

Generac Holdings Inc GNRC under CEO Aaron Jagdfeld



6		H	H	H		3	3	3		9
5		T	T	T		2	2	2		6
4		H	H	T		3	3	2		8
3		T	T	T		2	2	2		6
2		T	T	T		2	2	2		6
1		H	H	T		3	3	2		8

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 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 third place means:

He splits with them. No blame.

An individual finds himself in an evil environment to which
he is committed by external ties.

But

- he has an inner relationship with a superior man, and through this
- he attains the stability to free himself from the way of the inferior people around him.

This brings him into opposition to them of course, but that is not wrong.

Six in the fifth place means:

A shoal of fishes.

Favor comes through the court ladies.

Everything acts to further.

Here, in immediate proximity to the strong, light-giving principle at the top, the nature of the dark force undergoes a change.

It no longer opposes the strong principle by means of intrigues but submits to its guidance.

Indeed, as the head of the other weak lines, it leads all of these to the strong line,

just as

a princess

- leads her maids-in-waiting like a shoal of fishes to her husband and thus
- gains his favor.

Inasmuch as

- the lower element thus voluntarily places itself under the higher,
 - it attains happiness and
 - the higher also receives its clue.

Therefore all goes well.

0 Nine at the top means:

There is a large fruit still uneaten.

- The superior man receives a carriage.
- The house of the inferior man is split apart.

Here the splitting apart reaches its end.

When misfortune has spent itself, better times return.

The seed of the good remains and

it is just when

the fruit falls to the ground that food sprouts anew from its seed.

The superior man again attains

influence and effectiveness.

He is supported by public opinion as if in a carriage.

But the inferior man's wickedness is visited upon himself.

His house is split apart.

A law of nature is at work here.

Evil is not destructive to the good alone but inevitably destroys itself as well.

For evil, which lives solely by negation, cannot continue to exist on its own strength alone.

The inferior man himself fares best when held under control by a superior man.

MOVING HEXAGRAM

HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER

Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to bring up water.

The image derives from the pole-and-bucket well of ancient China.

1. The wood represents
 - not the buckets, which in ancient times were made of clay,
 - but rather the wooden poles by which the water is hauled up from the well.
2. The image also refers to the world of plants,
 - which lift water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of
 - an inexhaustible dispensing of nourishment.

THE JUDGMENT

THE WELL.

- The town may be changed,
- But the well cannot be changed.

It

- neither decreases
- nor increases.

They come and go and draw from the well.

If

- one gets down almost to the water And
- the rope does not go all the way, Or
- the jug breaks,

it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
- partly because of a change in dynasties.

- The style of architecture changed in the course of centuries,
- but the shape of the well has remained the same from ancient times to this day.

Thus the well is the symbol of that social structure which,

- evolved by mankind in meeting its most primitive needs,
- is independent of all political forms.

- Political structures change, as do nations,
but

- the life of man with its needs remains eternally the same – this cannot be changed.
- Life is also inexhaustible.
 - It grows neither less nor more;
 - it exists for one and for all.

- The generations come and go, and
- all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- We must go down to the very foundations of life.

For any merely superficial ordering of life that leaves its deepest needs unsatisfied

is as ineffectual as if no attempt at order had ever been made.

- Carelessness - by which the jug is broken - is also disastrous.

If for instance

the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated, this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

- The trigram Sun, wood, is below, and

- the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,

- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.