

Artificial Intelligence Technology Solutions Inc AITX under CEO Steven Reinharz



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8990>

HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE
 Below LI THE CLINGING, FIRE

The Chinese character for this hexagram **means** in its original sense **an animal's pelt**, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
 - what results is essentially only an **opposition of tendencies**,
- here

- the younger daughter is above.
 - The influences are in actual conflict, and
 - the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

THE JUDGMENT

REVOLUTION

On your own day

You are believed.

Supreme success,

Furthering through perseverance.

Remorse disappears.

Political revolutions are **extremely grave** matters.

They should be undertaken

- only under stress of **direst necessity**,
- when there is **no way out**.
- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
 - gladdens the people and, by enlightening them,
 - prevents excesses.

Furthermore,

he

- must be quite free of selfish aims and
- must really relieve the need of the people.

Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
 - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.

THE LINES

Nine in the fifth place means:

The great man changes like a tiger.

Even before he questions the oracle

He is believed.

A tiger skin, with its highly visible black stripes on a yellow ground, shows its distinct pattern from afar.

It is the same with a revolution brought about by a great man:

large, clear guiding lines become visible, understandable to everyone.

Therefore

- he need not first consult the oracle, for
- he wins the spontaneous support of the people.

Six at the top means:

- The superior man changes like a panther.
- The inferior man molts in the face.

Starting brings misfortune.

To remain persevering brings good fortune.

After the large and fundamental problems are settled,

- certain minor reforms, and
- elaborations of these,

are necessary.

These detailed reforms may be likened to

the equally distinct but relatively small marks of the panther's coat.

As a consequence,

a change also takes place among the inferior people.

In conformity with the new order, they likewise "molt."

This molting, it is true, does not go very deep, but that is not to be expected.

We must be satisfied with the attainable.

If we should go too far and try to achieve too much,

it would lead to unrest and misfortune.

For the object of a great revolution is the

- attainment of clarified, secure conditions
- ensuring a general stabilization
- on the basis of what is possible at the moment.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8933>

HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE

Below LI THE CLINGING, FIRE

This hexagram is another **double sign**.

The trigram Li **means**

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines, whereby the two strong lines are made **bright**.

The trigram **represents** the middle daughter.

The Creative has **incorporated** the central line of the Receptive, and thus Li develops.

As **an image**, it is fire.

Fire

- has no definite form but
- **clings to** the burning object and thus

is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an **means** the soul shut within the body,
- Li **stands for** nature in its radiance.

THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark clings

- to what is light and so
- enhances the brightness of the latter.

A luminous thing giving out light

must have within itself something that perseveres; otherwise it will in time burn itself out.

Everything that gives light

is **dependent** on something to which it clings, in order that it may **continue** to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- clings to what is right and thereby
- can shape the world.

Human life on earth is conditioned and unfree, and, when man

- recognizes this limitation and
- makes himself dependent upon the harmonious and beneficent forces of the cosmos,

he achieves success.

The cow is the **symbol** of extreme docility.

By cultivating in himself an attitude of

- compliance and
- voluntary dependence,

man

- acquires clarity without sharpness and
- finds his place in the world. 1

THE IMAGE

That which is bright rises twice: The image of FIRE.

Thus the great man, by **perpetuating** this brightness, **Illumines** the four quarters of the world.

Each of the two trigrams **represents** the sun in the course of a day.

The two together **represent** the repeated movement of the sun, the function of **light** with respect to **time**.

The great man **continues** the work of nature in the human world.

Through the **clarity** of his nature

he **causes** the light

- to **spread** farther and farther and
- to **penetrate** the nature of man ever more deeply.