Ageagle Aerial Systems Inc UAVS under CEO William Irby

6		H	H	H		3	3	3		9
5		T	T	T		2	2	2		6
4		T	T	T		2	2	2		6
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=8909

HEXAGRAM 22 – Pi - Grace

Above KEN KEEPING STILL, MOUNTAIN
Below Li THE CLINGING, FIRE

This hexagram shows a fire that
- breaks out of the secret depths of the earth and, blazing up,
- illuminates and beautifies the mountain, the heavenly heights.
- Grace - beauty of form - is necessary in any union

if
- it is to be
  - well ordered and pleasing
- rather than
  - disordered and chaotic.

THE JUDGMENT

GRACE has success.
In small matters
It is favorable to undertake something.

Grace brings success.
However,
- it is not the essential or fundamental thing;
- it is only the ornament and must therefore be used
    - sparingly and
    - only in little things.

1. In the lower trigram of fire
   a yielding line
   - comes between two strong lines and
   - makes them beautiful,

   but
   - the strong lines are the essential content and
   - the weak line is the beautifying form.
2. In the upper trigram of the mountain,
   the strong line
   - takes the lead, so that here again
   - the strong element must be regarded as the decisive factor.

3. In nature we see in the sky the strong light of the sun;
   the life of the world depends on it.
   But this strong, essential thing is
   - changed and
   - given pleasing variety by the moon and the stars.
4. In human affairs,
   aesthetic form comes into being when
   traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty.

5. By contemplating the forms existing in the heavens
   we come to understand time and its changing demands.
6. Through contemplation of the forms existing in human society
   it becomes possible to shape the world. 1

THE IMAGE

Fire at the foot of the mountain: The image of GRACE.
Thus does
- the superior man proceed When clearing up current affairs.

But
- he dare not decide controversial issues in this way.

- The fire, whose light illuminates the mountain and makes it pleasing,
    - does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,
    - but important questions cannot be decided in this way.

They require greater earnestness.

THE LINES

Six in the fourth place means:
Grace or simplicity?
A white horse comes as if on wings.

- He is not a robber,
- He will woo at the right time.

An individual is in a situation in which doubts arise as to which is better –

- to pursue the grace of external brilliance, or
- to return to simplicity.

The doubt itself implies the answer.

- Confirmation comes from the outside;
- it comes like a white winged horse.

The white color indicates simplicity.
At first

- it may be disappointing to renounce comforts that might have been obtained,

yet

- one finds peace of mind in a true relationship with the friend who courts him.

The winged horse is the symbol of the thoughts that transcend all limits of space and time.

Six in the fifth place means:
Grace in hills and gardens.
The roll of silk is meager and small.
Humiliation, but in the end good fortune.

A man withdraws from contact with people of the lowlands,
who seek nothing but magnificence and luxury,
into the solitude of the heights.
There
he finds an individual to look up to, whom
he would like to have as a friend.
But the gifts he has to offer are poor and few,
so that he feels ashamed.
However,
it is not the material gifts that count, but
sincerity of feeling
and so all goes well in the end.

0 Nine at the top means:
Simple grace. No blame.

Here at the highest stage of development all ornament is discarded.
Form
- no longer conceals content but
- brings out its value to the full.

Perfect grace consists
- not in exterior ornamentation of the substance, but
- in the simple fitness of its form.

MOVING HEXAGRAM

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.