

Ocean Biomedical Inc OCEA under CEO Elizabeth Ng



6		H	H	T		3	3	2		8
5		H	H	T		3	3	2		8
4		H	H	T		3	3	2		8
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.

## **MOVING HEXAGRAM**

### **HEXAGRAM 15 - Ch'ien - Modesty**

Above K'UN THE RECEPTIVE, EARTH

Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of the trigrams

- Ken, Keeping Still, mountain, and
- K'un.

The mountain is the youngest son of the Creative, the representative of heaven on earth.

It

- dispenses the blessings of heaven, the clouds and rain that gather round its summit, and thereafter
- shines forth radiant with heavenly light.

This shows

- what modesty is and
- how it functions in great and strong men.

K'un, the earth, stands above.

Lowliness is a quality of the earth:

this is the very reason why it appears in this hexagram as exalted, by being placed above the mountain.

This shows how modesty functions in lowly, simple people: they are lifted up by it.

## THE JUDGEMENT

MODESTY creates success.

The superior man carries things through.

It is the law of heaven

- to make fullness empty and
- to make full what is modest;
- when the sun is at its zenith,
  - it must, according to the law of heaven, turn toward its setting, and
- at its nadir
  - it rises toward a new dawn.

In obedience to the same law, the moon

- when it is full begins to wane, and
- when empty of light it waxes again.

This heavenly law works itself out in the fates of men also.

It is the law of earth

- to alter the full and
- to contribute to the modest.
- High mountains are worn down by the waters, and
- the valleys are filled up.

It is the law of fate

- to undermine what is full and
- to prosper the modest.

And men also

- hate fullness and
- love the modest.

The destinies of men are subject to immutable laws that must fulfill themselves.

But

man has it in his power to shape his fate,

according as his behavior exposes him to the influence of benevolent or of destructive forces.

When

- a man holds a high position and is nevertheless modest,
- he shines with the light of wisdom;

if

- he is in a lowly position and is modest,
- he cannot be passed by.

Thus the superior man

- can carry out his work to the end

- without boasting of what he has achieved.

## THE IMAGE

Within the earth, a mountain: The image Of MODESTY.

Thus the superior man

- reduces that which is too much, And
- augments that which is too little.

He

- weighs things and
- makes them equal.

The wealth of the earth in which a mountain is hidden is not visible to the eye, because the depths are offset by the height of the mountain.

Thus

high and low complement each other, and the result is the plain.

Here an effect that it took a long time to achieve, but that in the end seems easy of accomplishment and self-evident, is used as the image of modesty.

The superior man does the same thing when he establishes order in the world; he

- equalizes the extremes that are the source of social discontent and thereby
- creates just and equable conditions. 1