

Home Depot Inc HD under CEO Edward Decker



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

HEXAGRAM 03 – Chun - Difficulty at the Beginning

Above K'AN THE ABYSMAL, WATER
Below CHEN THE AROUSING, THUNDER

The name of the hexagram, Chun, really connotes a blade of grass **pushing against** an obstacle as it sprouts out of the earth hence the meaning, "difficulty at the beginning." The hexagram indicates **the way in which heaven and earth bring forth individual beings**.

It is their first meeting, which is beset with **difficulties**.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to **teeming, chaotic profusion**;
thunder and rain fill the air.

But the chaos **clears up**.

- While the Abysmal sinks,
- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,
Furthering through perseverance.
Nothing should be undertaken.
It furthers one to appoint helpers.

Times of growth are beset with difficulties.

They resemble a first birth.

But these difficulties arise from the very **profusion** of all that is struggling to **attain** form.

Everything is in motion:

therefore if one **perseveres** there is a prospect of **great success**, in spite of the existing danger.

When it is a man's **fate** to undertake such new beginnings, everything is still **unformed**, dark.

Hence he must **hold back**, because any **premature** move might bring disaster.

Likewise, it is very important **not to remain alone**;

in order to overcome the chaos he **needs** helpers.

This is not to say, however, that he himself should look on **passively** at what is happening.

He must lend his hand and **participate** with inspiration and guidance.

THE IMAGE

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.

Thus the superior man

Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines;

this means that in the chaos of difficulty at the beginning, **order is already implicit**.

So too the superior man has to **arrange and organize** the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.

In order to **find** one's place in the infinity of being, one must be able both

- **to separate and**
- **to unite.**

THE LINES

0 Nine at the beginning means:

Hesitation and hindrance.

- It furthers one to remain **persevering**.
- It furthers one to **appoint** helpers.

If a person encounters a **hindrance** at the beginning of an enterprise, he must **not try to force** advance but

- must **pause** and
- **take thought**.

However, nothing should **put him off** his course;

he must **persevere** and constantly **keep** the goal in sight.

It is important to **seek out the right** assistants,

but he can find them only if he

- avoids **arrogance** and
- associates with his fellows in a spirit of **humility**.

Only then will he **attract** those with whose help he can combat the difficulties.

Six in the third place means:

Whoever hunts deer **without** the forester

Only loses his way in the forest.

The superior man

- **understands** the signs of the time
- And prefers to **desist**.

To go on brings humiliation.

If a man tries to hunt in a strange forest and has no guide, he **loses** his way.

When he finds himself in difficulties he must **not try to steal out** of them unthinkingly and without guidance.

Fate cannot be duped;

premature effort, without the necessary **guidance**, ends in failure and disgrace.

Therefore the superior man, discerning the seeds of coming events,

- prefers to **renounce** a wish
- rather than to provoke failure and humiliation by trying to **force** its fulfillment.

Six at the top means:

Horse and wagon part.

Bloody tears flow.

The difficulties at the beginning are **too great** for some persons.

- They get stuck and never find their way out;
- they fold their hands and give up the struggle.

Such resignation is the **saddest** of all things. Therefore

Confucius says of this line:

"Bloody tears flow: one should not persist in this."

MOVING HEXAGRAM

HEXAGRAM 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- **within is tranquility,**
 - **which guards against precipitate actions, and**
- **without is penetration,**
 - **which makes development and progress possible.**

THE JUDGMENT

DEVELOPMENT.

The maiden

Is given in marriage.

Good fortune.

Perseverance furthers.

1. **The development of events that leads to a girl's following a man to his home proceeds slowly.**
The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. **it is a matter of correct relationships of co-operation,**
as for instance in the appointment of an official.
The development must be allowed to take its proper course.
Hasty action would not be wise.

This is also true, finally, of
3. any effort to exert influence on others,
for here too
the essential factor is a correct way of development
through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect.
Within the personality too,
development must follow the same course
if lasting results are to be achieved.

Gentleness

- that is adaptable,
 - but at the same time penetrating,
- is the outer form that should proceed from inner calm.

The very gradualness of the development
makes it necessary to have perseverance,
for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.
Thus the superior man
abides in dignity and virtue,
In order to improve the mores.

The tree on the mountain

- is visible from afar, and
- its development influences the landscape of the entire region.

It does not shoot up like a swamp plant;
its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual.
No sudden influence or awakening is of lasting effect.
Progress must be quite gradual, and
in order to obtain such progress

- in public opinion and
 - in the mores of the people,
- it is necessary for the personality to acquire
- influence and
 - weight.

This comes about through careful and constant work
on one's own moral development.