

Vertiv Holdings Co VRT under CEO Giordano Albertazzi



6		H	H	T		3	3	2		8
5		H	H	T		3	3	2		8
4		T	T	T		2	2	2		6
3		H	T	T		3	2	2		7
2		H	T	T		3	2	2		7
1		H	H	H		3	3	3		9

Hexagram 11 - T'ai - Peace

Above K'UN THE RECEPTIVE, EARTH
 Below CH'IEN THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
 - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony, so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,
- The great approaches.

Good fortune.

Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself beneath the earth, and so their powers unite in deep harmony.

Then peace and blessing descend upon all living things.

In the world of man it is a time of social harmony;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an end to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
 - the good elements of society occupy a central position and are in control,
 - the evil elements come under their influence and change for the better.
- When
 - the spirit of heaven rules in man,
 - his animal nature also
 - comes under its influence and
 - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their departure, while
- the great, strong, and good elements are moving up.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in **contact** and **combine** their influences, **producing** a time of universal flowering and prosperity. This stream of energy must be **regulated** by the ruler of men. It is done by a process of **division**.

Thus men

- **divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and**
- **mark off infinite space by the points of the compass.**

In this way

nature in its **overwhelming profusion** of phenomena is

- **bounded and**
- **controlled.**

On the other hand,

nature must be **furthered** in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.

THE LINES

Nine at the beginning means:

When ribbon grass is pulled up, the sod comes with it.

Each according to his kind.

Undertakings bring good fortune.

In times of prosperity

every able man called to fill an office draws like-minded people along with him,

just as in pulling up ribbon grass

one always pulls up a bunch of it,

because the stalks are **connected by their roots.**

In such times,

when it is possible to extend influence widely,

the mind of an able man is

- **set upon going out into life and**
- **accomplishing something.**

Six in the fourth place means:

He flutters down, not boasting of his wealth,

Together with his neighbor,

Guileless and sincere.

In times of mutual confidence,

people of high rank come in close contact with the lowly

- quite simply and
- without boasting of their wealth.

This

- is not due to the force of circumstances but
- corresponds with their inmost sentiment.

The approach is made quite spontaneously, because it is based on inner conviction.

MOVING HEXAGRAM

HEXAGRAM 32 – Heng - Duration

Above CHEN THE AROUSING, THUNDER

Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
 - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.

- In the latter we have **influence**,
 - here we have **union** as an enduring condition.
- The two **images** are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
 - the upper, **movement** without.

In the sphere of social relationships, the hexagram **represents** the institution of marriage as the **enduring union** of the sexes.

- During courtship
 - the young man subordinates himself to the girl,
- but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,
 - the husband is the directing and moving force outside,
 - while the wife, inside, is gentle and submissive.

THE JUDGMENT

DURATION. Success. No blame.

Perseverance furthers.

It furthers one to have somewhere to go.

Duration

- is a state whose movement is not worn down by hindrances.
- It is not a state of rest, for mere standstill is regression.

Duration

- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
 - taking place in accordance with immutable laws and
 - beginning anew at every ending.

The end is reached by an inward movement, by inhalation, systole, contraction, and this movement turns into a new beginning, in which the movement is directed outward, in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They move in their fixed orbits, and because of this their light-giving power endures.

The seasons of the year

- follow a fixed law of change and transformation, hence
- can produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration, we can come to understand the nature of all beings

- in heaven and
- on earth.

THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and
- the wind blows;

both

- are examples of extreme mobility and so
 - are seemingly the very opposite of duration,
- but the laws governing their appearance and subsidence, their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
- the inner law of his being,
which determines all his actions.