

Optimization list



Frequencies for Your Life

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21.11.2020 15:17, App Version 1.15.4 - 1/11

Analysis



Hkng Kong

21.11.2020 13:29

Focus

With what do I have the greatest resonance now?



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!): 30 LI-Insight, brightness
Symbolizes clarity and awareness

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21.11.2020 15:18, App Version 1.15.4 - 1/11

Details

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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21.11.2020 15:18, App Version 1.15.4 - 2/11



離

2

Relevance



63%

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!): 07 SHI-The Firm Leadership
Symbolizes the amassed force within us and should remind you to channel this power

Optimization list



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21.11.2020 15:18, App Version 1.15.4 - 3/11

Details

This hexagram is made up of the trigrams K'an, water, and K'un, earth, and thus it symbolizes the ground water stored up in the earth. In the same way military strength is stored up in the mass of the people—invisible in times of peace but always ready for use as a source of power. The attributes of the two trigrams are danger inside and obedience must prevail outside. Of the individual lines, the one that controls the hexagram is the strong nine in the second place, to which the other lines, all yielding, are subordinate. This line indicates a commander, because it stands in the middle of one of the two trigrams. But since it is in the lower rather than the upper trigram, it represents not the ruler but the efficient general, who maintains obedience in the army by his authority. THE JUDGMENT THE ARMY. The army needs perseverance And a strong man. Good fortune without blame. An army is a mass that needs organization in order to become a fighting force. Without strict discipline nothing can be accomplished, but this discipline must not be achieved by force. It requires a strong man who captures the hearts of the people and awakens their enthusiasm. In order that he may develop his abilities he needs the complete confidence of his ruler, who must entrust him with full responsibility as long as the war lasts. But war is always a dangerous thing and brings with it destruction and devastation. Therefore it should not be resorted to rashly but, like a poisonous drug, should be used as a last recourse. THE IMAGE In the middle of the earth is water: The image of THE ARMY. Thus the superior man increases his masses By generosity toward the people. Ground water is invisibly present within the earth. In the same way the military power of a people is invisibly present in the masses. When danger threatens, every peasant becomes present in the masses. When danger threatens, every peasant becomes a soldier; when the war ends, he goes back to his plow. He who is generous toward the people wins their love, and a people living under a mild rule becomes strong and powerful. Only a people economically strong can be important in military power. Such power must therefore be cultivated by improving the economic condition of the people and by humane government. Only when there is this invisible bond between government and people, so that the people are sheltered by their government as ground water is sheltered by the earth, is it possible to wage a victorious war. THE INDIVIDUAL LINES Six at the beginning means: An army must set forth in proper order. If the order is not good, misfortune threatens. At the beginning of a military enterprise, order is imperative. A just and valid cause must exist, and the obedience and coordination of the troops must be well organized, otherwise the result is inevitably failure. Nine in the second place means: In the midst of the army. Good fortune. No blame. The king bestows a triple decoration. The leader should be in the midst of his army, in touch with it, sharing good and bad with the masses he leads. This alone makes him equal to the heavy demands made upon him. He needs also the recognition of the ruler. The decorations he receives are justified, because there is no question of personal preferment here: the whole army, whose center he is, is honored in his person. Six in the third place means: Perchance the army carries corpses in the wagon. Misfortune. Here we have a choice of two explanations. One points to defeat because someone other than the chosen leader interferes with the command; the other is similar in its general meaning, but the expression, "carries corpses in the wagon," is interpreted differently. At burials and at sacrifices to the dead it was customary in China for the deceased to whom the sacrifice was made to be represented by a boy of the family, who sat in the dead man's place and was honored as his representative. On the basis of this custom the text is interpreted as meaning that a "corpse boy" is sitting in the wagon, or, in other words, that authority is not being exercised by the proper leaders but has been usurped by others. Perhaps the whole difficulty clears up if it is inferred that there has been an error in copying. The character fan, meaning "all," may have been misread as shih, which means "corpse." Allowing for this error, the meaning would be that if the multitude assumes leadership of the army (rides in the wagon), misfortune will ensue. Six in the fourth place means: The army retreats. No blame. In the face of a superior enemy, with whom it would be hopeless to engage in battle, an orderly retreat is the only correct procedure, because it will save the army from defeat and disintegration. It is by no means a sign of courage or strength to insist upon engaging in a hopeless struggle regardless of circumstances. Six in the fifth place means: There is game in the field. It furthers one to catch it. Without blame. Let the eldest lead the army. The younger transports corpses; Then perseverance brings misfortune. Game is in the field—it has left its usual

