

Caleres Inc CAL under CEO John Schmidt



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

HEXAGRAM 19 – Lin - Approach

Above K'UN THE RECEPTIVE, EARTH
Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a **range of meanings** that is **not exhausted** by any single word of another language. The ancient explanations in the Book of Changes give as its

1. first meaning, **"becoming great."**
 - **What becomes great** are the two strong lines growing into the hexagram from below;
 - the light-giving power **expands** with them.
2. The meaning is then further extended to include **the concept of approach, especially** the approach of
 - what is strong and highly placed
 - **in relation to** what is lower.
3. Finally the meaning includes
 - the **attitude of condescension** of a man in high position toward the people,
 - and in general the **setting to work on affairs.**

This hexagram is linked with the twelfth month (January-February), when, after the winter solstice, the light power begins to ascend again.

THE JUDGMENT

APPROACH has supreme success.
Perseverance furthers.
When the eighth month comes,
There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful progress.
Spring is approaching.

Joy and forbearance bring high and low nearer together.
Success is certain.

But we must work with determination and perseverance to make full use of the propitiousness of the time.

And one thing more: spring does not last forever.

In the eighth month the aspects are reversed.

Then only two strong, light lines are left; these

- do not advance but
- are in retreat (see next hexagram).

We must take heed of this change in good time.

If

- we meet evil before it becomes reality –
before it has even begun to stir –
- we can master it.

THE IMAGE

The earth above the lake: The image of APPROACH.

Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth borders upon the lake from above 1.

This symbolizes the approach and condescension of the man of higher position to those beneath him.

The two parts of the image indicate what his attitude toward these people will be.

- Just as the lake is inexhaustible in depth,
 - so the sage is inexhaustible in his readiness to teach mankind,
- and
- just as the earth is boundlessly wide, sustaining and caring for all creatures on it,
 - so the sage sustains and cares for all people and excludes no part of humanity.

THE LINES

0 Nine at the beginning means:

Joint approach.

Perseverance brings good fortune.

The good begins to prevail and to find response in influential circles.

This in turn is an incentive to men of ability.

It is well to join this upward trend, but

- we must not let ourselves be carried away by the current of the time;
- we must adhere perseveringly to what is right.

This brings good fortune.

Six in the third place means:

Comfortable approach.

Nothing that would further.

If

- one is induced to grieve over it,
- One becomes free of blame.

Things are going well for a man:

he achieves power and influence.

But in this lies the danger that he

- may relax, and confident of his position,
- allow the easygoing, careless mood to show itself in his dealings with other people.

This would inevitably be harmful.

But there is possibility of a change of mood.

If

- he regrets his mistaken attitude and feels the responsibility of an influential position,
- he frees himself of faults.

Six in the fourth place means:

Complete approach.

No blame.

While

- the three lower lines indicate rise to power and influence,
- the three upper lines show the attitude of persons in higher position toward those of lower rank for whom they procure influence.

Here is shown

- the open-minded approach of a person of high rank to
- a man of ability whom he draws into his own circle, regardless of class prejudice.

This is very favorable.

MOVING HEXAGRAM

HEXAGRAM 32 – Heng - Duration

Above CHEN THE AROUSING, THUNDER
Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
 - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.
- In the latter we have **influence**,
 - here we have **union** as an enduring condition.
- The two **images** are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
 - the upper, **movement** without.

In the sphere of social relationships, the hexagram **represents** the institution of marriage as the **enduring union** of the sexes.

- **During courtship**
 - the young man subordinates himself to the girl,
- **but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,**
 - the husband is the directing and moving force outside,
 - while the wife, inside, is gentle and submissive.

THE JUDGMENT

DURATION. Success. No blame.
Perseverance furthers.
It furthers one to have somewhere to go.

Duration

- is a state whose movement is not worn down by hindrances.
 - It is not a state of rest, for mere standstill is regression.
- Duration
- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
 - taking place in accordance with immutable laws and
 - beginning anew at every ending.

The end is reached by an inward movement,
by inhalation, systole, contraction, and
this movement turns into a new beginning, in which

the movement is directed outward,
in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They **move** in their fixed orbits, and
because of this their light-giving power **endures**.

The seasons of the year

- **follow** a fixed law of change and transformation, hence
- **can** produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration,
we can come to understand the nature of all beings

- in heaven and
- on earth.

THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

- Thunder rolls, and
- the wind blows;

both

- are examples of extreme mobility and so
 - are seemingly the very opposite of duration,
- but the laws governing their appearance and subsidence,
their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
- the inner law of his being,
which determines all his actions.