

Nextracker Inc NXT under CEO Daniel Shugar



6		T	T	T		2	2	2		6
5		H	H	T		3	3	2		8
4		H	T	T		3	2	2		7
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 62 - Hsiao Kuo - Preponderance of the Small

Above CHEN THE AROUSING, THUNDER
 Below KEN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28), the strong lines

- preponderate and
- are within inclosed between weak lines at the
 - top and
 - bottom,

the present hexagram

- has weak lines preponderating, though here again
 - they are on the outside,

- the strong lines being within.

This indeed is the basis of the exceptional situation indicated by the hexagram.

When

strong lines are outside, we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
 - Chung Fu, INNER TRUTH (61);
- neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general.

But

in the present hexagram

it is the weak element that perforce must mediate with the outside world.

If

- a man occupies a position of authority for which
- he is by nature really inadequate, extraordinary prudence is necessary.

THE JUDGMENT

PREPONDERANCE OF THE SMALL.

Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.

The flying bird brings the message:

- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

- Exceptional modesty and
 - conscientiousness
- are sure to be rewarded with success; however,

if a man is not to throw himself away, it is important that they should

- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.

We must understand the demands of the time in order to find the necessary offset for its

- deficiencies and
- damages.

In any event

- we must not count on great success,
- since the requisite strength is lacking.

In this lies the importance of the message that one should

- not strive after lofty things

but

- hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird.

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
 - supported only by two weak lines without,
- give the image of a sagging ridgepole.

Here

- the supporting weak lines are both
 - outside and
 - preponderant;

this gives the image of a soaring bird.

But

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

- it gives the message conveyed by the hexagram.

THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL.

Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement he gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.

- Thunder on the mountain is different from
- thunder on the plain.

In the mountains,

- thunder seems much nearer;

outside the mountains,

- it is less audible than the thunder of an ordinary storm.

Thus

the superior man derives an imperative from this image:

he must always fix his eyes

- more closely and

- more directly

on duty

than does the ordinary man,

even though this might make his behavior seem petty to the outside world.

He is exceptionally conscientious in his actions.

In bereavement

- emotion means more to him than ceremoniousness.

In all his personal expenditures

- he is extremely simple and unpretentious.

In comparison with the man of the masses,

- all this makes him stand out as exceptional.

But

the essential significance of his attitude lies in the fact that in external matters

- he is on the side of the lowly.

THE LINES

Six at the beginning means:

The bird meets with misfortune through flying.

- A bird ought to remain in the nest until it is fledged.

If

- it tries to fly before this,
- it invites misfortune.

Extraordinary measures should be resorted to only when all else fails.

At first

- we ought to put up with traditional ways as long as possible; otherwise
- we
 - exhaust ourselves and our energy and
 - still achieve nothing.

Six in the second place means:

She

- passes by her ancestor And
- meets her ancestress.

He

- does not reach his prince And
- meets the official.

No blame.

Two exceptional situations are instanced here.

1. In the temple of ancestors,

where alternation of generations prevails, the grandson

- stands on the same side as the grandfather.

Hence

- his closest relations are with the grandfather.

The present line designates

the grandson's wife,

who during the sacrifice

- passes by the ancestor and

- goes toward the ancestress.
- This unusual behavior is, however,
- an expression of her modesty.
 - She ventures rather to approach the ancestress, for
 - she feels related to her by their common sex.

Hence here

- deviation from the rule is not a mistake.

2. Another image is that of
the official who, in compliance with regulation,
first seeks an audience with his prince.

If

- he is not successful in this,
- he
- does not try to force anything

but

- goes about conscientious fulfillment of his duty,
- taking his place among the other officials.

This extraordinary restraint is likewise not a mistake in exceptional times.

(The rule is that every official should first have an audience with the prince by whom he is appointed.

Here the appointment is made by the minister.)

Six at the top means:

He passes him by, not meeting him.

The flying bird leaves him.

Misfortune.

This means bad luck and injury.

If

- one overshoots the goal,
- one cannot hit it.

If

- a bird will not come to its nest but flies higher and higher,
- it eventually falls into the hunter's net.

He who in times of extraordinary salience of small things

- does not know how to call a halt,

but

restlessly seeks to press on and on,
 draws upon himself misfortune at the hands of gods and men,
 because

he

- deviates from the order of nature.

MOVING HEXAGRAM

HEXAGRAM 14 - Ta Yu - Possession in Great Measure

Above LI THE CLINGING, FLAME
Below CH'IEN THE CREATIVE, HEAVEN

- The fire in heaven above **shines** far, and
- all things
 - **stand out** in the light and
 - **become**, manifest.
- The weak fifth line **occupies** the place of honor, and
- all the strong lines are **in accord** with it.

All things come to the man who is

- **modest and kind**
- **in a high position. 1**

THE JUDGMENT

POSSESSION IN GREAT MEASURE.
Supreme success.

The two trigrams indicate that **strength** and **clarity** unite.
Possession in great measure

- is **determined** by fate and
- **accords** with the time.

How is it possible that the weak line has power

- to **hold** the strong lines fast and
- to **possess** them?

It is done by virtue of unselfish modesty.

The time is favorable - a time of

- strength **within**,
- clarity and culture **without**.

Power is expressing itself in a graceful and controlled way.

This brings supreme success and wealth. 2

THE IMAGE

Fire in heaven above: The image of POSSESSION IN GREAT MEASURE .
Thus the superior man

- **curbs** evil and
- **further**s good, And thereby
- **obeys** the benevolent will of heaven.

The sun in heaven **above**,

shedding light over everything on earth,
is the image of possession on a grand scale.

But a possession of this sort must be administered properly.

The sun brings both evil and good into the light of day.

Man

- must combat and curb the evil, and
- must favor and promote the good.

Only in this way does he fulfill the benevolent will of God,
who desires

- only good and
- not evil.