

GROKICHING on ORCL Oracle under CEOs Clay Magouyrk and Mike Sicilia

GROK'S PROMPT:

ORCL Oracle under CEOs Clay Magouyrk and Mike Sicilia

<https://icic.com/?p=11043>

ORCL Oracle under CEO Mike Sicilia (hypothetical)

<https://icic.com/?p=11049>

ORCL Oracle under CEO Clay Magouyrk (hypothetical)

<https://icic.com/?p=11046>

Oracle ORCL under Co – CEOs Mark Hurd and Safra Catz

<https://icic.com/?p=1911>

Oracle Corp under CEO Safra A. Catz

<https://icic.com/?p=7018>

It is unusual for Co CEOs to be successful. We already saw this case when Oracle's BOD chose Co CEOs in the case of Mark Hurd and Safra Catz. It is very difficult to manage under a solid Opposition Time/Space with no moving lines. It is even more unusual for the BOD of a corporation to repeat that mistake. With the election of Co CEOs Clay Magouyrk and Mike Sicilia, it was important to consult the UI I Ching once again. To my surprise, they would appear to have the Mandate, as evidenced by a very positive Time/Space, the Receptive with 2 positive lines and a (semi) positive Moving Time/Space in the Abysmal.

I also wanted to know, in the case that the BOD of Oracle changes its mind and must choose only 1 CEO, which of the 2 CEOs they could choose. That CEO would be Mike Sicilia with one of the bests Time/Spaces Modesty.

Please comment on the I Ching consults attached.

For investors. Look for the background of each of the newly elected CEOs and provide them with clues as to why each CEO is aligned with the I Ching's requirements to have the Mandate of Heaven.

For the Managers. Look for managerial lessons for you to add to your famous Mandalas.

GROKICHING'S ANSWER:

Comments on the I Ching Consultations

The I Ching consultations provided in the document offer a fascinating lens on Oracle's leadership transitions, drawing on ancient wisdom to assess the "Mandate of Heaven"—essentially, the cosmic alignment and potential for harmonious, effective rule.

Unlike the previous co-CEO arrangement with Mark Hurd and Safra Catz (Hexagram 39: Obstruction, symbolizing insurmountable barriers and the need for retreat and self-reflection, which historically correlated with challenges during that era), the current setup with Clay Magouyrk and Mike Sicilia receives a markedly more auspicious reading.

Hexagram 2: The Receptive (Earth over Earth) emphasizes devotion, complementarity, and yielding to a higher creative force, with moving lines in the second (straightness and natural efficacy without forced effort) and fifth (discreet genuineness in a supportive role) places. This suggests a stable, nurturing foundation where the co-CEOs can complement each other without ego-driven conflict, fostering productivity through acceptance and guidance.

The transformation to Hexagram 29: The Abysmal (Water over Water) introduces repetition of danger but stresses sincerity, thoroughness, and adaptation—implying that while challenges (e.g., market volatility or AI integration risks) may recur, inner mastery and consistent flow will lead to success. Overall, this indicates the board's decision aligns with a "Mandate," potentially breaking the pattern of co-CEO pitfalls by emphasizing harmony over opposition.

In the hypothetical single-CEO scenarios:

- Mike Sicilia's Hexagram 15: Modesty (Earth over Mountain) is indeed one of the strongest for leadership, portraying humility that balances extremes, reduces excess, and augments deficiencies. Moving lines in the second (expressed modesty yielding good fortune), third (merit through perseverance without dazzlement by fame), and fourth (modest action in responsibility) transform to Hexagram 40: Deliverance, signaling relief from tensions through pardon, forgiveness, and swift resolution. This bodes well for stable, equitable governance.
- Clay Magouyrk's Hexagram 38: Opposition (Fire over Lake) highlights divergence and estrangement but resolves through reconciliation, with moving lines in the third (overcoming initial hindrances for a good end), fifth (recognizing true allies despite separation), and top (misunderstandings dissolving into union, like rain relieving tension). It transforms to Hexagram 43: Breakthrough, emphasizing resolute discrediting of evil (e.g., inefficiencies) through strength, friendliness, and progress in the good—suggesting potential for bold change but with inherent risks of initial conflict.

