

Dynatrace Inc DT under CEO Rick McConnell



HEXAGRAM 22 – Pi - Grace

Above KEN KEEPING STILL, MOUNTAIN
Below Li THE CLINGING, FIRE

This hexagram shows a **fire** that

- **breaks out** of the secret depths of the earth and, blazing up,
 - **illuminates and beautifies** the mountain, the heavenly heights.
 - Grace - beauty of form - is **necessary** in any union
- if
- **it is to be**
 - well ordered and pleasing
 - **rather than**
 - disordered and chaotic.

THE JUDGMENT

GRACE has success.

In small matters

It is favorable to undertake something.

Grace brings success.

However,

- it is not the essential or fundamental thing;
- it is only the ornament and must therefore be used
 - sparingly and
 - only in little things.

1. In the lower trigram of fire
a yielding line

- comes between two strong lines and
 - makes them beautiful,
- but
- the strong lines are the essential content and
 - the weak line is the beautifying form.

2. In the upper trigram of the mountain,
the strong line

- takes the lead, so that here again
- the strong element must be regarded as the decisive factor.

3. In nature we see in the sky the strong light of the sun;

the life of the world depends on it.

But this strong, essential thing is

- changed and
- given pleasing variety by the moon and the stars.

4. In human affairs,

aesthetic form comes into being when

traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty.

5. By contemplating the forms existing in the heavens

we come to understand time and its changing demands.

6. Through contemplation of the forms existing in human society

it becomes possible to shape the world. 1

THE IMAGE

Fire at the foot of the mountain: The image of GRACE.

Thus does

- the superior man proceed When clearing up current affairs.

But

- he dare not decide controversial issues in this way.

- The fire, whose light illuminates the mountain and makes it pleasing,

◦ does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,

○ but important questions cannot be decided in this way.
They require greater earnestness.

THE LINES

Nine at the beginning means:

He

- lends grace to his toes,
- leaves the carriage, and
- walks.

A beginner in a subordinate place must take upon himself the labor of advancing.

- There might be an opportunity of surreptitiously easing the way - symbolized by the carriage - but
 - a self-contained man scorns help gained in a dubious fashion.
- He thinks it more graceful
 - to go on foot than
 - to drive in a carriage under false pretenses.

0 Six in the second place means:

He lends grace to the beard on his chin.

- The beard is **not an independent** thing;
 - it moves **only** with the chin.
- The image therefore **means** that form is to be considered
 - only as a result and attribute of content.
- **The beard is a superfluous ornament.**
- To devote care to it for its **own sake**,
 - without regard for the **inner content** of which it is an ornament,
 - would bespeak a certain **vanity**.

MOVING HEXAGRAM

HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)

Above KEN KEEPING STILL, MOUNTAIN
Below SUN THE GENTLE, WIND

The Chinese character Ku represents **a bowl**
in whose **contents worms** are breeding.

This means decay.

It has **come about** because

- the **gentle indifference** of the lower trigram has come together with
- the **rigid inertia** of the upper, and

the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is not immutable fate, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the abuse of human freedom.

Work toward improving conditions promises well, because it accords with the possibilities of the time.

We

- must not recoil from work and danger – symbolized by crossing of the great water – but
- must take hold energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption

before we can do away with them;

hence it is necessary to be cautious during the time before the start.

Then

we must see to it that the new way is safely entered upon, so that a relapse may be avoided;

therefore

we must pay attention to the time after the start.

- Decisiveness and
- energy

must take the place of the

- inertia and
- indifference

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- stirs up the people And
- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,

the superior man must regenerate society.

His methods likewise must be derived from the two trigrams, but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.