

KeyCorp KEY under CEO Christopher Gorman



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

HEXAGRAM 56 - Lu - The Wanderer

Above LI THE CLINGING, FIRE
 Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still; above it
- fire, Li, flames up and does not tarry. Therefore the two trigrams do not stay together. Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER.

Success through smallness.
Perseverance brings good fortune
To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved; in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore

he must take care to remain upright and steadfast,
so that
he

- sojourns only in the proper places,
- associating only with good people.

Then

he

- has good fortune and
- can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.
- Prisons ought to be places where people are lodged only temporarily, as guests are.
- They must not become dwelling places.

THE LINES

Six in the second place means:

- The wanderer comes to an inn.
- He has his property with him.
- He wins the steadfastness (1) of a young servant.

The wanderer here described is

- modest and
- reserved.
- He does not lose touch with his inner being, hence
 - he finds a resting place.

In the outside world

- he does not lose the liking of other people, hence
 - all persons further him,
- so that
 - he can acquire property.

Moreover,

- he wins the allegiance of a faithful and trustworthy servant – a thing of inestimable value to a wanderer.

Nine in the third place means:

The wanderer's inn burns down.

He loses the steadfastness of his young servant.

Danger.

A truculent stranger does not know how to behave properly.

- He meddles in affairs and controversies that do not concern him; thus
 - he loses his resting place.
- He treats his servant with aloofness and arrogance; thus
 - he loses the man's loyalty.

When

- a stranger in a strange land has no one left on whom he can rely,
 - the situation becomes very dangerous.

Nine in the fourth place means:

- The wanderer rests in a shelter.
- He obtains his property and an ax.

My heart is not glad.

This describes

a wanderer who knows how to limit his desires outwardly, though he is inwardly strong and aspiring.

Therefore

- he finds at least a place of shelter in which he can stay.
 - He also succeeds in acquiring property, but even with this he is not secure.
- He must be always on guard, ready to defend himself with arms.

Hence

he is not at ease.

He is persistently conscious of being a stranger in a strange land.

MOVING HEXAGRAM

HEXAGRAM 04 - Meng - Youthful Folly

Above KEN KEEPING STILL, MOUNTAIN

Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of youth and folly, in two different ways.

- The image of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
 - the spring rising at the foot of the mountain is the image of inexperienced youth.
- Keeping still is the attribute of the upper trigram; that of the lower is the abyss, danger.
 - Stopping in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of overcoming the follies of youth.

Water is something that of necessity flows on.

When the spring gushes forth, it does not know at first where it will go.

But its steady flow fills up the deep place blocking its progress, and success is attained.

THE JUDGMENT

YOUTHFUL FOLLY has success.

It is not I who seek the young fool;

The young fool seeks me.

At the first oracle I inform him.
If he asks two or three times, it is importunity.
If he importunes, I give him no information.
Perseverance furthers.

In the time of youth, folly is **not** an evil.
One may succeed in spite of it, **provided** one

- finds an **experienced** teacher and
 - has the right **attitude** toward him.
- This means, first of all, that the youth himself
- must be **conscious** of his lack of experience and
 - must **seek** out the teacher.

Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**,

which should express itself in **respectful acceptance** of the teacher.

This is the reason why the teacher must **wait** to be sought out instead of offering himself.

Only thus can the **instruction** take place

- **at the right time and**
- **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite**

like that expected from an **oracle**;
thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up,
it serves only to **annoy** the teacher.

He does well to **ignore it in silence**,
just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens
until the points are mastered one by one,
real success is sure to follow.

Thus the hexagram counsels

- **the teacher as well as**
- **the pupil.**

THE IMAGE

A spring **wells up** at the foot of the mountain: The image of YOUTH.

Thus the superior man fosters his **character**

By **thoroughness** in all that he does.

A spring

- **succeeds** in flowing on and

- **escapes** stagnation by filling up **all** the hollow places in its path. In the same way character is developed by **thoroughness** that skips nothing but, like water, **gradually and steadily** fills up all gaps and so flows onward.