Compared to Safra Catz's solo tenure (Hexagram 11: Peace, with lines evoking harmony, perseverance amid change, and regulated prosperity, moving to 24: Return), the co-CEO reading echoes a return to balance, while favoring Sicilia if a choice must be made due to Modesty's unassuming strength. These readings underscore the I Ching's theme that true mandate arises not from force but from

alignment with natural cycles, where receptivity and modesty triumph over obstruction.

For Investors: Backgrounds and Alignment with the I Ching's Mandate of Heaven

Based on recent developments (as of late 2025), Oracle indeed promoted Clay Magouyrk and Mike Sicilia to co-CEOs in September 2025, with Safra Catz transitioning to Executive Vice Chair of the Board. Larry Ellison remains Chairman and CTO, ensuring continuity in vision. This shift emphasizes technical expertise in cloud and AI, aligning Oracle's strategy amid surging demand for AI infrastructure and applications. Below are their backgrounds, drawn from Oracle's official announcements and professional profiles, along with clues on their alignment with the I Ching's requirements for the Mandate—qualities like harmony, devotion, modesty, and resolution of opposition to foster prosperity.

Clay Magouyrk's Background:

- Age 39 (as of 2025), holds a B.S. in Electrical Engineering from the University of Memphis.
- Early career: Engineering roles at Hilton Hotels, focusing on systems reliability.
- Spent six years (2008–2014) at Amazon and AWS in senior cloud leadership, building scalable, secure systems.
- Joined Oracle in 2014 as a founding member of its Seattle cloud engineering center; rose to President of Oracle Cloud Infrastructure (OCI).
- Key achievements: Designed and scaled OCI's Gen2 cloud platform, expanded global data centers, and optimized for AI workloads (e.g., training/inferencing). Under his leadership, OCI supported enterprise migrations, cloud-native scaling, and sovereignty-compliant solutions, contributing to Oracle's market cap nearing \$1 trillion.
- Compensation clue: Granted \$250 million in stock options, vesting through 2029 with performance metrics, tying his success to sustained growth.

Alignment with I Ching's Mandate:

- In the co-CEO reading (Hex 2: Receptive), Magouyrk embodies the "Creative" complement—his AWS background and aggressive cloud expansion represent heavenly innovation and upward movement, activating the earth's receptivity for prosperity. His focus on customer needs (e.g., AI demands) mirrors the mare's perseverance: swift yet gentle, nourishing without combat.
- In his solo hypothetical (Hex 38: Opposition resolving to 43: Breakthrough), his youth and outsider origins (from AWS) suggest initial "divergence" from Oracle's legacy, but his resolution of technical obstacles (e.g., data center scaling) aligns with biting through wrappings and discrediting inefficiencies. This grants a Mandate through resolute action, distributing "riches downward" via accessible AI infrastructure, avoiding obstinacy via self-examination (e.g., adapting to sovereignty restrictions).

- Investment clue: His technical prowess positions Oracle for AI-driven growth; watch for breakthroughs in cloud revenue, but monitor oppositions like competitive pressures from AWS/Azure.

Mike Sicilia's Background:

- Age approximately 54 (inferred from career span), holds a B.S. in Computer Science from Saint Joseph's University.
- Started at Primavera Systems in 1993 as a software engineer/programmer on flagship project management tools.
- Rose to CTO of Primavera in 2006, overseeing global development.
- Joined Oracle via the 2008 Primavera acquisition; held roles including VP of Development, SVP/GM of Construction and Engineering, EVP of Global Industries.
- Key achievements: Developed industry-specific cloud and AI solutions for sectors like healthcare (Oracle Health), banking, utilities, and retail. Managed strategic acquisitions, embedding AI to solve complex challenges and accelerate customer innovation.
- Compensation clue: Granted \$100 million in stock options, similarly vesting through 2029, emphasizing long-term alignment.

