

LVMH Moët Hennessy Louis Vuitton SE LVMUY under CEO Bernard Arnault



6		T	T	T		2	2	2		6
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	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.

0 Six in the fifth place means:

The sovereign I
Gives his daughter in marriage.
This brings
blessing And
supreme good fortune.

The sovereign I is T'ang the Completer.
By his decree the imperial princesses,
although higher in rank than their husbands,
had to obey them like all other all wives.

Here too we are shown a truly modest union of high and low that brings happiness and blessings.

Six at the top means:

The wall falls back into the moat.
Use no army now.
Make your commands known within your own town.
Perseverance brings humiliation.

The **change** alluded to in the middle of the hexagram has begun to **take place**.
The wall of the town **sinks** back into the moat from which it was dug.
The hour of doom is at **hand**.

When matters have come to this pass,
we should

- submit to fate and
- not try to stave it off by violent resistance.

The one recourse left us is to hold our own within our intimate circle.
Should we persevere in trying to resist the evil in the usual way,

- our collapse would only be more complete, and
- humiliation would be the result.

MOVING HEXAGRAM

HEXAGRAM 44 – Kou - Coming to Meet

Above CH'IEN THE CREATIVE, HEAVEN
Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the **principle of darkness**,
after having been eliminated,

furtively and unexpectedly **obtrudes again** from within and below. Of its own accord the female principle **comes to meet** the male.

- It is an **unfavorable and dangerous** situation, and
- we must **understand and promptly prevent** the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually **becomes ascendant** again.

THE JUDGMENT

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of a bold girl who

- lightly **surrenders** herself and
- thus **seizes** power.

This would not be possible if the **strong and light-giving element** had not in turn come halfway.

- **The inferior thing seems so harmless and inviting that**
 - a man delights in it;
- **it looks so small and weak that**
 - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- **does not regard him as dangerous and so**
- **lends him power.**

If

- **he were resisted from the first,**
- **he could never gain influence.**

The time of COMING TO MEET is important in still **another** way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the **earth** and
- **symbolizes** the ruler taking note of the conditions in his kingdom;

here the wind

- blows from **above** and
- **symbolizes** the influence exercised by the ruler through his commands.

- Heaven is far from the things of earth, but
 - it sets them in motion by means of the wind.
- The ruler is far from his people, but
 - he sets them in motion by means of his commands and decrees.