haunts in the forest and is devastating the fields. This points to an enemy invasion. Energetic combat and punishment are here thoroughly justified, but they must not degenerate into a wild melee in which everyone fends for himself. Despite the greatest degree of perseverance and bravery, this would lead to misfortune. The army must be directed by an experienced leader. It is a matter of waging war, not of permitting the mob to slaughter all who fall into their hands; if they do, defeat will be the result, and despite all perseverance there is danger of misfortune. Six at the top means: The great prince issues commands, Founds states, vests families with fiefs. Inferior people should not be employed. The war has ended successfully, victory is won, and the king divided estates and fiefs among his faithful vassals. But it is important that inferior people should not come into power. If they have helped, let them be paid off with money, but they should not be awarded lands or the privileges of rulers, lest power be abused.

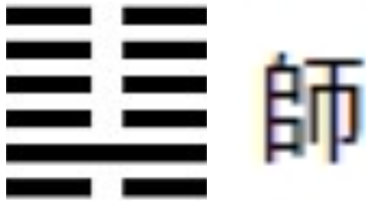
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21.11.2020 15:18, App Version 1.15.4 - 4/11



3

Relevance



62%

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!): 13 THONG JEN-The Community
Symbolizes a time of community and success through unity

Optimization list



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21.11.2020 15:18, App Version 1.15.4 - 5/11

Details

The image of the upper trigram Ch'ien is heaven, and that of the lower, Li, is flame. It is the nature of fire to flame up to the heaven. This gives the idea of fellowship. It is the second line that, by virtue of its central character, unites the five strong lines around it. This hexagram forms a complement to Shih, The Army (7). In the latter, danger is within and obedience without the character of a warlike army, which, in order to hold together, needs one strong man among the many who are weak. Here, clarity is within and strength without--the character of a peaceful union of men, which, in order to hold together, needs one yielding nature among many firm persons. THE JUDGEMENT Fellowship with Men in the open. Success. It furthers one to cross the great water. The perseverance of the superior man furthers. True fellowship among men must be based upon a concern that is universal. It is not the private interests of the individual that create lasting fellowship among men, but rather the goals of humanity. That is why it is said that fellowship with men in the open succeeds. If unity of this kind prevails, even difficult and dangerous tasks, such as crossing the great water, can be accomplished. But in order to bring about this sort of fellowship, a persevering and enlightened leader is needed, a man with clear, convincing, and inspiring aims and the strength to carry them out. (The inner trigram means clarity; the outer, strength.) THE IMAGE Heaven together with fire: The image of Fellowship with Men. Thus the superior man organizes the clans and makes distinctions between things. Heaven has the same direction of movement as fire, yet it is different from fire. Just as the luminaries in the sky serve for the systematic division and arrangement of time, so human society and all things that really belong together must be organically arranged. Fellowship should not be a mere mingling of individuals or of things--that would be chaos, not fellowship. If fellowship is to lead to order, there must be organization within diversity. THE INDIVIDUAL LINES Nine at the beginning means: Fellowship with men at the gate. No blame. The beginning of union among people should take place before the door. All are equally close to one another. No divergent aims have yet arisen, and one makes not mistakes. The basic principles of any kind of union must be equally accessible to all concerned. Secret agreements bring misfortune. Six in the second place means: Fellowship with men in the clan. Humiliation. There is danger here of formation of a separate faction on the basis of personal and egotistic interests. Such factions, which are exclusive and, instead of welcoming all men, must condemn one group in order to unite the others, originate from low motives and therefore lead in the course of time to humiliation. Nine in the third place means: He hides weapons in the thicket; He climbs the high hill in front of it. For three years he does not rise up. Here fellowship has changed about to mistrust. Each man distrusts the other, plans a secret ambush, and seeks to spy on his fellow from afar. We are dealing with an obstinate opponent whom we cannot come at by this method. Obstacles standing in the way of fellowship with others are shown here. One has mental reservations for one's own part and seeks to take his opponent by surprise. This very fact makes one mistrustful, suspecting the same wiles in his opponent and trying to ferret them out. The result is that one departs further and further from true fellowship. The longer this goes on, the more alienated one becomes. Nine in the fourth place means: He climbs up on his wall; he cannot attack. Good fortune. Here the reconciliation that follows quarrel moves nearer. It is true that there are still dividing walls on which we stand confronting one another. But the difficulties are too great. We get into straits, and this brings us to our senses. We cannot fight, and therein lies our good fortune. Nine in the fifth place means: Men bound in fellowship first weep and lament, but afterward they laugh. After great struggles they succeed in meeting. Two people are outwardly separated, but in their hearts they are united. They are kept apart by their positions in life. Many difficulties and obstructions arise between them and cause them grief. But, remaining true to each other, they allow nothing to separate them, and although it costs them a severe struggle to overcome the obstacles, they will succeed. When they come together their sadness will change to joy. Confucius says of this: "Life leads the thoughtful man on a path of many windings. Now the course is checked, now it runs straight again. Here winged thoughts may pour freely forth in words, there the heavy burden of knowledge must be shut away in silence. But when two people are at one in the inmost hearts they shatter even the strength of iron or bronze. And when two people understand each other in their inmost hearts their words are sweet and strong, like the fragrance of orchids." Nine at the top means: Fellowship with men in the

