

Occidental Petroleum Corp OXY under CEO Vicki Hollub



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

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
 Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram **means**

- "universal,"
 - "general,"
- and in a figurative sense
- "to influence,"
 - "to stimulate."
- The upper trigrams is Tui, the Joyous;
 - the lower is Ken, Keeping Still.
- By **its persistent, quiet influence**, the lower, rigid trigram
- **stimulates** the upper, weak trigram, which
 - **responds** to this stimulation cheerfully and joyously.
- Ken, the lower trigram, is the youngest son;
 - the upper, Tui, is the youngest daughter.
- Thus the universal mutual attraction between the sexes is represented.**

In courtship, the masculine principle must

- seize the initiative
- and
- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heaven
- and
- earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtship
- and
- marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
 - the strong below;
- hence
- their powers **attract** each other,
- so that
- they unite.

This brings about **success**, for
all success depends on the effect of mutual attraction.
By keeping still within while experiencing joy without,
one can

- prevent the joy from going to excess
- and
- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for
it is perseverance that makes the difference between

- seduction
- and
- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl
- and
- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.

THE LINES

Six at the beginning means:

The influence shows itself in the big toe.

A movement,

before it is actually carried out,

shows itself first in the toes.

The idea of an influence is already present,

but it is not immediately apparent to others.

As long as the intention has no visible effect,

it

- is of no importance to the outside world
- and
- leads neither to good nor to evil.

MOVING HEXAGRAM

HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE
Below LI THE CLINGING, FIRE

The Chinese character for this hexagram **means** in its original sense **an animal's pelt**, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
 - what results is essentially only an **opposition of tendencies**,

here

- the younger daughter is above.
 - The influences are in actual conflict, and
 - the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

THE JUDGMENT

REVOLUTION

On your own day

You are believed.

Supreme success,

Furthering through perseverance.

Remorse disappears.

Political revolutions are **extremely grave** matters.

They should be undertaken

- only under stress of **direst necessity**,
- when there is **no way out**.

- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
 - gladdens the people and, by enlightening them,
 - prevents excesses.

Furthermore,

he

- must be quite free of selfish aims and
- must really relieve the need of the people.

Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
 - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.