

SS&C Technologies Holdings Inc SSNC under CEO William Stone



6		H	T	T		3	2	2		7
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 26 - Ta Ch'ü - The Taming Power of the Great

Above KEN                    KEEPING STILL, MOUNTAIN  
 Below CH'IEN                THE CREATIVE, HEAVEN

The Creative is tamed by Ken, Keeping Still.  
 This produces great power,  
 a situation in contrast to that of the ninth hexagram, Hsiao Ch'u, THE TAMING  
 POWER OF THE SMALL,  
 in which the Creative is tamed by the Gentle alone.

- There
- one weak line must tame five strong lines, but
- here
- four strong lines are restrained by two weak lines;
- in addition to a minister,  
     there is a prince, and
- the restraining power  
     therefore is far stronger.

The hexagram has a **threefold meaning**, **expressing** different aspects of the concept Holding firm.

1. **Heaven within the mountain**  
**gives** the idea of holding firm in the sense of **holding together**;
2. **the trigram Ken, which holds the trigram Ch'ien still,**  
**gives** the idea of holding firm in the sense of **holding back**;
3. **the third idea is**  
that of **holding firm** in the sense of caring for and nourishing.
  - This last is suggested by the fact that a strong line at the top, which is the ruler of the hexagram, is **honored and tended** as a sage.
  - The third of these meanings also **attaches** specifically to this strong line at the top, which **represents** the sage.

## THE JUDGMENT

THE TAMING POWER OF THE GREAT.

Perseverance furthers.

Not eating at home brings good fortune.

It furthers one to cross the great water.

To

- hold firmly to great creative powers and
- store them up, as set forth in this hexagram, there is need of a strong, clearheaded man who is honored by the ruler.
- The trigram Ch'ien **points to** strong creative power;
- Ken **indicates** firmness and truth.

Both point

- to light and clarity and
- to the daily renewal of character.

Only through such daily self-renewal

**can a man continue at the height of his powers.**

- Force of **habit** helps to keep order in quiet times; but in periods when there is a great storing up of energy,
- everything **depends on** the power of the personality.

However, since the worthy are honored,

as in the case of the strong personality **entrusted with** leadership by the ruler, it is an **advantage**

- not to eat at home but rather
- to earn one's **bread by entering upon public office.**

Such a man is in **harmony with** heaven;

therefore even **great and difficult** undertakings, such as crossing the great water, succeed.

## THE IMAGE

Heaven within the mountain:

The image of THE TAMING POWER OF THE GREAT.

Thus the superior man acquaints himself with

- many sayings of antiquity And
- many deeds of the past,

In order to strengthen his character thereby.

Heaven within the mountain points to hidden treasures.

In the words and deeds of the past there lies hidden a treasure that men may use to

strengthen and elevate their own characters.

The way to study the past is

- not to confine oneself to mere knowledge of history but, through application of this knowledge,
- to give actuality to the past.

## THE LINES

Nine at the beginning means:

Danger is at hand.

It furthers one to desist.

A man wishes to make vigorous advance,  
but circumstances present an obstacle.

He sees himself held back firmly.

If

- he should attempt to force an advance,
- it would lead him into misfortune.

Therefore it is better for him

- to compose himself and
- to wait until an outlet is offered for release of his stored up energies.

Six in the fourth Place means:

The headboard of a young bull.

Great good fortune.

- This line and
  - the one following it
- are the two that tame the forward-pushing lower lines.

Before a bull's horns grow out,  
a headboard is fastened to its forehead,  
so that later when the horns appear  
they cannot do harm.

A good way to restrain wild force is to forestall it.

By so doing

one achieves an easy and a great success.

## **MOVING HEXAGRAM**

### **HEXAGRAM 50 – Ting - The Caldron**

Above LI THE CLINGING, FIRE  
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
  - at the bottom are the legs,
  - over them the belly,
  - then come the ears (handles), and
  - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.<sup>1</sup>

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

- This hexagram and
- THE WELL

are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

### **THE JUDGMENT**

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the **social foundation** of our life, and
  - this foundation is likened to
  - the water that serves to nourish growing wood,
- the present hexagram refers to
- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its **culmination in religion**.

The Ting **serves** in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

## **THE IMAGE**

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place

- to life and
- to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life

as handed on by oral tradition in the secret teachings of Chinese yoga,