

US Bancorp USB under CEO Andrew Cecere



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

HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN THE GENTLE, WIND
 Below CH'IEN THE CREATIVE. HEAVEN

This hexagram **means** the force of the small – the **power of the shadowy** - that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 **holds** the five strong lines **in check**.

In the **Image** it is the wind blowing across the sky.
 The wind

- **restrains** the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is **not strong enough** to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin. The **moment for action** on a large scale has not yet arrived. King Wen could only **keep the tyrant somewhat in check by friendly persuasion**. Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**;

there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

Only through the small means of friendly persuasion can we exert any influence. The time has not yet come for sweeping measures.

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

Refines the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky;

yet, being **nothing** but air, without solid body,

it **does not** produce great or lasting effects.

So also an individual,

in times when he **can produce no** great effect in the outer world,

can do nothing except **refine the expression** of his nature in small ways.

THE LINES

Nine in the second place means:

He allows himself to be drawn into returning.
Good fortune.

One **would like** to press forward,
but before going farther
one sees from the example of others like oneself that this **way is blocked**.
In such a case,
if the effort to push forward is **not in harmony** with the time, 2
a reasonable and resolute man will **not expose** himself to a personal rebuff,
but will **retreat** with others of like mind.
This brings good fortune,
because he does others of like not **needlessly jeopardize** himself.

Nine in the third place means:

The spokes burst out of the wagon wheels.
Man and wife roll their eyes.

Here an **attempt** is made to press forward forcibly,
in the obstructing that the obstructing power is **slight**.
But since,
under the circumstances power actually lies with the **weak**,
this sudden offensive is doomed to **failure**.
External conditions hinder the advance,
just as loss of the wheel spokes stops the progress of a wagon.
We do not yet **heed** this hint from fate,
hence there are **annoying arguments** like those of a married couple.
Naturally this is not a favorable state of things,
for though the situation may enable the weaker side to hold its ground,
the difficulties are **too numerous** to permit of a happy result.
In consequence
even the strong man cannot so use his power
as to exert the right influence on those around him.

- He experiences a **rebuff** where he expected an easy victory, and
- he thus **compromises** his dignity.

Six in the fourth place means:

If you are sincere,

- blood vanishes and
- fear gives way.

No blame.

If

- one is in the difficult and responsible position of **counselor to** a powerful man,
- one should **restrain him** in such a way that right may prevail.

Therein lies a **danger so great** that the threat of actual bloodshed may arise.

Nonetheless,
the power of disinterested truth is greater than all these obstacles.
It carries such weight that

- the end is achieved, and
- all danger of bloodshed and all fear disappear.

MOVING HEXAGRAM

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the influence of the strong line
it has received from above, from heaven.

When, in accord with this,

- movement follows the law of heaven,
- man is
 - innocent and
 - without guile.

His mind is

- natural and true,
- unshadowed by reflection or ulterior designs.

For

- wherever conscious purpose is to be seen,
- there the truth and innocence of nature have been lost.

Nature that is not directed by the spirit is

- not true
- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,

an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
 - what does he come to?
- Heaven's will and blessing
 - do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature
the childlike innocence of their original state.

So it is with the good rulers of mankind:

drawing on the spiritual wealth at their command,

they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.