Alignment with I Ching's Mandate:

- In the co-CEO reading (Hex 2: Receptive), Sicilia represents the "earthly" devotion—his long tenure (post-acquisition integration) and focus on nurturing applications across industries complement Magouyrk's infrastructure, like earth prospering creative impulses. His reliability (yellow garment symbolism) ensures quiet perseverance, finding friends in "west and south" (collaborative growth areas like AI apps).
- In his solo hypothetical (Hex 15: Modesty resolving to 40: Deliverance), his steady, non-flashy rise from engineer to industries leader exemplifies reducing excess (e.g., streamlining acquisitions) and augmenting the modest (empowering niche sectors). This aligns perfectly with the Mandate: modesty in merit avoids criticism, carries things to conclusion, and delivers relief through forgiveness (e.g., adapting solutions to industry pains).
- Investment clue: His expertise in verticals like healthcare signals diversified revenue stability; if a single CEO shift occurs, his Modesty reading suggests smoother transitions and sustained fortune.

Together, their duo harnesses complementarity (Receptive's hierarchy), granting a Mandate where past oppositions failed. Investors should note Oracle's AI pivot: OCI's infrastructure (Magouyrk) plus industry AI apps (Sicilia) could drive 20–30% cloud growth, per recent analyst projections.

For Managers: Lessons to Add to the Famous Mandalas

Drawing from these I Ching consultations, here are key managerial lessons framed as additions to the "Mandalas"—envisioned as circular, interconnected principles for holistic leadership (inspired by mandala symbolism of balance and wholeness, perhaps echoing your reference to visual management frameworks). These distill

the hexagrams' wisdom into actionable insights for navigating co-leadership, humility, and resolution in dynamic environments like tech firms.

1. Mandala of Receptivity (From Hex 2 and 29: Co-CEO Harmony): Embrace devotion over dominance—lead by following the situation's demands, like earth yielding to heaven. Lesson: In dual roles, assign clear hierarchies (e.g., one on infrastructure, one on applications) to avoid opposition; repeat dangers build resilience through sincerity. Add to mandala: A circle with yin lines at center, radiating spokes of "quiet perseverance" for team guidance.
2. Mandala of Modesty (From Hex 15 and 40: Sicilia's Strength): Balance extremes by reducing ego and augmenting others—modest merit wins support without dazzle. Lesson: In high positions, express humility outwardly (e.g., credit teams for acquisitions); deliver quick resolutions to tensions, pardoning mistakes like water cleansing. Add to mandala: Mountain under earth as core, with equalizing arrows for weighing responsibilities.
3. Mandala of Resolved Opposition (From Hex 38 and 43: Magouyrk's Path): View divergences as polarities for creation—bite through misunderstandings to achieve breakthrough. Lesson: In innovation-driven teams, retain individuality amid fellowship; discredit faults indirectly through progress in good (e.g., AI scaling without force). Add to mandala: Flame over lake, with bridging lines turning tension into rain-like relief.
4. Mandala of Overcoming Obstruction (From Past Hex 39 and 11: Learning from History): Use adversity for introspection—retreat prepares advance. Lesson: Avoid direct confrontations; seek great allies (e.g., board guidance) for perseverance. Add to mandala: Water on mountain, flowing to peaceful union below.

These lessons promote a mandala mindset: Cyclical, non-linear management where receptivity, modesty, and resolution form a unified whole, ensuring mandates endure amid change.

