

3M Co MMM under CEO Michael Roman



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

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

0 Six in the second place means:

Darkening of the light injures him in the left thigh.
He gives aid with the strength of a horse.
Good fortune.

Here the Lord of Light

- is in a subordinate place and
- is wounded by the Lord of Darkness.

But the injury is not fatal;
it is only a hindrance.

Rescue is still possible.

- The wounded man gives no thought to himself;
- he thinks only of saving the others who are also in danger.

Therefore

he tries with all his strength to save all that can be saved.

There is good fortune in thus acting according to duty.

Nine in the third place means:

Darkening of the light during the hunt in the south.
Their great leader is captured.
One must not expect perseverance too soon.

It seems as if chance were at work.

- While the strong, loyal man
 - is striving eagerly and in good faith to create order,
- he
 - meets the ringleader of the disorder, as if by accident, and
 - seizes him.

Thus victory is achieved.

But in abolishing abuses one must not be too hasty.

This would turn out badly

because the abuses have been in existence so long.

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.

MOVING HEXAGRAM

HEXAGRAM 60 – Chieh - Limitation

Above K'AN THE ABYSMAL, WATER
Below TUI THE JOYOUS, LAKE

- A lake occupies a limited space.
When more water comes into it,
- it overflows.

Therefore

limits must be set for the water.

The image shows

- water below and
- water above,
- with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk.

- In relation to ordinary life
 - it means the thrift that sets fixed limits upon expenditures.
- In relation to the moral sphere
 - it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome, but

- they are effective.

If

- we live economically in normal times,

- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,

- day and night, and

these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures,

acts to

- preserve property and

- prevent injury to the people.

But in limitation

we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,

- it would be injurious.

And

- if he should go too far in imposing limitations on others,

- they would rebel.

Therefore

it is necessary to set limits even upon limitations

THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And

- examines the nature of virtue and correct conduct.

- A lake is something limited.

- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;

- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and

- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations, which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;

- if

- they existed,

- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and

- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and

- by determining for himself what his duty is.