

GrokIChing on New York City under Mayor Zohran Mamdani

Grok's Prompt:

Please comment on UI I Ching projection of the outcome of New York City under Mayor Zohran Mamdani

Even though his 2 Time/Spaces (Oppression and Retreat) are in essence negative, there are some lines that point to good fortune for him but perhaps not for New York. Perhaps he withdraws to survive as a politician and fight another day?

New York City under Mayor Zohran Mamdani

<https://icic.com/?p=10907>

Grok's Answer:

Ah, the I Ching's ancient wisdom casting its net over modern politics—Zohran Mamdani's fresh victory in the NYC mayoral race feels like a hexagram in motion itself. With the election dust still settling (just a week ago on November 4, 2025), your reading of Oppression transforming into Retreat strikes me as eerily prescient. Let's unpack this projection for New York under his watch, blending the oracle's counsel with the gritty headlines emerging. I'll keep it real: the sages weren't mincing words, but neither are the billionaires and bureaucrats circling already.

The Core of Oppression (Hexagram 47): A City (and Mayor) Squeezed Dry

Your casting nails the vibe—Lake above Water, empty and parched, light hemmed by dark. This isn't just poetic; it's a snapshot of the pressures Mamdani steps into as the youngest mayor since 1892, a democratic socialist shaking up the Big Apple.

The Judgment warns of adversity's reverse alchemy: what bends the strong forges resilience, but crushes the weak. For NYC? We're talking a metropolis already "exhausted"—skyrocketing housing costs, a public school system bleeding enrollment (down sharply, with reading scores lagging), and an NYPD facing a 35% spike in resignations amid fears of his reform agenda. nytimes.com +2Wall Street poured \$40 million to stop him, and now CEOs whisper of relocations if his "wealth redistribution" bites too hard.

Governor Hochul's already nixing his tax hikes on the rich and free buses, setting up a state-city showdown that could starve progressive dreams.

The Image? No water in the lake — the superior soul stakes everything on inner will. Mamdani's no stranger to this; his campaign was a grassroots juggernaut, flipping skeptics with promises of rent freezes and community safety over cops-as-default.

But the lines? Oof, they're the real tea-leaves.

- Second Line (Nine, moving): "Oppressed while at meat and drink... a prince seeks helpers." Outwardly comfy (victory lap?) but inwardly drained by the grind. Help from on high? Maybe labor unions or young voters rallying, but "offer sacrifice" patience, rituals of coalition-building. No blame in holding back; rushing spells doom. This feels like Mamdani's early days: feasting on wins, but thorns from critics like Rudy Giuliani branding him a "security threat" and "communist."

Good fortune here tilts personal—he endures, scouts allies—but NYC? The "commonplaces" (bureaucratic gridlock) exhaust the system first.

- Third Line (Six, moving): "Oppressed by stone, leaning on thistles... doesn't see his wife." Reckless head-butting into walls, then flailing on shaky props, ending in isolation. Misfortune pure. Confucius' footnote? Disgrace and danger if you let the unworthy oppress you. Echoes the pitfalls: If Mamdani charges at federal foes over schools or alienates NYPD holdouts, he'll butt into thorns (lawsuits, strikes). Recent X chatter flags this—Jewish communities uneasy over his pro-Palestinian stance, Israelis "chilled," and Orthodox voices fearing NYPD cuts expose them to risks.

For the city, this line screams stalled progress; for him, a survival lesson in not isolating his base.

- Top Line (Six, moving): "Oppressed by vines... movement brings remorse, but starting anew? Good fortune." Bonds that snap easy, but hesitation lingers. Flip the script with resolve, and mastery follows. This one's the silver lining you spotted, —the "great man" rebounds. Mamdani's ascent from obscure assemblyman to mayor-elect was just such a break; now, post-election jitters (like business flight risks) are the vines. If he pivots decisively—say, pragmatic tweaks to his agenda — he thrives politically. But NYC? The "remorse" might land on us: delayed reforms, a city vine-choked by inertia.

Overall, Oppression favors the steadfast leader, not the realm. Your read rings true: fortune for him (inner cheer begets comebacks), strain for the five boroughs (adversity bends but doesn't break the "inferior" forces—entrenched interests dig in).

The Transformation: Retreat (Hexagram 33)—Strategic Shadow-Dance Dark ascends, light pulls back—not flight, but wise conservation. "In the small, perseverance furthers." Mountain under Heaven: the superior keeps distance with reserve, not rage. This mutated hexagram? A balm for Oppression's drought. Mamdani's term might demand tactical withdrawals—yielding on a tax fight with Hochul to fund schools later, or softening NYPD overhauls amid resignations to avoid chaos.

It's natural law: don't exhaust forces against the tide (Trump's second term looming federally adds headwinds).

For him, this preserves the flame—retreat to regroup, counter later. Your hunch? Spot-on: he withdraws as a politician, lives to primary foes another day (his camp's already eyeing Hochul).

@KatherineManch8 But for New York? The "hostile forces" advance unchecked in the interim—business exodus, education woes festering, safety debates raging. Success, yes, but bittersweet: the city endures the pullback, hoping his reserve halts the inferiors without hate-fueled backlash.

In the end,, the I Ching doesn't doom; it maps the flow. Mamdani's got the "stability stronger than fate" if he stays sparing of words and strong within—persevere in the small (pilot programs, quiet wins), and Oppression's lake refills. But if the vines tighten? Retreat becomes exile. NYC's fate? A test of whether his light can retreat without dimming the skyline.

