

Alamos Gold Inc AGI under CEO John McCluskey



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

## HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND  
Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a **double meaning**.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be **understood** as picturing a **type of tower** characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country; at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

## THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,  
But
  - not yet the offering.
- Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked,  
after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also **in nature**

a **holy seriousness** is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of **inner concentration** which **religious contemplation** develops in **great men** strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

## THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass **must bend** to its power.

These **two occurrences** find confirmation in the hexagram.

The two images are used to **symbolize a practice** of the kings of old;

1. in making **regular journeys** the ruler could, in the first place, **survey** his realm and make certain that none of the **existing usages** of the people escaped notice;
2. in the second, he could **exert influence** through which such customs as were **unsuitable** could be **changed**.

**All of this points to the power possessed by a superior personality.**

- On the one hand, such a man
  - will have a **view of the real sentiments** of the great mass of humanity and therefore
  - cannot be **deceived**;
- on the other, he
  - will **impress** the people so profoundly,
    - by his mere existence and
    - by the impact of his personality,
  - that **they will be swayed by him** as the grass by the wind.

## **THE LINES**

0 Nine at the top means:

Contemplation of his life.

The superior man is without blame.

- While the preceding line **represents** a man who contemplates himself,
- here in the highest place everything that is personal, related to the ego, is **excluded**.

The **picture** is that of a sage who stands outside the affairs of the world.

Liberated from his ego, he

- contemplates the laws of life and so
- realizes that knowing how to become free of blame is the highest good.

## **MOVING HEXAGRAM**

**HEXAGRAM 08 – Pi - Holding Together [Union]**

Above K'AN THE ABYSMAL, WATER  
Below K'UN THE RECEPTIVE, EARTH

The waters on the surface of the earth **flow together** wherever they can, as for example in the ocean, where all the rivers come together.

Symbolically this connotes

- **holding together and**
- **the laws that regulate it.**

The same idea is suggested by the fact that all the lines of the hexagram **except** the fifth, the place of the ruler, are **yielding**. The yielding lines hold together because they are influenced by

- a man of **strong will** in the leading position,
- a man who is their **center** of union.

Moreover, this strong and guiding personality in turn **holds together** with the others, finding in them the **complement** of his own nature.

## THE JUDGMENT

HOLDING TOGETHER brings good fortune.

Inquire of the oracle once again

Whether you possess **sublimity, constancy, and perseverance**;

Then there is no blame.

Those who are uncertain gradually join.

Whoever comes too late

Meets with misfortune.

What is required is that **we unite with others**, in order that all may **complement and aid** one another through holding together. But such holding together calls for a **central figure** around whom other persons may unite.

To become a center of influence holding people together is a

- **grave matter** and
- fraught with **great responsibility**.

It requires

- greatness of spirit,
- consistency, and
- strength.

Therefore let him who wishes to gather others about him **ask himself** whether he is equal to the undertaking, for anyone attempting the task **without a real calling for it** only makes confusion **worse than** if no union at all had taken place.

But when there is a **real rallying point**, those who at first are hesitant or uncertain **gradually come in of their own accord**. Late-comers must suffer the **consequences**, for in holding together the question of the right time is also important.

Relationships are formed and firmly established according to definite inner laws. Common experiences strengthen these ties, and he who comes too late to share in these basic experiences must suffer for it if, as a straggler, he finds the door locked.

If a man

- has recognized the necessity for union and
- does not feel strong enough to function as the center, it is his duty to become a member of some other organic fellowship.

## THE IMAGE

On the earth is water: The image Of HOLDING TOGETHER.  
Thus the kings of antiquity

- Bestowed the different states as fiefs And
- cultivated friendly relations With the feudal lords.

Water

- fills up all the empty places on the earth and
- clings fast to it.

The social organization of ancient China was based on this principle of the holding together of

- dependents and
- rulers.

Water flows to unite with water, because all parts of it are subject to the same laws.

So too should human society hold together through a community of interests that allows each individual to feel himself a member of a whole.

The central power of a social organization must see to it that every member finds that his true interest lies in holding together with it, as was the case in the paternal relationship between king and vassals in ancient China.