40, App Version 1.15.4 - 8/11



渙



Relevance



61%

I-Ching

Desired state

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

Optimization list

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Details

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 lighting: 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 lighting. 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 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 n 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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