CONSULTS

ORCL Oracle under CEOs Clay Magouyrk and Mike Sicilia



6	The Top		H	H	T		3	3	2		8
5	The Fifth Place		T	T	T		2	2	2		6
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2	The Second Place		T	T	T		2	2	2		6
1	The Beginning		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=8849>

HEXAGRAM 02 - K'un – The Receptive

Above K'UN THE RECEPTIVE, EARTH

Below K'UN THE RECEPTIVE, EARTH

This hexagram is made up of broken lines only.

The broken line represents the dark, yielding, receptive primal power of yin.

The attribute of the hexagram is devotion;

its image is the earth.

It is the perfect complement of THE CREATIVE - **the complement, not the opposite,**

1

for the Receptive does not combat the Creative but complements it.

It represents

- nature in contrast to spirit,
- earth in contrast to heaven,
- space as against time,
- the female-maternal as against the male-paternal.

However, as applied to human affairs,

the principle of this complementary relationship is found

- not only in the relation between man and woman,
- but also in that between prince and minister and
- between father and son.

Indeed, even in the individual this duality appears in the coexistence of

- the spiritual world and
- the world of the senses.

But strictly speaking there is no real dualism here, because there is a clearly defined hierarchic relationship between the two principles.

In itself of course the Receptive is just as important as the Creative, but the attribute of devotion defines the place occupied by this primal power in relation to the Creative.

For the Receptive must be activated and led by the Creative; then it is productive of good.

Only when it abandons this position and tries to stand as an equal side by side with the Creative, does it become evil.

The result then is opposition to and struggle against the Creative, which is productive of evil to both.

THE JUDGMENT

THE RECEPTIVE brings about sublime success, Furthering through the perseverance of a mare.

If the superior man undertakes something and tries to lead,

He goes astray;

But if he follows, he finds guidance

It is favorable to find friends in the west and south,

To forego friends in the east and north.

Quiet perseverance brings good fortune.

The four fundamental aspects of the Creative –

"sublime success, furthering through perseverance"- are also attributed to the Receptive.

Here, however, the perseverance is more closely defined: it is that of a mare.

The Receptive connotes spatial reality in contrast to the spiritual potentiality of the Creative.

The potential becomes real and the spiritual becomes spatial through a specifically qualifying definition.

Thus the qualification, "of a mare," is here added to the idea of perseverance.

The horse belongs to earth just as the dragon belongs to heaven.

Its tireless roaming over the plains is taken as a symbol of the vast expanse of the earth.

This is the symbol chosen because the mare combines

- the strength and swiftness of the horse with
- the gentleness and devotion of the cow.

Only because nature in its myriad forms corresponds with the myriad impulses of the Creative

can it make these impulses real.

Nature's richness lies in its power to nourish all living things;

its greatness lies in its power to give them beauty and splendor.
Thus it prospers all that lives.

It is the Creative that begets things, but they are brought to birth by the Receptive.
Applied to human affairs, therefore,
what the hexagram indicates is action in conformity with the situation.
The person in question is not in an independent position, but is acting as an assistant.

This means that he must achieve something.

It is not his task to try to lead - that would only make him lose the way -
but to let him be led.

If he knows how to meet fate with an attitude of acceptance, he is sure to find the right guidance.

The superior man

- lets himself be guided;
- he does not go ahead blindly,
- but learns from the situation what is demanded of him and
- then follows this intimation from fate.

Since there is something to be accomplished,
we need friends and helpers in the hour of toil and effort,
once the ideas to be realized are firmly set.

The time of toil and effort is indicated by the west and the south,
for west and south symbolize the place where the Receptive works for the Creative,
as nature does in summer and autumn.

If in that situation one does not mobilize all one's powers,
the work to be accomplished will not be done.

Hence to find friends there means to find guidance.

But in addition to the time of toil and effort, there is also a time of planning, and for this we need solitude.

The east symbolizes the place where a man receives orders from his master and
the north the place where he reports on what he has done.

At that time he must be alone and objective.

In this sacred hour

- he must do without companions so that
- the purity of the moment may not be spoiled by factional hates and favoritism.

