

Neometals Ltd RDRUY under CEO Christopher Reed



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

HEXAGRAM 63 - Chi Chi - After Completion

Above K'AN THE ABYSMAL, WATER
 Below Li THE CLINGING, FIRE

This hexagram is the evolution of T'ai, PEACE (11).

- The transition from confusion to order is completed, and
- everything is in its proper place even in particulars.
- The strong lines are in the strong places,
- the weak lines in the weak places.
- This is a very favorable outlook, yet
- it gives reason for thought.
- For
- it is just when perfect equilibrium has been reached that
- any movement may cause order to revert to disorder.

The one strong line that has moved to the top,

thus

effecting complete order in details,

- is followed by the other lines,
each moving according to its nature,
and thus suddenly
- there arises again the hexagram P'i, STANDSTILL (12).

Hence

the present hexagram

- indicates the conditions of a time of climax,
which
- necessitate the utmost caution.

THE JUDGMENT

AFTER COMPLETION.

Success in small matters.

Perseverance furthers.

- At the beginning good fortune,
- At the end disorder.

The transition from the old to the new time
is already accomplished.

In principle,

everything stands systematized,

and

it is only in regard to details

that

success is still to be achieved.

In respect to this, however,

we must be careful to maintain the right attitude.

- Everything proceeds as if of its own accord,
and
- this can all too easily tempt us to
relax and let things take their course
without troubling over details.

Such indifference is the root of all evil.

Symptoms of decay are bound to be the result.

Here

we have

- the rule indicating the usual course of history.

But

- this rule is not an inescapable law.

He who understands it

is in position to avoid its effects by dint of

- unremitting perseverance

and

- caution.

THE IMAGE

Water over fire: the image of the condition
In AFTER COMPLETION.

Thus

the superior man

- Takes thought of misfortune

And

- arms himself against it in advance.

When

water in a kettle hangs over fire,
the two elements

- stand in relation

and thus

- generate energy
(cf. the production of steam).

But

the resulting tension demands caution.

If

the water boils over,

- the fire is extinguished

and

- its energy is lost.

If

the heat is too great,

- the water evaporates into the air.

These elements here

- brought into relation

and thus

- generating energy
are by nature hostile to each other.

Only the most extreme caution can prevent damage.

In life too there are junctures when

- all forces are in balance

and

- work in harmony,

so that

everything seems to be in the best of order.

In such times only

the sage

- recognizes the moments that bode danger

and

- knows how to banish it by means of timely precautions.

THE LINES

Six at the top means:

He gets his head in the water.

Danger.

Here in conclusion another warning is added.

After crossing a stream,

- a man's head can get into the water

only if

- he is so imprudent as to turn back.

As long as

he

- goes forward and

- does not look back,

he

- escapes this danger.

But

there is a fascination in

- standing still and

- looking back on a peril overcome.

However, such

vain self-admiration brings misfortune.

- It leads only to danger,

and

unless one finally resolves to go forward without pausing,

- one falls a victim to this danger.

MOVING HEXAGRAM

HEXAGRAM 37 - Chia Jen - The Family (The Clan)

Above SUN THE GENTLE, WIND

Below LI THE CLINGING, FIRE

This hexagram represents the laws obtaining within the family.

- The strong line at the top represents the father,

- the lowest the son.

- The strong, line in the fifth place represents the husband,

- the yielding second line the wife.

On the other hand,

- the two strong lines in the fifth and the third place represent two brothers,

and

- the two weak lines correlated with them in the fourth and the second place stand for their respective wives.

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that, transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is represented by the symbol of the wind created by fire.

THE JUDGMENT

THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the

loyalty and

perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed;

this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family -

1. that between father and son,

- which is the relation of love,
2. that between husband and wife, which is the relation of chaste conduct, and
 3. that between elder and younger brother, which is the relation of correctness.
 4. The loving reverence of the son is then carried over to the prince in the form of faithfulness to duty;
 5. the affection and correctness of behavior existing between the two brothers are extended
 - to a friend in the form of loyalty, and
 - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is **signified** by the wind

- stirred up by the fire and
- issuing forth from it.

This **represents** influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real, just as
 - flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct, just as

- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.