

Comstock Inc LODE under CEO Corrado De Gasperis



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8930>

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

Six at the beginning means:

Repetition of the Abysmal.

In the abyss one falls into a pit.

Misfortune.

By growing used to what is dangerous,

a man can easily allow it to become part of him.

He

- is familiar with it and

- grows used to evil.

With this

- he has lost the right way, and
- misfortune is the natural result.

Six in the third place means:

- Forward and backward,
- abyss on abyss.

In danger like this,

- pause at first and
- wait,

Otherwise you will fall into a pit in the abyss.

Do not act in this way.

Here every step, forward or backward, leads into danger.

Escape is out of the question.

Therefore

- we must not be misled into action, as a result of which
 - we should only bog down deeper in the danger;disagreeable as it may be to remain in such a situation,
- we must wait until a way out shows itself.

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

- o proceed quite simply from that point on.

0 Nine in the fifth place means:

The abyss is not filled to overflowing,
It is filled only to the rim.
No blame.

Danger comes because one is too ambitious.

In order to flow out of a ravine,
water does not rise higher than the lowest point of the rim.

So likewise

a man when in danger

has only to proceed along the line of least resistance; thus
he reaches the goal.

Great labors cannot be accomplished in such times;
it is enough to get out of the danger.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8945>

HEXAGRAM 34 - Ta Chuang - The Power of the Great

Above CHEN THE AROUSING, THUNDER
Below CH'IEN THE CREATIVE, HEAVEN

The great lines, that is, the light, strong lines, are **powerful**.

Four light lines

- have entered the hexagram from below and
- are about to ascend higher.

- The upper trigram is Chen, the Arousing;
- the lower is Ch'ien, the Creative.

- Ch'ien is strong,
- Chen produces movement.

The union of movement and strength **gives** the meaning of THE POWER OF THE GREAT.

The hexagram is **linked with** the second month (March April).

THE JUDGMENT

THE POWER OF THE GREAT.
Perseverance furthers.

The hexagram points to a time when inner worth

- mounts with great force and
- comes to power.

But its strength has already passed beyond the median line, hence there is danger that one

- may rely entirely on one's own power and
- forget to ask what is right.

There is danger too that, being intent on movement, we may not wait for the right time.

Therefore the added statement that perseverance furthers.

For that is truly great power

- which does not degenerate into mere force
- but remains inwardly united with the fundamental principles of right and of justice.

When we understand this point –

namely, that greatness and justice must be indissoluble united –

we understand the true meaning of all that happens in heaven and on earth.

THE IMAGE

Thunder in heaven above: The image of THE POWER OF THE GREAT.

Thus the superior man

does not tread upon paths

That do not accord with established order.

Thunder - electrical energy - mounts upward in the spring.

The direction of this movement is in harmony with that of the movement of heaven.

It is therefore a movement in accord with heaven, producing great power.

However,

true greatness depends on being in harmony with what is right.

Therefore in times of great power

the superior man avoids doing anything

that is not in harmony with the established order.