

AeroVironment Inc AVAV under CEO Wahid Nawabi



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

### Hexagram 11 - T'ai - Peace

Above K'UN            THE RECEPTIVE, EARTH  
 Below CH'IEN        THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
  - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony,  
 so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time

the forces of nature prepare the new spring.

## THE JUDGMENT

PEACE.

- The small departs,
  - The great approaches.
- Good fortune.  
Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself **beneath** the earth, and so their **powers unite** in deep harmony.

Then **peace and blessing descend** upon all living things.

In the world of man it is a **time of social harmony**;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an **end** to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
  - the good elements of society occupy a central position and are in control,
  - the evil elements come under their influence and change for the better.
- When
  - the spirit of heaven rules in man,
  - his animal nature also
    - comes under its influence and
    - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their **departure**, while
- the great, strong, and good elements are **moving up**.

This brings good fortune and success.

## THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in **contact** and **combine** their influences, **producing** a time of universal flowering and prosperity.

This stream of energy must be **regulated** by the ruler of men.

It is done by a process of **division**.

Thus men

- **divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and**
- **mark off infinite space by the points of the compass.**

In this way

nature in its **overwhelming profusion** of phenomena is

- **bounded and**
- **controlled.**

On the other hand,

nature must be **furthered** in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

**This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.**

## **THE LINES**

Nine in the third place means:

- No plain not followed by a slope.
- No going not followed by a return.
- He who remains persevering in danger Is without blame.
- Do not complain about this truth;

Enjoy the good fortune you still possess.

**Everything on earth is subject to change.**

**Prosperity is followed by decline: this is the eternal law on earth.**

**Evil can indeed be held in check but not permanently abolished.**

**It always returns.**

This conviction might **induce** melancholy, but it should not;

it ought only **to keep us from falling into illusion when good fortune comes to us.**

**If we continue mindful of the danger, we remain persevering and make no mistakes.**

- **As long as a man's inner nature remains stronger and richer than anything offered by external fortune,**
- **as long as he remains inwardly superior to fate, fortune will not desert him.**

## **MOVING HEXAGRAM**

### **HEXAGRAM 19 – Lin - Approach**

Above K'UN THE RECEPTIVE, EARTH  
Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a range of meanings that is not exhausted by any single word of another language. The ancient explanations in the Book of Changes give as its

1. first meaning, "becoming great."
  - What becomes great are the two strong lines growing into the hexagram from below;
  - the light-giving power expands with them.
2. The meaning is then further extended to include the concept of approach, especially the approach of
  - what is strong and highly placed
  - in relation to what is lower.
3. Finally the meaning includes
  - the attitude of condescension of a man in high position toward the people,
  - and in general the setting to work on affairs.

This hexagram is linked with the twelfth month (January-February), when, after the winter solstice, the light power begins to ascend again.

### **THE JUDGMENT**

APPROACH has supreme success.  
Perseverance furthers.  
When the eighth month comes,  
There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful progress. Spring is approaching.

Joy and forbearance bring high and low nearer together. Success is certain.

But we must work with determination and perseverance to make full use of the propitiousness of the time.

And one thing more: spring does not last forever.

In the eighth month the aspects are reversed.

Then only two strong, light lines are left; these

- do not advance but

- are in retreat (see next hexagram).
- We must take heed of this change in good time.
- If
- we meet evil before it becomes reality –  
before it has even begun to stir –
  - we can master it.

## THE IMAGE

The earth above the lake: The image of APPROACH.  
Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth borders upon the lake from above 1.

This symbolizes the approach and condescension of the man of higher position to those beneath him.

The two parts of the image indicate what his attitude toward these people will be.

- Just as the lake is inexhaustible in depth,
    - so the sage is inexhaustible in his readiness to teach mankind,
- and
- just as the earth is boundlessly wide, sustaining and caring for all creatures on it,
    - so the sage sustains and cares for all people and excludes no part of humanity.