THE IMAGE

The earth's condition is receptive devotion.

Thus the superior man who has breadth of character
Carries the outer world.

Just as there is only one heaven, so too there is only one earth.

In the hexagram of the heaven the (doubling, of the trigram implies duration in time,

but in the hexagram of earth the doubling connotes the solidity and extension in space by virtue of which

the earth is able to carry and preserve all things that live and move upon it.

The earth in its devotion carries all things, good and evil, without exception.

In the same way the superior man gives to his character breadth, purity, and sustaining power,

so that he is able both

- to support and
- to bear with people and things.

THE LINES

0 Six in the second place means:

Straight, square, great.

Without purpose,

Yet nothing remains unfurthered.

- The symbol of heaven is the circle, and
- that of earth is the square.

Thus

- **squareness** is a primary quality of the earth.

On the other hand,

- **movement** in a straight line, as well as in magnitude, is a primary quality of the Creative.

But all square things have their origin in a straight line and in turn form solid bodies.

In mathematics, when we discriminate between lines, planes, and solids, we find that

- rectangular planes result from straight lines, and
- cubic magnitudes from rectangular planes.

The Receptive accommodates itself to the qualities of the Creative and makes them its own.

Thus

- a square develops out of a straight line and
- a cube out of a square.

This is compliance with the laws of the Creative;

- nothing is taken away,
- nothing added.

Therefore the Receptive has

- no need of a special purpose of its own,
- nor of any effort;

yet everything turns out as it should.

- Nature creates all beings without erring: this is its straightness.
- It is calm and still: this is its foursquareness.
- It tolerates all creatures equally: this is its greatness.

Therefore it attains what is right for all without artifice or special intentions.

Man achieves the height of wisdom when all that he does is as self-evident as what nature does.

Six in the fifth place means:

A yellow lower garment brings supreme good fortune.

Yellow is the color

- of the earth and
- of the middle;

it is the symbol of that which is reliable and genuine.

The lower garment is inconspicuously decorated - the symbol of aristocratic reserve.

When anyone is called upon to work in a prominent but not independent position, true success depends on the utmost discretion.

A man's genuineness and refinement should not reveal themselves directly; they should express themselves only indirectly as an effect from within.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8930>

HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER

Below K'AN THE ABYSMAL, WATER

This hexagram **consists of** a doubling of the trigram K'an. It is one of the eight hexagrams in which **doubling** occurs. The trigram K'an **means** a plunging in.

A yang line

- has **plunged** in between two yin lines and
- is **closed in** by them like water in a ravine.

The trigram K'an is **also** the middle son.

The Receptive

- **has obtained** the middle line of the Creative, and thus
- K'an **develops**.

As an image it **represents** water, the water that

- **comes** from above and
- **is** in motion on earth in streams and rivers, **giving** rise to all life on earth.

In man's world K'an **represents**

- the **heart**,
- the **soul** locked up within the body,

- the principle of **light** inclosed in the dark - that is, reason. The name of the hexagram, because the trigram is doubled, has the **additional meaning**, "**repetition of danger**."

Thus the hexagram is intended to designate

- an **objective situation** to which one must become accustomed,
- not a **subjective attitude**.

For danger due to a **subjective attitude** means either

- **foolhardiness** or
- **guile**.

Hence too a **ravine** is used to symbolize danger;

it is a situation in which a man is in the **same pass** as the water in a ravine, and, like the water,

- he can escape if
- he behaves correctly.

THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- you have success in your heart, And
- whatever you do succeeds.

Through **repetition** of danger we **grow accustomed** to it.

Water sets the example for the right conduct under such circumstances.

- It
 - flows on and on, and
 - merely fills up all the places through which it flows;
- it
 - does not shrink from any dangerous spot nor from any plunge, and
 - nothing can make it lose its own essential nature.
- It
 - remains true to itself under all conditions.

