

Levi Strauss & Co LEVI under CEO Michelle Gass



6		H	T	T		3	2	2		7
5		H	H	T		3	3	2		8
4		H	T	T		3	2	2		7
3		H	T	T		3	2	2		7
2		T	T	T		2	2	2		6
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 second place means:

Yellow light.

Supreme good fortune.

Midday has come;  
the sun shines with a yellow light.

- Yellow is the color of **measure and mean**.
- Yellow light is therefore a symbol of the **highest culture and art**,
  - whose consummate harmony consists in **holding** to the mean.

## **MOVING HEXAGRAM**

### **HEXAGRAM 50 – Ting - The Caldron**

Above LI THE CLINGING, FIRE  
Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
  - at the bottom are the legs,
  - over them the belly,
  - then come the ears (handles), and
  - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.<sup>1</sup>

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

**The Ting, as a utensil pertaining to a refined civilization, suggests the**

- **fostering and nourishing of able men, which**
- **redounded to the benefit of the state. (2)**

- This hexagram and
  - THE WELL
- are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

## THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the **social foundation** of our life, and
- this foundation is likened to
- the water that serves to nourish growing wood,

the present hexagram refers to

- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its **culmination in religion**.

The Ting **serves** in offering sacrifice to God.

**The highest earthly values must be sacrificed to the divine.**

But

**the truly divine does not manifest itself apart from man.**

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

## THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,
- the fire burns above.

It is the same in human life;

- there is in man likewise a fate that
- lends power to his life.

And if

- he succeeds in assigning the right place
  - to life and
  - to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life  
as handed on by oral tradition in the secret teachings of Chinese yoga,