

Verisign Inc VRSN under CEO D. Bidzos



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	T	T		3	2	2		7
2		H	H	T		3	3	2		8
1		H	T	T		3	2	2		7

### 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 in the fourth place means:

Its coming is sudden;

It

- flames up,
  - dies down,
  - is thrown away.
- 
- Clarity of mind has the same relation to life that
  - fire has to wood.

Fire

- **clings to wood, but also**
- **consumes it.**

Clarity of mind

- **is rooted in life but**
- **can also consume it.**

**Everything depends upon how the clarity functions.**

Here the **image used is that of a meteor or a straw fire.**

**A man who is excitable and restless**

- **may rise quickly to prominence but**
- **produces no lasting effects.**

**Thus matters end badly when**

**a man**

- **spends himself too rapidly and**
- **consumes himself like a meteor.**

## **MOVING HEXAGRAM**

**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.