

KLX Energy Services Holdings, Inc. KLXE under CEO Christopher Baker



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8909>

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.

Nine in the third place means:

- Graceful and
- moist.

Constant perseverance brings good fortune.

This represents a very charming life situation.

One is under the spell of

- grace and
- the mellow mood induced by wine.

This grace can adorn, but
it can also swamp us.

Hence the warning

- not to sink into convivial indolence but
- to remain constant in perseverance.

Good fortune depends on this.

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.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8903>

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND
Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a double meaning.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be understood as picturing a type of tower characteristic of ancient China.

- A tower of this kind commanded a wide view of the country;
at the same time, when situated on a mountain,
- it became a landmark that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
 - not yet the offering.
- Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked,
after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also **in nature**

a **holy seriousness** is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of **inner concentration** which **religious contemplation** develops in **great men** strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass must bend to its power.

These two occurrences find confirmation in the hexagram.

The two images are used to symbolize a practice of the kings of old;

1. in making regular journeys the ruler could, in the first place, survey his realm and make certain that none of the existing usages of the people escaped notice;
2. in the second, he could exert influence through which such customs as were unsuitable could be changed.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a view of the real sentiments of the great mass of humanity and therefore
 - cannot be deceived;
 - on the other, he
 - will impress the people so profoundly,
 - by his mere existence and
 - by the impact of his personality,
- that they will be swayed by him as the grass by the wind.