

Infrared Cameras Holdings Inc MSAI under CEO Gary Strahan



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

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
 Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
 - Chen, movement, is below.
- The lower trigram Chen is under the **influence** of the strong line
 it has **received** from above, from heaven.

When, in accord with this,

- **movement follows the law of heaven,**
- **man is**
 - **innocent and**
 - **without guile.**

His mind is

- **natural and true,**
- **unshadowed by reflection or ulterior designs.**

For

- **wherever conscious purpose is to be seen,**
- **there the truth and innocence of nature have been lost.**

Nature that is not directed by the spirit is

- **not true**

- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,

an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
 - what does he come to?
- Heaven's will and blessing
 - do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature the childlike innocence of their original state.

So it is with the **good rulers** of mankind:
drawing on the spiritual wealth at their command,
they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.

THE LINES

Six in the third place means:

Undeserved misfortune.

The cow that was tethered by someone

Is

- the wanderer's gain,
- the citizen's loss.

Sometimes

undeserved misfortune befalls a man at the hands of another,
as for instance when someone

- passes by and
- takes a tethered cow along with him.

His gain is the owner's loss.

In all transactions, no matter how innocent,
we must

- accommodate ourselves to the demands of the time,
- otherwise unexpected misfortune overtakes us.

0 Nine in the fifth place means:

Use no medicine in an illness

Incurred through no fault of your own.

It will pass of itself.

An unexpected evil may come accidentally from without.

If it

- does not originate in one's own nature or
- have a foothold there,

one

- should not resort to external means to eradicate it,
- but should quietly let nature take its course.

Then improvement will come of itself.

Nine at the top means:

Innocent action brings misfortune.

Nothing furthers.

When, in a given situation,

the time is not ripe for further progress,

the best thing to do is to wait quietly, without ulterior designs.

If one

- acts thoughtlessly and
- tries to push ahead in opposition to fate, success will not be achieved.

MOVING HEXAGRAM

HEXAGRAM 55 – Feng - Abundance (Fullness)

Above CHEN THE AROUSING, THUNDER
Below LI THE CLINGING, FLAME

- Chen is movement;
- Li is flame, whose attribute is clarity.

• Clarity within,
• movement without –
this produces greatness and abundance.

The hexagram pictures a period of advanced civilization.

However,

the fact that development has reached a peak suggests that this extraordinary condition of abundance cannot be maintained permanently.

THE JUDGMENT

ABUNDANCE has success.
The king attains abundance.
Be not sad.
Be like the sun at midday.

It is not given to every mortal to bring about a time of

- outstanding greatness and
- abundance.

Only a born ruler of men is able to do it,
because his will is directed to what is great.
Such a time of abundance is usually brief.

Therefore

a sage might well feel sad in view of the decline that must follow.
But such sadness does not befit him.

Only a man who is inwardly free of sorrow and care
can lead in a time of abundance.

He must be like the sun at midday,
illuminating and gladdening everything under heaven.

THE IMAGE

Both thunder and lightning come: The image of ABUNDANCE.

Thus

the superior man

- decides lawsuits And
- carries out punishments.

This hexagram has a certain connection with Shih Ho, BITING THROUGH (21), in which thunder and lightning similarly appear together, but in the reverse order.

- In BITING THROUGH, laws are laid down;
 - here they are applied and enforced.
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- Clarity [Li] within makes it possible to investigate the facts exactly, and
 - shock [Chen] without ensures a strict and precise carrying out of punishments.