

SVB Financial Group SIVB under CEO Gregory Becker



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

HEXAGRAM 36 - Ming I - Darkening of the Light

Above K'UN THE RECEPTIVE, EARTH
 Below LI THE CLINGING, FIRE

Here the sun

- has sunk under the earth and
- is therefore darkened.

The name of the hexagram means literally "wounding of the bright"; hence the individual lines contain frequent references to wounding.

The situation is the exact opposite of that in the foregoing hexagram.

In the latter

- a wise man at the head of affairs
 - has able helpers, and in company with them
 - makes progress;

here

- a man of dark nature
 - is in a position of authority and
 - brings harm to the wise and able man.

THE JUDGMENT

DARKENING OF THE LIGHT.

In adversity

It furthers one to be persevering.

One

- must not unresistingly let himself be swept along by unfavorable circumstances,
- nor permit his steadfastness to be shaken.

He can avoid this by

- maintaining his inner light, while
- remaining outwardly yielding and tractable.

With this attitude

he can overcome even the greatest adversities.

In some situations indeed a man

- must hide his light, in order to
- make his will prevail in spite of difficulties in his immediate environment.

Perseverance

- must dwell in inmost consciousness and
- should not be discernible from without.

Only thus is

a man able to maintain his will in the face of difficulties.

THE IMAGE

The light has sunk into the earth: The image of DARKENING OF THE LIGHT.

Thus does

- the superior man live with the great mass:
- He
 - veils his light,
 - yet still shines.

In a time of darkness it is essential to be

- cautious and
- reserved.

One should not needlessly awaken overwhelming enmity by inconsiderate behavior.

In such times

- one ought not to fall in with the practices of others;
- neither should one drag them censoriously into the light.

In social intercourse

- one should not try to be all-knowing.
- One should let many things pass, without being duped.

THE LINES

Nine at the beginning means:

Darkening of the light during flight.

He lowers his wings.

The superior man

- does not eat for three days On his wanderings.

But he

- has somewhere to go.

The host has occasion to gossip about him

With grandiose resolve

a man

- endeavors to soar above all obstacles, but thus
- encounters a hostile fate.

He

- retreats and
- evades the issue.

The time is difficult.

Without rest, he must hurry along,
with no permanent abiding place.

If he

- does not want to make compromises within himself,
- but insists on remaining true to his principles,

he suffers deprivation.

Nevertheless

he has a fixed goal to strive for,
even though the people with whom he lives

- do not understand him and
- speak ill of him.

Six in the fourth place means:

He penetrates the left side of the belly.

One

- gets at the very heart of the darkening of the light, And
- leaves gate and courtyard.

We

find ourselves close to the commander of darkness and so
discover his most secret thoughts.

In this way

- we realize that there is no longer any hope of improvement, and thus
- we are enabled to leave the scene of disaster before the storm breaks.

Six in the fifth place means:

Darkening of the light as with Prince Chi.

Perseverance furthers.

Prince Chi

lived at the court of the evil tyrant Chou Hsin, who, although not mentioned by name, furnishes the **historical example** on which this whole situation is based. Prince Chi

was a relative of the tyrant and could not withdraw from court; therefore he

- concealed his true sentiments and
- feigned insanity.

Although

- he was held a slave,
- he did not allow external misery to deflect him from his convictions.

This provides a teaching for those who cannot leave their posts in times of darkness.

In order to escape danger, they need

- invincible perseverance of spirit and
- redoubled caution in their dealings with the world.

Six at the top means:

Not light but darkness.

- First he climbed up to heaven,
- Then he plunged into the depths of the earth.

Here the climax of the darkening is reached.

- The dark power at first held so high a place that
- it could wound all who were on the side of good and of the light.

But in the end

- it perishes of its own darkness,
- for evil
 - must itself fall at the very moment when
- it
 - has wholly overcome the good, and thus
 - consumed the energy to which it owed its duration.

MOVING HEXAGRAM

HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN
Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the correct way to behave

in order not to exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their influence.

THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces favored by the time are advancing.

In this case

- retreat is the right course, and
- it is through retreat that success is achieved.

But success consists in being able to carry out the retreat correctly.

Retreat is not to be confused with flight.

- Flight means saving oneself under any circumstances whereas
- retreat is a sign of strength.

We must be careful not to miss the right moment while we are in full possession of power and position.

Then we shall be able

- to interpret the signs of the time
 - before it is too late and
- to prepare for provisional retreat
 - instead of being drawn into a desperate life-and-death struggle.

Thus

- we do not simply abandon the field to the opponent;
- we make it difficult for him to advance by showing perseverance in single acts of resistance.

In this way

we prepare, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The meaning that lies hidden in such a time is important.

THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man
keeps the inferior man at a distance,
Not angrily but with reserve.

The mountain rises up under heaven, but owing to its nature
it finally comes to a stop.

Heaven on the other hand

- retreats upward before it into the distance and
- remains out of reach.

This symbolizes the behavior of the superior man toward a climbing inferior;
he retreats into his own thoughts as the inferior man comes forward.

He does not hate him,

for hatred is a form of subjective involvement
by which we are bound to the hated object.

The superior man shows strength (heaven) in that
he brings the inferior man to a standstill (mountain)
by his dignified reserve.