

Cleveland-Cliffs Inc CLF under CEO Lourenco Goncalves



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

HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE

Below LI THE CLINGING, FIRE

This hexagram is another double sign.

The trigram Li means

- "to cling to something,"
- "to be conditioned,
- to depend or rest on something," and also
- "brightness".

A dark line clings to two light lines,

- one above and
- one below –

the image of an empty space between two strong lines, whereby the two strong lines are made bright.

The trigram represents the middle daughter.

The Creative has incorporated the central line of the Receptive, and thus Li develops.

As an image, it is fire.

Fire

- has no definite form but
- clings to the burning object and thus is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an means the soul shut within the body,
- Li stands for nature in its radiance.

THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark clings

- to what is light and so
- enhances the brightness of the latter.

A luminous thing giving out light must have within itself something that perseveres; otherwise it will in time burn itself out.

Everything that gives light

is dependent on something to which it clings, in order that it may continue to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- clings to what is right and thereby
- can shape the world.

Human life on earth is conditioned and unfree, and, when man

- recognizes this limitation and
- makes himself dependent upon the harmonious and beneficent forces of the cosmos,

he achieves success.

The cow is the symbol of extreme docility.

By cultivating in himself an attitude of

- compliance and
- voluntary dependence,

man

- acquires clarity without sharpness and
- finds his place in the world. 1

THE IMAGE

That which is bright rises twice: The image of FIRE.

Thus the great man, by perpetuating this brightness, Illumines the four quarters of the world.

Each of the two trigrams represents the sun in the course of a day.

The two together represent the repeated movement of the sun, the function of light with respect to time.

The great man continues the work of nature in the human world.

Through the clarity of his nature

he causes the light

- to spread farther and farther and
- to penetrate the nature of man ever more deeply.

THE LINES

Nine at the beginning means:

The footprints run crisscross.

If one is seriously intent, no blame.

It is early morning and work begins.

The mind has been closed to the outside world in sleep;

now its connections with the world begin again.

The traces of one's impressions run crisscross.

Activity and haste prevail.

It is important then

- to preserve inner composure and
- not to allow oneself to be swept along by the bustle of life.

If

- one is serious and composed,

- he can acquire the clarity of mind needed for
 - coming to terms with the innumerable impressions that pour in.
- It is precisely at the beginning that serious concentration is important,
 - because the beginning holds the seed of all that is to follow.

0 Six in the fifth place means:

Tears in floods,

- sighing and
- lamenting.

Good fortune.

Here the zenith of life has been reached.

Were there no warning,

one would at this point consume oneself like a flame.

Instead,

understanding the vanity of all things,

one may

- put aside both hope and fear, and
- sigh and lament:

if one is intent on retaining his clarity of mind,

good fortune will come from this grief.

For here we are dealing

- not with a passing mood, as in the nine in the third place,
- but with a real change of heart.

Nine at the top means:

The king uses him to

- march forth and
- chastise.

Then it is best to

- kill the leaders And
- take captive the followers.

No blame.

It is not the purpose of chastisement

- to impose punishment blindly
- but to create discipline.

Evil must be cured at its roots.

To eradicate evil in political life,

it is best to

- kill the ringleaders and
- spare the followers.

In educating oneself it is best to

- root out bad habits and
- tolerate those that are harmless.

For asceticism that is too strict,

like sentences of undue severity,

fails in its purpose.

MOVING HEXAGRAM

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram means

- "universal,"
- "general,"

and in a figurative sense

- "to influence,"
- "to stimulate."

- The upper trigram is Tui, the Joyous;
- the lower is Ken, Keeping Still.

By its persistent, quiet influence, the lower, rigid trigram

- stimulates the upper, weak trigram, which
- responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative

and

- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heavenand
 - earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtshipand
 - marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
 - the strong below;
- hence
- their powers **attract** each other,
- so that
- they unite.

This brings about **success**, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without,
one can

- **prevent the joy from going to excess**
and
- **hold it within proper bounds.**

This is the **meaning** of the added admonition, "Perseverance furthers," for
it is **perseverance that makes the difference between**

- **seduction**
and
- **courtship;**

in the latter

the strong man

- **takes a position inferior to that of the weak girl**
and
- **shows consideration for her.**

This attraction between affinities is a general law of nature.

Heaven and earth

- **attract each other**
and thus

- **all creatures come into being.**

Through such attraction

- **the sage influences men's hearts,**
and thus
- **the world attains peace.**

From the attractions they exert

we can learn the nature of all beings

- **in heaven**
and
- **on earth.**

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him
By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.
It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.