

LifeVantage Corp LFTN under CEO Steven Fife



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

HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER

Below K'AN THE ABYSMAL, WATER

This hexagram **consists of** a doubling of the trigram K'an. It is one of the eight hexagrams in which **doubling** occurs. The trigram K'an **means** a plunging in.

A yang line

- has **plunged** in between two yin lines and
- is **closed in** by them like water in a ravine.

The trigram K'an is **also** the middle son.

The Receptive

- **has obtained** the middle line of the Creative, and thus
- K'an **develops**.

As an image it **represents** water, the water that

- **comes** from above and
- **is** in motion on earth in streams and rivers,

giving rise to all life on earth.

In man's world K'an represents

- the heart,
- the soul locked up within the body,
- the principle of light inclosed in the dark - that is, reason.

The name of the hexagram, because the trigram is doubled, has the additional meaning, "repetition of danger."

Thus the hexagram is intended to designate

- an objective situation to which one must become accustomed,
- not a subjective attitude.

For danger due to a subjective attitude means either

- foolhardiness

or

- guile.

Hence too a ravine is used to symbolize danger;

it is a situation in which

a man is in the same pass as

the water in a ravine,

and,

like the water,

- he can escape

if

- he behaves correctly.

THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- you have success in your heart,

And

- whatever you do succeeds.

Through repetition of danger

we grow accustomed to it.

Water sets the example for the right conduct under such circumstances.

- It
 - flows on and on,
 - and
 - merely fills up all the places through which it flows;
- it
 - does not shrink from any dangerous spot nor from any plunge,
 - and
 - nothing can make it lose its own essential nature.
- It
 - remains true to itself under all conditions.

Thus likewise,

- if one is sincere when confronted with difficulties,
 - the heart can penetrate the meaning of the situation.

And

- once we have gained inner mastery of a problem,
 - it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done – thoroughness –
- and
- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it
 - against every attempt at invasion, and
- earth has its mountains and bodies of water,
 - separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without
- and
- against turmoil within.

THE IMAGE

Water

- flows on uninterruptedly
 - and
 - reaches its goal:
- The image of the Abysmal repeated.

Thus the superior man

- walks in lasting virtue

And

- carries on the business of teaching.

Water reaches its goal by flowing continually.

It fills up every depression before it flows on.

The superior man follows its example;

he is concerned that goodness should be

- an established attribute of character rather than
- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,

for

it is only through repetition

that

the pupil makes the material his own.

THE LINES

0 Nine in the second place means:

The abyss is dangerous.

One should strive to attain small things only.

When

we are in danger

we ought not to attempt to get out of it immediately,
regardless of circumstances;

at first

we must content ourselves with not being overcome by it.

We must

- calmly weigh the conditions of the time

and

- be satisfied with small gains,
because for the time being a great success cannot be attained.

A spring

- flows only sparingly at first,

and

- tarries for some time before it makes its way into the open.

Six in the fourth place means:

A jug of wine, a bowl of rice 1' with it

Earthen vessels

Simply handed in through the window.

There is certainly no blame in this.

In times of danger ceremonious forms are dropped.

What matters most is sincerity.

Although as a rule it is customary for an official to present

- certain introductory gifts

and

- recommendations

before he is appointed,

here everything is simplified to the utmost.

The gifts are insignificant,

there is no one to sponsor him,

he introduces himself;

yet

all this need not be humiliating

if only there is the honest intention of mutual help in danger.

Still another idea is suggested.

The window is the place through which light enters the room.

If in difficult times

- we want to enlighten someone,
- we must
 - begin with that which is in itself lucid and
 - proceed quite simply from that point on.

MOVING HEXAGRAM

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,

whereas

- in the **former case** one strong line (the fifth)
 - **stands** in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together,
religious forces are needed.

2. But there must also be a human leader to serve as the center of the group.
In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.
This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds
in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.

Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.