

Top Ships Inc TOPS under CEO Evangelos Pistiolis



6		H	H	T		3	3	2		8
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.

MOVING HEXAGRAM

HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE

Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
- two weak lines outside.

1. When

- the strong are outside and
- the weak inside,
 - all is well and
 - there is
 - nothing out of balance,
 - nothing extraordinary in the situation.

2. Here, however, the **opposite** is the case.

- The hexagram represents a beam that is
 - thick and heavy in the middle but

- too weak at the ends.
 - This is a condition that cannot last;
 - it must be changed, must pass, or misfortune will result.

THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation;

therefore

extraordinary measures are **demanded**.

It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,

it is in the **middle**, that is, at the center of gravity, so that

a **revolution** is not to be feared.

Nothing is to be achieved by forcible measures.

The problem must be **solved by**

gentle penetration to the meaning of the situation

(as is suggested by the attribute of the inner trigram, Sun);

then

the **change-over** to other conditions will be successful.

It demands real **superiority**;

therefore

the time when the great preponderates is a **momentous** time.

THE IMAGE

The lake rises above the trees:

The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
- if he has to renounce the world, He is undaunted.

- **Extraordinary times** when the great preponderates are like

- **flood times** when the lake rises over the treetops.

But such conditions are **temporary**.

The two trigrams indicate the **attitude proper** to such exceptional times:

- the symbol of the trigram Sun is the tree,
 - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
 - which remains undaunted even if it must renounce the world.