

AerSale Corp ASLE under CEO Nicolas Finazzo



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

HEXAGRAM 23 – Po - Splitting Apart

Above KEN KEEPING STILL, MOUNTAIN
Below K'UN THE RECEPTIVE, EARTH

The dark lines are about to

- mount upward and
- overthrow the last firm, light line by exerting a disintegrating influence on it.

The inferior, dark forces overcome what is superior and strong,

- not by direct means,
- but by undermining it gradually and imperceptibly, so that it finally collapses.

The lines of the hexagram

- present the image of a house, the top line being tile roof, and because the roof is being shattered
- the house collapses.

The hexagram belongs to the ninth month (October-November).

The yin power

- pushes up ever more powerfully and
- is about to supplant the yang power altogether.

THE JUDGMENT

SPLITTING APART.

It does not further one

To go anywhere.

This pictures a time when inferior people

- are pushing forward and
- are about to crowd out the few remaining strong and superior men.

Under these circumstances, which are due to the time, it is not favorable for the superior man to undertake anything.

The right behavior in such adverse times is to be deduced from

- the images and
- their attributes.
- The lower trigram stands for the earth,
 - whose attributes are docility and devotion.
- The upper trigram stands for the mountain,
 - whose attribute is stillness.

This suggests that one

- should submit to the bad time and
- remain quiet.

For it is a question not of man's doing but of time conditions, which, according to the laws of heaven, show an alternation of

- increase and decrease,
- fullness and emptiness.

It is impossible to counteract these conditions of the time.

Hence

it is not cowardice but wisdom to

- submit and
- avoid action.

THE IMAGE

The mountain rests on the earth: The image of SPLITTING APART.

Thus

those above can ensure their position

Only by giving generously to those below.

The mountain rests on the earth.

- When it is steep and narrow, lacking a broad base, it must topple over.
- Its position is strong only when it rises out of the earth

- broad and great,
- not proud and steep.

So likewise those who rule rest on the broad foundation of the people.

They too should be

- generous and
- benevolent,
- like the earth that carries all.
- Then they will make their position
 - as secure
 - as a mountain is in its tranquility.

THE LINES

Six at the beginning means:

The leg of the bed is split.

Those who persevere are destroyed.

Misfortune.

Inferior people

- are on the rise and
- stealthily begin their destructive burrowing from below in order to undermine the place where the superior man rests.

Those followers of the ruler who remain loyal are destroyed by

- slander and
- intrigue.

The situation bodes disaster,

yet there is nothing to do but wait.

Six in the second place means:

The bed is split at the edge.

Those who persevere are destroyed.

Misfortune.

The power of the inferior people is growing.

The danger draws close to one's person;

- already there are clear indications, and
- rest is disturbed.

Moreover, in this dangerous situation

one is as yet without help or friendly advances from above or below.

Extreme caution is necessary in this isolation.

One must

- adjust to the time and
- promptly avoid the danger.

Stubborn perseverance in maintaining one's standpoint would lead to do a downfall.

Six in the fourth place means:

The bed is split up to the skin.
Misfortune.

Here the disaster affects

- not only the resting place
- but even the occupant.

No warning or other comment is added.

Misfortune has reached its peak:

it can no longer be warded off.

MOVING HEXAGRAM

HEXAGRAM 38 - K'uei - Opposition

Above LI THE CLINGING, FLAME

Below TUI THE JOYOUS, LAKE

This hexagram is composed of the trigram

- Li above, i.e., flame, which burns upward, and
- Tui below, i.e., the lake, which seeps downward.

These two movements are in direct contrast.

Furthermore,

- Li is the second daughter and
- Tui the youngest daughter, and

although

they live in the same house

they belong, to different men;

hence their wills

- are not the same
- but are divergently directed.

THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common;

their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely,

for that would only increase the existing opposition;
instead,

- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,
because
the situation is such that
the opposition does not preclude all agreement.

In general,
opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,
bring about the creation and reproduction of life.

In the world of visible things,
the principle of opposites makes possible
the differentiation by categories
through which order is brought into the world.

THE IMAGE

Above, fire,
below, the lake:
The image of OPPOSITION.
Thus amid all fellowship
The superior man retains his individuality.

The two elements, fire and water,
never mingle
but even when in contact
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity
through intercourse or community of interests with persons of another sort;
regardless of all commingling,
- he will always preserve his individuality.