

3M Co MMM under CEO William Brown



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

HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE

Below TUI THE JOYOUS, LAKE

- This hexagram,
 - like Sun,
- is one of the eight formed by **doubling of a trigram**.
The trigram Tui **denotes** the youngest daughter;
it is **symbolized** by the smiling lake, and
its **attribute** is joyousness.
Contrary to appearances,
 - it is not the yielding quality of the top line that accounts for joy here.
 - The attribute of the yielding or dark principle is
 - not joy
 - but melancholy.

However,
JOY is indicated by the fact that
there are two strong lines within,
expressing themselves through the medium of gentleness.

True joy, therefore,

- rests on firmness and strength within,
- manifesting itself outwardly as yielding and gentle.

THE JUDGMENT

THE JOYOUS.

Success.

Perseverance is favorable.

The joyous mood

- is infectious
- and therefore
- brings success.

But

- joy must be based on steadfastness
- if
- it is not to degenerate into uncontrolled mirth.

• Truth and strength must dwell in the heart,
while

- gentleness reveals itself in social intercourse.
- In this way

one

- assumes the right attitude toward God and man and
- achieves something.

Under certain conditions,

intimidation without gentleness may achieve something

- momentarily,
- but not for all time.

When, on the other hand,

the hearts of men are won by friendliness,

they are

- led to take all hardships upon themselves willingly,
- and if need be
- will not shun death itself,
- so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.

Thus the superior man joins with his friends

For

- discussion and
- practice.

• A lake evaporates upward
and thus

- gradually dries up;

but when

two lakes are joined

- they do not dry up so readily,
- for one replenishes the other.

It is the same in the field of knowledge.

Knowledge should be a refreshing and vitalizing force.

It becomes so only through stimulating intercourse

- with congenial friends
- with whom one
 - holds discussion and
 - practices application of the truths of life.

In this way

learning

- becomes many-sided and
- takes on a cheerful lightness,

whereas

- there is always something ponderous and one-sided about
- the learning of the self-taught.

THE LINES

Nine in the second place means:

Sincere joyousness.

Good fortune.

Remorse disappears.

- We often find ourselves associating with inferior people in whose company
- we are tempted by pleasures that are inappropriate for the superior man.

To participate in such pleasures would certainly bring remorse,

for

- a superior man can find no real satisfaction in low pleasures.

When, recognizing this,

- a man does not permit his will to swerve,

so that

- he does not find such ways agreeable,
 - not even dubious companions will venture to proffer any base pleasures,

because

- he would not enjoy them.

Thus every cause for regret is removed.

Six in the third place means:

Coming joyousness.

Misfortune.

True joy must spring from within.

- But if

one

- is empty within and
- wholly given over to the world,

idle pleasures come streaming in from without.

This is what many people welcome as diversion.

Those who

- lack inner stability and therefore
 - need amusement,
- will always find opportunity of indulgence.
They attract external pleasures
by the emptiness of their natures.
Thus
they lose themselves more and more,
which of course has bad results.

Nine in the fourth place means:
Joyousness that is weighed is not at peace.
After ridding himself of mistakes a man has joy.

Often
a man finds himself weighing the choice between various kinds of pleasures,
and so long as

- he has not decided which kind he will choose,
 - the higher or
 - the lower,
- he has no inner peace.

Only when
he

- clearly recognizes that passion brings suffering,
- can he make up his mind
 - to turn away from the lower pleasures and
 - to strive for the higher.

Once this decision is sealed,

- he finds true joy and peace, and
- inner conflict is overcome.

MOVING HEXAGRAM

HEXAGRAM 63 - Chi Chi - After Completion

Above K'AN THE ABYSMAL, WATER
Below Li THE CLINGING, FIRE

This hexagram is the evolution of T'ai, PEACE (11).

- The transition from confusion to order is completed,
and
 - everything is in its proper place even in particulars.
- The strong lines are in the strong places,
 - the weak lines in the weak places.

- This is a very favorable outlook,
yet
- it gives reason for thought.
For
- it is just when perfect equilibrium has been reached
that
- any movement may cause order to revert to disorder.

The one strong line that
has moved to the top,
thus

effecting complete order in details,

- is followed by the other lines,
each moving according to its nature,
and thus suddenly
- there arises again the hexagram P'i, STANDSTILL (12).

Hence

the present hexagram

- indicates the conditions of a time of climax,
which
- necessitate the utmost caution.

THE JUDGMENT

AFTER COMPLETION.

Success in small matters.

Perseverance furthers.

- At the beginning good fortune,
- At the end disorder.

The transition from the old to the new time
is already accomplished.

In principle,

everything stands systematized,

and

it is only in regard to details

that

success is still to be achieved.

In respect to this, however,

we must be careful to maintain the right attitude.

- Everything proceeds as if of its own accord,
and
- this can all too easily tempt us to
relax and let things take their course
without troubling over details.

Such indifference is the root of all evil.

Symptoms of decay are bound to be the result.

Here

we have

- the rule indicating the usual course of history.

But

- this rule is not an inescapable law.

He who understands it

is in position to avoid its effects by dint of

- unremitting perseverance

and

- caution.

THE IMAGE

Water over fire: the image of the condition

In AFTER COMPLETION.

Thus

the superior man

- Takes thought of misfortune

And

- arms himself against it in advance.

When

water in a kettle hangs over fire,

the two elements

- stand in relation

and thus

- generate energy
(cf. the production of steam).

But

the resulting tension demands caution.

If

the water boils over,

- the fire is extinguished

and

- its energy is lost.

If

the heat is too great,

- the water evaporates into the air.

These elements here

- brought into relation

and thus

- generating energy
are by nature hostile to each other.

Only the most extreme caution can prevent damage.

In life too there are junctures when

- all forces are in balance

and

- work in harmony,
so that
everything seems to be in the best of order.
In such times only
the sage
- recognizes the moments that bode danger
and
- knows how to banish it by means of timely precautions.