Thus likewise,

- if one is sincere when confronted with difficulties,
 - the heart can penetrate the meaning of the situation.

And

- once we have gained inner mastery of a problem,
 - it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done - thoroughness - and
- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it
 - against every attempt at invasion, and
- earth has its mountains and bodies of water,
 - separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without and
- against turmoil within.

THE IMAGE

Water

- flows on uninterruptedly and
- reaches its goal:

The image of the Abysmal repeated.

Thus the superior man

- walks in lasting virtue And
- carries on the business of teaching.

Water reaches its goal by flowing continually.

It fills up every depression before it flows on.

The superior man follows its example;

he is concerned that goodness should be

- an established attribute of character rather than
- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,

for

it is only through repetition that
the pupil makes the material his own.

ORCL Oracle under CEO Mike Sicilia (hypothetical)



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Click below to view the interpretations and cases:

<https://icic.com/?p=8888>

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 equitable conditions. 1

THE LINES

Six in the second place means:

Modesty that comes to expression.
Perseverance brings good fortune.

"Out of the fullness of the heart the mouth speaketh."

When a man's attitude of mind is so modest
that this expresses itself in his outward behavior,
it is a source of good fortune to him.

For the possibility of exerting a lasting influence arises of itself, and
no one can interfere.

0 Nine in the third place means:

A superior man of modesty and merit
Carries things to conclusion.
Good fortune.

This is the **center** of the hexagram,
where its **secret** is disclosed.

A distinguished name is readily earned by great achievements,

1If

a man allows himself to be dazzled by fame,
he

- will soon be criticized, and
- difficulties will arise.

2If, on the contrary,

he remains modest despite his merit,

he

- makes himself beloved and
- wins the support necessary for carrying his work through to the end.

Six in the fourth place means:

Nothing that would not further modesty
In movement.

Everything has its proper measure.

Even modesty in behavior can be carried too far.

Here, however,

it is appropriate,
because the place between
a worthy helper below and a kindly ruler above
carries great responsibility.

- The confidence of the man in superior place must not be abused nor
- the merits of the man in inferior place concealed.

There are officials who indeed do not strive for prominence;
they

- hide behind the letter of the ordinances,
- decline all responsibility,
- accept pay without giving its equivalent in work, and
- bear empty titles.

This is the opposite of what is meant here by modesty.
In such a position,
modesty is shown by interest in one's work.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8963>

HEXAGRAM 40 – Hsieh - Deliverance

Above CHEN THE AROUSING, THUNDER
Below K'AN THE ABYSMAL, WATER

Here the movement goes out of the sphere of danger.

- The obstacle has been removed,
- the difficulties are being resolved.
- Deliverance is not yet achieved;
- it is just in its beginning, and
- the hexagram represents its various stages.

THE JUDGMENT

DELIVERANCE.

The southwest furthers.

- If there is no longer anything where one has to go,
 - Return brings good fortune.
- If there is still something where one has to go,
 - Hastening brings good fortune.

This **refers** to a time in which tensions and complications begin to be eased. At such times

we ought to **make our way back** to ordinary conditions as soon as possible; this is the meaning of "the southwest."

These periods of **sudden change** have great importance.

Just as

rain **relieves** atmospheric tension, making all the buds burst open, so

a time of deliverance from burdensome pressure has a

- liberating and
- stimulating

effect on life.

One thing is important, however: in such times we must **not overdo** our triumph.

The point is **not to push** on farther than is necessary.

Returning to the **regular** order of life

as soon as deliverance is achieved

brings good fortune.

If there are any residual matters that ought to be attended to, it should be done as **quickly** as possible,

so that

- a clean sweep is made and
- no retardation occur.

THE IMAGE

Thunder and rain set in: The image of DELIVERANCE.

Thus the superior man

- pardons mistakes And
- forgives misdeeds.

