

Sibanye Stillwater Ltd SBSW under CEO Neal Froneman



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

HEXAGRAM 42 – I - Increase

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

The **idea of increase** is expressed in the fact

that
the strong lowest line of the upper trigram

- has sunk down

and

- taken its place under the lower trigram.

This conception also expresses
the fundamental idea on which the Book of Changes is based.
To rule truly is to serve.

A sacrifice of the higher element
that
produces an increase of the lower
is called an out-and-out increase:
it
indicates the spirit that alone has power to help the world.

THE JUDGMENT

INCREASE.

- It furthers one To undertake something.
- It furthers one to cross the great water.

Sacrifice on the part of those above for the increase of those below

- fills the people with a sense of joy and gratitude
- that
- is extremely valuable for the flowering of the commonwealth.
- When people are thus devoted to their leaders,
- undertakings are possible,
- and
- even difficult and dangerous enterprises will succeed.
- Therefore in such times of progress and successful development
it is necessary to
- work
- and
- make the best use of the time.

This time resembles that of the marriage of heaven and earth,
when the earth

- partakes of the creative power of heaven,
- forming and bringing forth living beings.

The time of INCREASE does not endure,
therefore

it
must be utilized while it lasts.

THE IMAGE

Wind and thunder: the image Of INCREASE.

Thus the superior man:

If

- he sees good,
 - he imitates it;

If

- he has faults,
 - he rids himself of them.

While observing how thunder and wind increase and strengthen each other, a man can note the way to

- self-increase

and

- self-improvement.

When he discovers good in others, he should

- imitate it

and thus

- make everything on earth his own.

If

- he perceives something bad in himself,
 - let him rid himself of it.

In this way

- he becomes free of evil.

This ethical change represents the most important increase of personality.

THE LINES

Six in the second place means:

Someone does indeed increase him

Ten pairs of tortoises cannot oppose it.

Constant perseverance brings good fortune.

The king presents him before God.

Good fortune.

A man brings about real increase by producing in himself the conditions for it.

That is,

through receptivity to and love of the good.

Thus

the thing for which he strives comes of itself,

with the inevitability of natural law.

Where

increase is thus in harmony with the highest laws of the universe,

it can not be prevented by any constellation of accidents.

But everything depends on

his not letting unexpected good fortune make him heedless;

he must make it his own through

- inner strength

and

- steadfastness.

Then

he

- acquires meaning before God and man,
- and
- can accomplish something for the good of the world.

MOVING HEXAGRAM

HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND

Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below,
- while
- it is open in the center.

This indicates

- a heart free of prejudices,
- and therefore
- open to truth.

On the other hand,

each of the two trigrams has a firm line in the middle;
this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence
- that
- makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside,

but
there must be a **germ** of life within,
if **life** is to be awakened.
Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.
Good fortune.
It furthers one to cross the great Water.
Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The **force of inner** truth must grow great indeed
before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then
one will

- establish contact with him,
- understand and gain power over him.

When
a door has thus been opened,
the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things,
such as crossing the great water, and
 - succeed.

But
it is important to **understand**
upon what the force of inner truth depends.

This force **is not** identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;

it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success,

for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.