

Steel Connect Inc STCN under CEO Warren Lichtenstein



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

**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

Six in the fifth place means:

Grace in hills and gardens.

The roll of silk is meager and small.

Humiliation, but in the end good fortune.

A man **withdraws** from contact with people of the lowlands,  
**who seek** nothing but magnificence and luxury,  
into the **solitude** of the heights.

There

**he finds** an individual to look up to, whom

**he would like** to have as a friend.

But the **gifts** he has to offer are poor and few,  
so that he feels **ashamed**.

However,

**it is not** the material gifts that count, but

**sincerity of feeling**

and so **all goes** well in the end.

0 Nine at the top means:

Simple grace. No blame.

**Here at the highest stage of development all ornament is discarded.**

Form

- **no longer conceals content but**
- **brings out its value to the full.**

Perfect grace consists

- **not in exterior ornamentation of the substance, but**
- **in the simple fitness of its form.**

1. This hexagram shows

- **tranquil beauty-clarity within,**
- **quiet without.**

**This is the tranquility of pure contemplation.**

When

- **desire is silenced and**
- **the will comes to rest,**

**the world-as-idea becomes manifest.**

**In this aspect the world is beautiful and removed from the struggle for existence.**

**This is the world of art.**

However,

**contemplation alone will not put the will to rest absolutely.**

It will awaken again, and then  
all the beauty of form will appear to have been only a brief moment of exaltation.  
Hence  
this is still not the true way of redemption.  
For this reason  
Confucius felt very uncomfortable when once, on consulting the oracle,  
he obtained the hexagram of GRACE.

## **MOVING HEXAGRAM**

### **HEXAGRAM 63 - Chi Chi - After Completion**

Above K'AN THE ABYSMAL, WATER  
Below Li THE CLINGING, FIRE

This hexagram is the evolution of T'ai, PEACE (11).

- The transition from confusion to order is completed, and
  - everything is in its proper place even in particulars.
  
  - The strong lines are in the strong places,
  - the weak lines in the weak places.
  
  - This is a very favorable outlook, yet
  - it gives reason for thought.
- For
- it is just when perfect equilibrium has been reached that
  - any movement may cause order to revert to disorder.

The one strong line that  
has moved to the top,  
thus

effecting complete order in details,

- is followed by the other lines,  
each moving according to its nature,  
and thus suddenly
- there arises again the hexagram P'i, STANDSTILL (12).

Hence

the present hexagram

- indicates the conditions of a time of climax, which
- necessitate the utmost caution.

## THE JUDGMENT

AFTER COMPLETION.

Success in small matters.

Perseverance furthers.

- At the beginning good fortune,
- At the end disorder.

The transition from the old to the new time is already accomplished.

In principle,

everything stands systematized,

and

it is only in regard to details

that

success is still to be achieved.

In respect to this, however,

we must be careful to maintain the right attitude.

- Everything proceeds as if of its own accord,
- and
- this can all too easily tempt us to relax and let things take their course without troubling over details.

Such indifference is the root of all evil.

Symptoms of decay are bound to be the result.

Here

we have

- the rule indicating the usual course of history.

But

- this rule is not an inescapable law.

He who understands it

is in position to avoid its effects by dint of

- unremitting perseverance

and

- caution.

## THE IMAGE

Water over fire: the image of the condition

In AFTER COMPLETION.

Thus

the superior man

- Takes thought of misfortune

And

- arms himself against it in advance.

When

water in a kettle hangs over fire,

the two elements

- stand in relation

and thus

- generate energy  
(cf. the production of steam).

But

the resulting tension demands caution.

If

the water boils over,

- the fire is extinguished

and

- its energy is lost.

If

the heat is too great,

- the water evaporates into the air.

These elements here

- brought into relation

and thus

- generating energy

are by nature hostile to each other.

Only the most extreme caution can prevent damage.

In life too there are junctures when

- all forces are in balance

and

- work in harmony,

so that

everything seems to be in the best of order.

In such times only

the sage

- recognizes the moments that bode danger

and

- knows how to banish it by means of timely precautions.