

Sharps Technology Inc STSS under CEO Robert Hayes



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

HEXAGRAM 17 – Sui - Following

Above TUI THE JOYOUS, LAKE
 Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above;
 Chen, the Arousing, which has the attribute of movement, is below.

Joy in movement induces following.

The Joyous is the youngest daughter, while
 the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

THE JUDGMENT

FOLLOWING has supreme success.
 Perseverance furthers.
 No blame.

In order to obtain a following one must first know how to adapt oneself.
If a man would rule he must first learn to serve,
for only in this way does he secure from those below him the joyous assent
that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time
is a great and significant idea;
this is why the appended judgment is so favorable.

THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.
Thus the superior man at nightfall
Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.

Here it is the thunder in the middle of the lake that serves as the image –

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time
grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day,
allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.

THE LINES

Nine at the beginning- means:

The standard is changing,
Perseverance brings good fortune.

To go out of the door in company
Produces deeds.

There are **exceptional conditions** in which the **relation** between leader and followers changes.

It is implicit in the idea of following and adaptation that if

- one wants to lead others,
- one must remain accessible and responsive to the views of those under him.

At the same time, however,

- he must have **firm principles**, so that
- he **does not vacillate** where there is only a question of current opinion.

Once

- we are **ready to listen** to the opinions of others,
- we must **not associate exclusively** with people who share our views or with members of our own party; instead,
- we must **go out and mingle freely** with all sorts of people, friends or foes.

That is the only way to achieve something.

0 Nine in the fifth place means:

Sincere in the good.

Good fortune.

Every man must have something he follows -

something that serves him as a lodestar.

He who follows with conviction the beautiful and the good
may feel himself strengthened by this saying.

Six at the top means:

He

- meets with firm allegiance And
- is still further bound.

The king introduces him To the Western Mountain.

This refers to a man, an exalted **sage**,

who has already put the turmoil of the world **behind** him.

But a follower appears who

- **understands** him and
- **is not** to be put off.

So the sage

- **comes back** into the world and
- **aids** the other in his work.

Thus there develops an eternal tie between the two.

The allegory is chosen from the annals of the Chou dynasty.

The rulers of this dynasty honored men who had served them well

by awarding them a place in the royal family's temple of ancestors on the Western Mountain.

In this way they were regarded as sharing in the destiny of the ruling family.

MOVING HEXAGRAM

HEXAGRAM 35 – Chin - Progress

Above LI THE CLINGING, FIRE
Below K'UN THE RECEPTIVE, EARTH

The hexagram **represents** the sun rising over the earth.
It is therefore the **symbol** of rapid, easy progress,
which at the same time **means**

- ever widening **expansion** and
- **clarity**.

THE JUDGMENT

PROGRESS.

The powerful prince
Is honored with horses in large numbers.
In a single day he is granted audience three times.

As an example of progress, this **pictures** a time when
a powerful feudal lord

- **rallies** the other lords around the sovereign and
- **pledges** fealty and peace.

The sovereign

- **rewards** him richly and
- **invites** him to a closer intimacy.

A **twofold** idea is set forth here.

1. The actual effect of the progress emanates from a man

- who is in a dependent position and
- whom the others
 - regard as their equal and
 - are therefore willing to follow.

This leader has enough clarity of vision

- not to abuse his great influence
- but to use it rather for the benefit of his ruler.

2. His ruler in turn

- is free of all jealousy,
- showers presents on the great man, and
- invites him continually to his court.

- An enlightened ruler and
- an obedient servant –

this is the condition on which great progress depends.

THE IMAGE

The sun rises over the earth: The image Of PROGRESS.
Thus the superior man himself
Brightens his bright virtue.

The light of the sun as it rises over the earth is by nature clear.
The higher the sun rises,
the more it emerges from the dark mists,
spreading the pristine purity of its rays over an ever widening area.

The real nature of man

- is likewise originally good,
- but it
 - becomes clouded by contact with earthly things and therefore
 - needs purification before it can shine forth in its native clarity. 1