

Laser Photonics Corp LASE under CEO Wayne Tupuola



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8897>

Hexagram 18 – Work on What has been Spoiled

Above KEN KEEPING STILL, MOUNTAIN
Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl
in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and
the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"

- but "work on" what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is not immutable fate, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the abuse of human freedom.

Work toward improving conditions promises well, because it accords with the possibilities of the time.

We

- must not recoil from work and danger – symbolized by crossing of the great water - but
- must take hold energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption before we can do away with them;

hence it is necessary to be cautious during the time before the start.

Then

we must see to it that the new way is safely entered upon, so that a relapse may be avoided;

therefore

we must pay attention to the time after the start.

- Decisiveness and
- energy

must take the place of the

- inertia and
- indifference

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- stirs up the people And
- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,
the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

THE LINES

Six in the fourth place means:

Tolerating what has been spoiled by the father.

In continuing one sees humiliation.

This shows the situation of

someone too weak to take measures against decay that

- has its roots in the past and
- is just beginning to manifest itself.

It is allowed to run its course.

If this continues, humiliation will result.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8993>

HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE

Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;

- at the bottom are the legs,
- over them the belly,
- then come the ears (handles), and
- at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.¹

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

- This hexagram and
- THE WELL

are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the **social foundation** of our life, and
 - this foundation is likened to
 - the water that serves to nourish growing wood,
- the present hexagram refers to

- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- **grow beyond itself,**

- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its culmination in religion.

The Ting serves in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place
 - to life and
 - to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life

as handed on by oral tradition in the secret teachings of Chinese yoga,