

Sky Harbour Group Corp SKYH under CEO Tal Keinan



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

HEXAGRAM 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD
 Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- **within is tranquility,**
 - **which guards against precipitate actions, and**
- **without is penetration,**
 - **which makes development and progress possible.**

THE JUDGMENT

DEVELOPMENT.

The maiden

Is given in marriage.

Good fortune.

Perseverance furthers.

1. The development of events that leads to a girl's following a man to his home proceeds slowly. The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. it is a matter of correct relationships of co-operation, as for instance in the appointment of an official.

The development must be allowed to take its proper course.

Hasty action would not be wise.

This is also true, finally, of

3. any effort to exert influence on others, for here too

the essential factor is a correct way of development through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect.

Within the personality too,

development must follow the same course

if lasting results are to be achieved.

Gentleness

- that is adaptable,

- but at the same time penetrating,

is the outer form that should proceed from inner calm.

The very gradualness of the development

makes it necessary to have perseverance,

for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.

Thus the superior man

abides in dignity and virtue,

In order to improve the mores.

The tree on the mountain

- is visible from afar, and

- its development influences the landscape of the entire region.

It does not shoot up like a swamp plant;
its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual.
No sudden influence or awakening is of lasting effect.

Progress must be quite gradual, and
in order to obtain such progress

- in public opinion and
- in the mores of the people,

it is necessary for the personality to acquire

- influence and
- weight.

This comes about through careful and constant work
on one's own moral development.

THE LINES

Six at the beginning means:

The wild goose gradually draws near the shore.

The young son is in danger.

There is talk.

No blame.

All the individual lines in this hexagram symbolize
the gradual flight of the wild goose.

The wild goose is the symbol of conjugal fidelity,
because it is believed that
this bird never takes another mate after the death of the first.

The initial line suggests the first resting place in the flight of water birds from the
water to the heights.

The shore is reached.

The situation is that of a lonely young man who is just starting out to make his way
in life.

Since no one comes to help him,

- his first steps are slow and hesitant, and
- he is surrounded by danger.

Naturally he is subjected to much criticism.

But

- these very difficulties keep him from being too hasty, and
- his progress is successful.

0 Six in the second place means:

The wild goose gradually draws near the cliff.

Eating and drinking in peace and concord.

Good fortune.

The cliff is a safe place on shore.

The development has gone a step further.

- The initial insecurity has been overcome, and
- a safe position in life has been found, giving one enough to live on.

This first success,
opening up a path to activity,

- brings a certain joyousness of mood, and
- one goes to meet the future reassured.

It is said of the wild goose that it calls to its comrades whenever it finds food;
this is the symbol of peace and concord in good fortune.

A man

- does not want to keep his good luck for himself only,
- but is ready to share it with others.

Nine at the top means:

The wild goose gradually draws near the cloud heights.

Its feathers can be used for the sacred dance.

Good fortune.

Here life comes to its end.

A man's work stands completed.

The path rises high toward heaven,

like the flight of wild geese when they have left the earth far behind.

There

they fly, keeping to the order of their flight in strict formation.

And if their feathers fall,

they can serve as ornaments in the sacred dance pantomimes performed in the temples.

Thus

the life of a man who has perfected himself
is a bright light for the people of the earth,
who look up to him as an example.

MOVING HEXAGRAM

HEXAGRAM 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER

Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of nourishment from above.

But the gift of food comes in its own time, and
for this one must wait.

This hexagram shows the clouds in the heavens, giving rain

- to refresh all that grows and

- to provide mankind with food and drink.

The rain will come in its own time.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the attributes of the two trigrams –

- strength within,
- danger in front. 2

- Strength in the face of danger does not plunge ahead but bides its time, whereas
- weakness in the face of danger
 - grows agitated and
 - has not the patience to wait.

THE JUDGMENT

WAITING. If you are sincere,
You have light and success.
Perseverance brings good fortune.
It furthers one to cross the great water.

Waiting is not mere empty hoping.
It has the inner certainty of reaching the goal.
Such certainty alone gives that light which leads to success.
This leads to the perseverance that

- brings good fortune and
- bestows power to cross the great water.

One is faced with a danger that has to be overcome.
Weakness and impatience can do nothing.
Only a strong man can stand up to his fate,
for his inner security enables him to endure to the end.
This strength shows itself in uncompromising truthfulness (with himself).
It is only when we have the courage to face things exactly as they are,
without any sort of self-deception or illusion,
that a light will develop out of events,
by which the path to success may be recognized.
This recognition must be followed by resolute and persevering action.
For only the man who goes to meet his fate resolutely is equipped to deal with it adequately.
Then he will be able to cross the great water –
that is to say,
he will be capable

- of making the necessary decision and
- of surmounting the danger.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.

Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.

There is nothing to do but to wait until the rain falls.

It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by **interfering** in things before the time is ripe.
- We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.

Fate comes when it will, and thus we are ready.