

Houston Natural Resources Corp HNRC under CEO Frank Kristan



6		H	T	T		3	2	2		7
5		H	H	H		3	3	3		9
4		H	H	T		3	3	2		8
3		H	H	T		3	3	2		8
2		H	H	H		3	3	3		9
1		H	H	H		3	3	3		9

HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND
 Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below, while
- it is open in the center.

This indicates

- a heart free of prejudices,
- and therefore
- open to truth.

On the other hand, each of the two trigrams has a firm line in the middle;

this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence

that

- makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside, but

there must be a germ of life within, if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,
the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things,
such as crossing the great water, and
 - succeed.

But

it is important to understand
upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;
it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests
holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon
was considered the highest form of justice.

This system was not without success,

for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.

THE LINES

Nine at the beginning means:

Being prepared brings good fortune.

If there are secret designs,

it is disquieting.

The force of inner truth depends chiefly on

- inner stability and
- preparedness.

From this state of mind springs the correct attitude toward the outer world.

But if

a man

- should try to cultivate secret relationships of a special sort,
- it would deprive him of his inner independence.

- The more reliance he places on the support of others,

- the more uneasy and anxious he will become

as to whether

- these secret ties are really tenable.

In this way

- inner peace and
- the force of inner truth

are lost.

Nine in the second place means:

A crane calling in the shade.

Its young answer it.

- I have a good goblet.
- I will share it with you.

This refers to

the involuntary influence of a man's inner being upon persons of kindred spirit.

The crane need not show itself on a high hill.

It may be quite hidden when it sounds its call;

yet its young

- will bear its note,
- will recognize it and give answer.

Where

- there is a joyous mood,
- there a comrade will appear to share a glass of wine.

This is the echo awakened in men through spiritual attraction.

- Whenever a feeling is voiced with truth and frankness,
- whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted.
- At first it acts on those who are inwardly receptive.

But

- the circle grows larger and larger.

The root of all influence lies in one's own inner being:

- given true and vigorous expression in
 - word and
 - deed,
- its effect is great.

The effect is but

- the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect would only destroy the possibility of producing it.

Confucius says about this line:

The superior man abides in his room.

- If his words are well spoken,
 - he meets with assent at a distance of more than a thousand miles.
 - How much more then from nearby!
- If the superior man abides in his room and his words are not well spoken,
 - he meets with contradiction at a distance of more than a thousand miles.
 - How much more then from nearby!
- Words
 - go forth from one's own person and
 - exert their influence on men.
- Deeds
 - are born close at hand and
 - become visible far away.
- Words and deeds are the hinge and bowspring of the superior man.
- As hinge and bowspring move,
- they bring
 - honor or
 - disgrace.
- Through words and deeds the superior man moves
 - heaven and
 - earth.
- Must one not, then, be cautious?

Nine in the fifth place means:

He possesses truth, which links together.
No blame.

This describes the ruler who holds all elements together by the power of his personality.

Only when

- the strength of his character is so ample that he can influence all who are subject to him,
- is he as he needs to be.
- The power of suggestion must emanate from the ruler.
- It will
 - firmly knit together and
 - unite all his adherents.

Without this central force, all external unity

- is only deception and
- breaks down at the decisive moment.

MOVING HEXAGRAM

HEXAGRAM 23 – Po - Splitting Apart

Above KEN KEEPING STILL, MOUNTAIN
Below K'UN THE RECEPTIVE, EARTH

The dark lines are about to

- mount upward and
- overthrow the last firm, light line by exerting a disintegrating influence on it.

The inferior, dark forces overcome what is superior and strong,

- not by direct means,
- but by undermining it gradually and imperceptibly, so that it finally collapses.

The lines of the hexagram

- present the image of a house, the top line being tile roof, and because the roof is being shattered
- the house collapses.

The hexagram belongs to the ninth month (October-November).

The yin power

- pushes up ever more powerfully and
- is about to supplant the yang power altogether.

THE JUDGMENT

SPLITTING APART.

It does not further one

To go anywhere.

This pictures a time when inferior people

- are pushing forward and
- are about to crowd out the few remaining strong and superior men.

Under these circumstances, which are due to the time, it is not favorable for the superior man to undertake anything.

The right behavior in such adverse times is to be deduced from

- the images and
- their attributes.
- The lower trigram stands for the earth,
 - whose attributes are docility and devotion.
- The upper trigram stands for the mountain,
 - whose attribute is stillness.

This suggests that one

- should submit to the bad time and
- remain quiet.

For it is a question not of man's doing but of time conditions, which, according to the laws of heaven, show an alternation of

- increase and decrease,
- fullness and emptiness.

It is impossible to counteract these conditions of the time.

Hence

it is not cowardice but wisdom to

- submit and
- avoid action.

THE IMAGE

The mountain rests on the earth: The image of SPLITTING APART.

Thus

those above can ensure their position

Only by giving generously to those below.

The mountain rests on the earth.

- When it is steep and narrow, lacking a broad base, it must topple over.

- Its position is strong only when it rises out of the earth
 - broad and great,
 - not proud and steep.

So likewise those who rule rest on the broad foundation of the people.

They too should be

- generous and
- benevolent,
like the earth that carries all.
- Then they will make their position
 - as secure
 - as a mountain is in its tranquility.