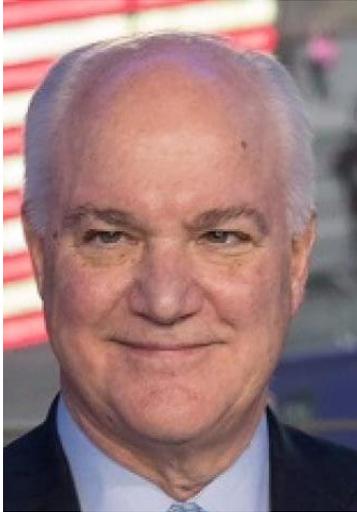


Ramaco Resources, Inc. METC under CEO Randall Atkins



6		H	H	H		3	3	3		9
5		H	T	T		3	2	2		7
4		H	T	T		3	2	2		7
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=8861>

### HEXAGRAM 06 – Sung - Conflict

Above CH'IEN            THE CREATIVE, HEAVEN  
Below K'AN             THE ABYSMAL, WATER

1. The upper trigram, whose image is heaven, has an upward movement; the lower trigram, water, in accordance with its nature, tends downward. Thus the two halves **move away** from each other, giving rise to the idea of **conflict**.
2. The attribute of the Creative is **strength** that of the abysmal is danger, **guile**. **Where cunning has force before it, there is conflict.**
3. A third indication of **conflict**, in terms of character, is presented by the combination of deep **cunning** within and fixed **determination** outwardly.

A person of this character will certainly be quarrelsome.

## THE JUDGMENT

CONFLICT.

- You are sincere And
- are being obstructed.

A cautious halt halfway brings good fortune.

Going through to the end brings misfortune.

It furthers one to see the great man.

It does not further one to cross the great water.

Conflict develops when one

- feels himself to be in the right and
- runs into opposition.

If one is not convinced of being in the right, opposition leads

- to craftiness or high-handed encroachment but
- not to open conflict.

If a man is entangled in a conflict,  
his only salvation lies in being so

- clear-headed and
- inwardly strong

that he is always ready to come to terms by meeting the opponent halfway.

To carry on the conflict to the bitter end has evil effects even when one is in the right,

because the enmity is then perpetuated.

It is important to see the great man,

that is, an impartial man whose authority is great enough to

- terminate the conflict amicably or
- assure a just decision.

In times of strife, crossing the great water is to be avoided, that is,

dangerous enterprises are not to be begun,

because in order to be successful they require concerted unity of forces.

Conflict within weakens the power to conquer danger without.

## THE IMAGE

Heaven and water go their opposite ways: The image of Conflict.

Thus in all his transactions the superior man

Carefully considers the beginning.

The image indicates that

the causes of conflict are latent in the opposing tendencies of the two trigram.

Once these opposing tendencies appear, conflict is inevitable.

To avoid it, therefore, everything must be taken carefully into consideration in the very beginning.

- If rights and duties are exactly **defined**, or
- if, in a group, the spiritual **trends** of the individuals **harmonize**, the cause of conflict is **removed** in advance.

## THE LINES

### Six at the beginning means:

If one does not perpetuate the affair,  
There is a little gossip.  
In the end, good fortune comes.

While a conflict is in the **incipient** stage, the best thing to do is to **drop** the issue. Especially when the adversary is **stronger**, it is not advisable to **risk** pushing the conflict to a decision. It may come to a slight **dispute**, but in the end all goes well.

### Six in the third place means:

To nourish oneself on ancient virtue induces perseverance.  
Danger.  
In the end, good fortune comes.  
If by chance you are in the service of a king,  
Seek not works.

This is a warning of the danger that goes with an expansive disposition. Only that which has been honestly acquired through merit remains a permanent possession. It can happen that such a possession may be contested, but since it is really one's own, one cannot be robbed of it. Whatever a man possesses through the strength of his own nature cannot be lost. If one enters the service of a superior, one can **avoid conflict** only by not seeking works for the sake of **prestige**. It is enough if the work is done: let the **honor** go to the other.

### Nine at the top means:

Even if by chance a leather belt is bestowed on one,  
By the end of a morning  
It will have been snatched away three times.

Here we have someone who has carried a conflict to the bitter end and has triumphed. He is granted a decoration, but his happiness does not last. He is attacked again and again, and the result is conflict without end.

## MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8972>

### HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui                    THE JOYOUS, LAKE  
Below CH'IEN              THE CREATIVE, HEAVEN

This hexagram **signifies**  
on the one hand

- a break-through after a long accumulation of tension,  
as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**.

Their influence is on the **wane**;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

### THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.

- **Even if only one inferior man is occupying a ruling position in a city,**
  - he is able to oppress superior men.
- **Even a single passion still lurking in the heart**
  - has power to obscure reason.
- **Passion and reason cannot exist side by side - therefore**
  - **fight without quarter is necessary if the good is to prevail.**

**In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.**

1. **First,**  
**resolution must be based on a union of**

- strength and
- friendliness.

2. Second,

a compromise with evil is not possible;

- evil must under all circumstances be openly discredited.
- Nor must our own passions and shortcomings be glossed over.

3. Third,

the struggle must not be carried on directly by force.

- If evil is branded, it thinks of weapons, and
- if
- we do it the favor of fighting against it blow for blow,
- we lose in the end
- because thus
- we ourselves get entangled in hatred and passion.

Therefore

4. it is important

- to begin at home,
- to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.

- As long as we wrestle with them,
- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

## THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward And
- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
  - there is reason to fear a cloudburst.
- Taking this as a warning,
  - the superior man forestalls a violent collapse.

- If a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy
- but to remain receptive to impressions  
by help of strict and continuous self-examination.