

United States Antimony Corporation UAMY under CEO Gary Evans



6	The Top		H	T	T		3	2	2		7
5	The Fifth Place		H	H	T		3	3	2		8
4	The Fourth Place		T	T	T		2	2	2		6
3	The Third Place		T	T	T		2	2	2		6
2	The Second Place		H	H	T		3	3	2		8
1	The Beginning		H	T	T		3	2	2		7

Click below to view the interpretations and cases:

<https://icic.com/?p=8924>

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN
 Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,
 through which we take food for nourishment,
 the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:
when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":
thus
in the early spring, when the seeds fall to earth,
all things are made ready.

This is an image of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.

THE LINES

Six in the third place means:

Turning away from nourishment,

Perseverance brings misfortune.

Do not act thus for ten years.

Nothing serves to further.

He who seeks nourishment that does not nourish

- reels from desire to gratification and
- in gratification craves desire.

Mad pursuit of pleasure for the satisfaction of the senses

never brings one to the goal.

One should never (ten years is a complete, cycle of time) follow this is path, for nothing good can come of it.

Six in the fourth place means:

- Turning to the summit For provision of nourishment

Brings good fortune.

- Spying about with sharp eyes Like a tiger with insatiable craving.

No blame.

- In contrast to the six in the second place, which refers
 - to a man bent exclusively on his own advantage,
- this line refers

- to one occupying a high position and striving to let his light shine forth.

To do this

- he needs helpers , because

- he cannot attain his lofty aim alone.

With the greed of a hungry tiger

he is on the lookout for the right people.

Since he

- is not working for himself but for the good of all,
- there is no wrong in such zeal.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8933>

HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE

Below LI THE CLINGING, FIRE

This hexagram is another **double sign**.

The trigram Li **means**

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines, whereby the two strong lines are made **bright**.

The trigram **represents** the middle daughter.

The Creative has **incorporated** the central line of the Receptive, and thus Li develops.

As **an image**, it is fire.

Fire

- has no definite form but
- **clings to** the burning object and thus

is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an **means** the soul shut within the body,
- Li **stands for** nature in its radiance.

THE JUDGMENT

THE CLINGING.

Perseverance furthers.
It brings success.
Care of the cow brings good fortune.

What is dark clings

- to what is light and so
- enhances the brightness of the latter.

A luminous thing giving out light
must have within itself something that perseveres; otherwise
it will in time burn itself out.

Everything that
gives light
is **dependent** on something to which it clings,
in order that it may **continue** to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- clings to what is right and thereby
- can shape the world.

Human life on earth is conditioned and unfree, and,
when man

- recognizes this limitation and
- makes himself dependent upon the harmonious and beneficent forces of the
cosmos,

he achieves success.

The cow is the **symbol** of extreme docility.

By cultivating in himself an attitude of

- compliance and
- voluntary dependence,

man

- acquires clarity without sharpness and
- finds his place in the world. 1

THE IMAGE

That which is bright rises twice: The image of FIRE.

Thus the great man, by **perpetuating** this brightness,
Illumines the four quarters of the world.

Each of the two trigrams **represents** the sun in the course of a day.

The two together **represent** the repeated movement of the sun,
the function of **light** with respect to **time**.

The great man **continues** the work of nature in the human world.

Through the **clarity** of his nature

he **causes** the light

- to spread farther and farther and
- to penetrate the nature of man ever more deeply.