

B Riley Financial Inc RILY under CEOs Bryant Riley and Thomas Kelleher



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

## 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 in the second place means:

The axletrees are taken from the wagon.

Here advance is checked just as in the third line of THE TAMING POWER OF THE SMALL (9).

However,

- in the latter the restraining force is slight; thus a conflict arises between

- the propulsive and
  - the restraining movement,
- as a result of which  
the spokes **fall out** of the wagon wheels,  
while
- here the restraining force is **absolutely superior**;  
hence no struggle takes place.
- One **submits and removes** the axletrees from the wagon –  
in other words, **contents himself with waiting**.  
**In this way energy accumulates for a vigorous advance later on.**

## **MOVING HEXAGRAM**

### **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.