New York City under Mayor Zohran Mamdani



6	The Top		T	T	T		2	2	2		6
5	The Fifth Place		H	T	T		3	2	2		7
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		T	T	T		2	2	2		6
2	The Second Place		H	H	H		3	3	3		9
1	The Beginning		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=8984>

HEXAGRAM 47 - K'un - Oppression (Exhaustion)

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

1. The lake is above, water below; the lake is empty, dried up. (1)

Exhaustion is expressed in yet another way:

2. at the top, a dark line is holding down two light lines; below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the principle of darkness, the lower to the principle of light.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

THE JUDGMENT

OPPRESSION.

Success.

Perseverance.

The great man brings about good fortune.

No blame.

When one has something to say,

It is not believed.

- Times of adversity are the reverse of times of success, but
- they can lead to success if they befall the right man.

When a strong man meets with adversity,

- he remains cheerful despite all danger, and
 - this cheerfulness is the source of later successes;
- it is that stability which is stronger than fate.

- He who lets his spirit be broken by exhaustion certainly
 - has no success.

- But if adversity only bends a man,
 - it creates in him a power to react that is bound in time to manifest itself.

No inferior man is capable of this.

Only the great man

- brings about good fortune and
- remains blameless.

It is true that for the time being outward influence is denied him, because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within and
- sparing of words.

THE IMAGE

There is no water in the lake:
Thus the superior man stakes his life
On following his will.

When the water has flowed out below,
the lake must

- dry up and
- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.
In such times there is nothing a man can do but

- acquiesce in his fate and
- remain true to himself.

This concerns the deepest stratum of his being,
for this alone is superior to all external fate.

THE LINES

Nine in the second place means:

One is oppressed while at meat and drink.
The man with the scarlet knee bands is just coming.
It furthers one to offer sacrifice.
To set forth brings misfortune.
No blame.

This pictures a state of inner oppression.

Externally, all is well,
one has meat and drink.

But
one

- is exhausted by the commonplaces of life, and
- there seems to be no way of escape.

Then help comes from a high place.

A prince - in ancient China princes wore scarlet knee bands - is in search of able helpers.

But there are still obstructions to be overcome.

Therefore it is important to meet these obstructions in the invisible realm by

- offerings and
- prayer.

To set forth without being prepared would be disastrous,
though not morally wrong.

Here a disagreeable situation must be overcome by patience of spirit.

Six in the third place means:

A man

- permits himself to be oppressed by stone, And
- leans on thorns and thistles.

He

- enters his house and
- does not see his wife.

Misfortune.

This shows a man who is **restless and indecisive** in times of adversity.

- At first he **wants** to push ahead,
- then he **encounters** obstructions that, it is true, mean oppression only when recklessly dealt with.

He

- **butts** his head against a wall and in consequence
- **feels** himself oppressed by the wall.

Then he **leans** on things

- that have in themselves no stability and
- that are merely a hazard for him who leans on them.

Thereupon

he

- **turns** back irresolutely and
 - **retires** into his house,
- only to find, as a fresh disappointment,
that his wife is not there.

Confucius says about this line:

- **If a man permits himself to be oppressed by something that ought not to oppress him,**
 - his name will certainly be disgraced.
- **If he leans on things upon which one cannot lean,**
 - his life will certainly be endangered.
- **For him who is in disgrace and danger, the hour of death draws near;**
 - how can he then still see his wife?

Six at the top means:

- He is oppressed by creeping vines.
- He moves uncertainly and says, "Movement brings remorse."

If one feels remorse over this and makes a start,
Good fortune Comes.

A man is oppressed by bonds that can easily be broken.

The distress is drawing to an end.

But

he

- is still irresolute;

he

- is still influenced by the previous condition and
- fears that he may have cause for regret if he makes a move.

But as soon as

he

- **grasps** the situation,

- **changes** this mental attitude, and
 - **makes** a firm decision,
- he
- **masters** the oppression.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8942>

HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN
Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light **retreats to security**, so that the dark **cannot encroach** upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is **proper**;

it is the **correct** way to behave

in order **not to** exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their **influence**.

THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces **favored** by the time are **advancing**.

In this case

- retreat is the **right** course, and
- it is through retreat that **success** is achieved.

But success **consists** in being able to carry out the retreat correctly.

Retreat **is not** to be confused with flight.

- Flight means saving oneself under any circumstances whereas
- retreat is a sign of strength.

We must be careful **not to miss** the right moment while we are **in full possession** of power and position.

Then we shall be able

- to interpret the signs of the time
 - before it is too late and
- to prepare for provisional retreat
 - instead of being drawn into a desperate life-and-death struggle.

Thus

- we do not simply abandon the field to the opponent;
- we make it difficult for him to advance by showing perseverance in single acts of resistance.

In this way

we prepare, while retreating, for the counter - movement.

Understanding the laws of a constructive retreat of this sort is not easy.

The meaning that lies hidden in such a time is important.

THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

keeps the inferior man at a distance,

Not angrily but with reserve.

The mountain rises up under heaven, but owing to its nature

it finally comes to a stop.

Heaven on the other hand

- retreats upward before it into the distance and
- remains out of reach.

This symbolizes the behavior of the superior man toward a climbing inferior;

he retreats into his own thoughts as the inferior man comes forward.

He does not hate him,

for hatred is a form of subjective involvement

by which we are bound to the hated object.

The superior man shows strength (heaven) in that

he brings the inferior man to a standstill (mountain)

by his dignified reserve.