

Digital Ally Inc DGLY under CEO Stanton Ross



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

### HEXAGRAM 44 – Kou - Coming to Meet

Above CH'IEN THE CREATIVE, HEAVEN  
 Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the principle of darkness, after having been eliminated, furtively and unexpectedly obtrudes again from within and below. Of its own accord the female principle comes to meet the male.

- It is an unfavorable and dangerous situation, and
- we must understand and promptly prevent the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually becomes ascendant again.

## THE JUDGMENT

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of a bold girl who

- lightly **surrenders** herself and
- thus **seizes** power.

This would not be possible if the **strong and light-giving element** had not in turn come halfway.

- The inferior thing seems so harmless and inviting that
  - a man delights in it;
- it looks so small and weak that
  - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still **another** way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

## THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the **earth** and
- **symbolizes** the ruler taking note of the conditions in his kingdom;  
here the wind
- blows from **above** and
- **symbolizes** the influence exercised by the ruler through his commands.
- Heaven is far from the things of earth, but
  - it sets them in motion by means of the wind.
- The ruler is far from his people, but
  - he sets them in motion by means of his commands and decrees.

## **THE LINES**

Nine in the fifth place means:

A melon covered with willow leaves.

Hidden lines.

Then it drops down to one from heaven.

The melon, like the fish, is a symbol of the principle of **darkness**.

It is sweet but **spoils** easily and for this reason is **protected** with a cover of willow leaves.

This is a situation in which  
a strong, superior, well-poised man  
**tolerates and protects** the inferiors in his charge.

- He has the **firm lines** of order and beauty within himself but
- he **does not** lay stress upon them.
- He
  - **does not** bother his subordinates with outward show or tiresome admonitions but
  - **leaves** them quite free, putting his trust in the transforming power of a strong and upright personality.

And behold!

Fate is favorable.

His inferiors

- **respond** to his influence and
- **fall to** his disposition like ripe fruit.

## **MOVING HEXAGRAM**

### **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.<sup>1</sup>

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,