meadow. No remorse. The warm attachment that springs from the heart is lacking here. We are by this time actually outside of fellowship with others. However, we ally ourselves with them. The fellowship does not include all, but only those who happen to dwell near one another. The meadow is the pasture at the entrance to the town. At this stage, the ultimate goal of the union of mankind has not yet been attained, but we need not reproach ourselves. We join the community without separate aims of our own.

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21.11.2020 15:18, App Version 1.15.4 - 6/11



4

Relevance



59%

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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21.11.2020 15:18, App Version 1.15.4 - 7/11

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 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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5

Relevance



58%

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!): 43 KUAE-Decision, breakthrough
Symbolizes breakthrough, determination and enterprising

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21.11.2020 15:18, App Version 1.15.4 - 9/11

Details

This hexagram signifies on the one hand a break-through after a long accumulation of tension, as a swollen river breaks through its dikes, or in the manner of a cloudburst. On the other hand, applied to human conditions, it refers to the time when inferior people gradually begin to disappear. Their influence is on the wane; as a result of resolute action, a change in conditions occurs, a break-through. The hexagram is linked with the third month [April-May]. THE JUDGMENT BREAK-THROUGH. One must resolutely make the matter known At the court of the king. It must be announced truthfully. Danger. It is necessary to notify one's own city. It does not further to resort to arms. It furthers one to undertake something. Even if only one inferior man is occupying a ruling position in a city, he is able to oppress superior men. Even a single passion still lurking in the heart has power to obscure reason. Passion and reason cannot exist side by side- therefore fight without quarter is necessary if the good is to prevail. In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed. First, resolution must be based on a union of strength and friendliness. Second, a compromise with evil is not possible; evil must under all circumstances be openly discredited. Nor must our own passions and shortcomings be glossed over. Third, the struggle must not be carried on directly by force. If evil is branded, it thinks of weapons, and if we do it the favor of fighting against it blow for blow, we lose in the end because thus we ourselves get entangled in hatred and passion. Therefore it is important to begin at home, to be on guard in our own persons against the faults we have branded. In this way, finding no opponent, the sharp edges of the weapons of evil becomes dulled. For the same reasons we should not combat our own faults directly. As long as we wrestle with them, they continue victorious. Finally, the best way to fight evil is to make energetic progress in the good. THE IMAGE The lake has risen up to heaven: The image of BREAK-THROUGH. Thus the superior man Dispenses riches downward And refrains from resting on his virtue. When the water of a lake has risen up to heaven, there is reason to fear a cloudburst. Taking this as a warning, the superior man forestalls a violent collapse. If a man were to pile up riches for himself alone, without considering others, he would certainly experience a collapse. If a man were to pile up riches for himself alone, without considering others, he would certainly experience a collapse. For all gathering is followed by dispersion. Therefore the superior man begins to distribute while he is accumulating. In the same way, in developing his character he takes care not to become hardened in obstinacy but to remain receptive to impressions by help of strict and continuous self-examination. THE INDIVIDUAL LINES Nine at the beginning means: Mighty in the forward-striding toes. When one goes and is not equal to the task, One makes a mistake. In times of resolute advance, the beginning is especially difficult. We feel inspired to press forward but resistance is still strong; therefore we ought to gauge our own strength and venture only so far as we can go with certainty of success. To plunge blindly ahead is wrong, because it is precisely at the beginning that an unexpected setback can have the most disastrous results. Nine in the second place means: A cry of alarm. Arms at evening and at night. Fear nothing. Readiness is everything. Resolution is indissolubly bound up with caution. If an individual is careful and keeps his wits about him, he need not become excited or alarmed. If he is watchful at all times, even before danger is present, he is armed when danger approaches and need not be afraid. The superior man is on his guard against what is not yet in sight and on the alert for what is not yet within hearing; therefore he dwells in the midst of difficulties as though they did not exist. If a man develops his character, people submit to him of their own accord. If reason triumphs, the passions withdraw of themselves. To be circumspect and not to forget one's armor is the right way to security. Nine in the third place means: To be powerful in the cheekbones Brings misfortune. The superior man is firmly resolved. He walks alone and is caught in the rain. He is bespattered, And people murmur against him. No blame. Here we have a man in an ambiguous situation. While all others are engaged in a resolute fight against all that is inferior, he alone has a certain relationship with an inferior man. If he were to show strength outwardly and turn against this man before the time is ripe, he would only endanger the entire situation, because the inferior man would too quickly have recourse to countermeasures. The task of the superior man becomes extremely difficult here. He must be firmly resolved within himself and, while maintaining association with the inferior man, avoid any participation in his evilness. He will of course be

misjudged. It will be thought that he belong to the party of the inferior man. He will be lonely because no one will understand him. His relations with the inferior man will sully him in the eyes of the multitude, and they will turn against him, grumbling. But he can endure this lack of appreciation and makes no mistake, because he remains true to himself. Nine in the fourth place means: There is no skin on his thighs, And walking comes hard. If a man were to let himself be led like a sheep, Remorse would disappear. But if these words are heard They will not be believed. Here a man is suffering from inner restlessness and cannot abide in his place. He would like to push forward under any circumstances, but encounters insuperable obstacles. Thus his situation entails an inner conflict. This is due to the obstinacy with which he seeks to enforce his will. If he would desist from this obstinacy, everything would go well. But this advice, like so much other good counsel, will be ignored. For obstinacy makes a man unable to hear, for all that he has ears. Nine in the fifth place means: In dealing with weeds, Firm resolution is necessary. Walking in the middle Remains free of blame. Weeds always grow back again and are difficult to exterminate. So too the struggle against an inferior man in a high position demands firm resolution. One has certain relations with him, hence there is danger that one may give up the struggle as hopeless. But this must not be. One must go on resolutely and not allow himself to be deflected from his course. Only in this way does one remain free of blame. Six at the top means: No cry. In the end misfortune comes. Victory seems to have been achieved. There remains merely a remnant of the evil resolutely to be eradicated as the time demands. Everything looks easy. Just there, however, lies the danger. If we are not on guard, evil will succeed in escaping by means of concealment, and when it has eluded us new misfortunes will develop from the remaining seeds, for evil does not die easily. So too in dealing with the evil in one's own character, one must go to work with thoroughness. If out of carelessness anything were to be overlooked, new evil would arise from it.

Optimization list



Frequencies for Your Life

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.

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