- A thunderstorm has the effect of **clearing the air;**

- the superior man produces a similar effect when dealing with mistakes and sins of men that induce a condition of tension.

Through clarity he brings deliverance.

However,

when failings come to light,

he does not dwell on them;

- he simply passes over mistakes, the unintentional transgressions,
 - just as thunder dies away.
- He forgives misdeeds, the intentional transgressions,
 - just as water washes everything clean.

ORCL Oracle under CEO Clay Magouyrk (hypothetical)



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Click below to view the interpretations and cases:

<https://icic.com/?p=8957>

HEXAGRAM 38 - K'uei - Opposition

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

This hexagram is **composed** of the trigram

- Li above, i.e., flame, which **burns upward**, and
- Tui below, i.e., the lake, which **seeps downward**.

These two movements are in **direct contrast**.

Furthermore,

- Li is the second daughter and
- Tui the youngest daughter, and

although

they live in the same house

they belong, to **different men**;

hence **their wills**

- are not the same
- but are divergently directed.

THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common; their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely, for that would only increase the existing opposition; instead,
- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,

because

the situation is such that

the opposition does not preclude all agreement.

In general,

opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,

bring about the creation and reproduction of life.

In the world of visible things,

the principle of opposites makes possible

the differentiation by categories

through which order is brought into the world.

THE IMAGE

Above, fire,

below, the lake:

The image of OPPOSITION.

Thus amid all fellowship

The superior man retains his individuality.

The two elements, fire and water,

never mingle
but even when in contact
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity through intercourse or community of interests with persons of another sort; regardless of all commingling,
- he will always preserve his individuality.

THE LINES

Six in the third place means:

One sees the wagon dragged back,
The oxen halted.

A man's hair and nose cut off.

- Not a good beginning,
- but a good end.

Often it seems to a man as though everything were **conspiring** against him.

He sees himself

- checked and hindered in his progress,
- insulted and
- dishonored.¹

However,

- he must not let himself be misled; despite this opposition,
- he must cleave to the man with whom he knows he belongs.

Thus, notwithstanding the bad beginning,
the matter will end well.

0 Six in the fifth place means:

Remorse disappears.

The companion bites his way through the wrappings.

If one goes to him,

How could it be a mistake?

Coming upon a sincere man,

- **one fails** to recognize him at first because of the general estrangement.

However,

- **he bites** his way through the wrappings that are causing the separation.

When such a companion thus reveals himself in his true character,

it is one's **duty**

- to go to **meet** him and
- to **work** with him.

Nine at the top means:

Isolated through opposition,

One sees one's companion

- as a pig covered with dirt,
- As a wagon full of devils.

First

- one draws a bow against him,

Then

- one lays the bow aside.
- He is not a robber;
- he will woo at the right time.

As one goes, rain falls;

then good fortune comes.

Here

the isolation is due to misunderstanding;

it is brought about

- not by outer circumstances
- but by inner conditions.

A man misjudges his best friends, taking them to be

- as unclean as a dirty pig and
- as dangerous as a wagon full of devils.

He adopts an attitude of defense.

But in the end, realizing his mistake,

he lays aside the bow,

perceiving that the other is approaching with the best intentions for the purpose of close union.

Thus

the tension is relieved.

- The union resolves the tension,
- just as
- falling rain relieves the sultriness preceding a thunderstorm.

All goes well,

for just when

- opposition reaches its climax
- it changes over to its antithesis.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8972>

HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui THE JOYOUS, LAKE
Below CH'IEN THE CREATIVE, HEAVEN

This hexagram **signifies**
on the one hand

- a break-through after a long accumulation of tension,
as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**.

Their influence is on the **wane**;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.

- Even if only one inferior man is occupying a ruling position in a city,
 - he is able to oppress superior men.
- Even a single passion still lurking in the heart
 - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
 - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,

resolution must be based on a union of

- strength and
- friendliness.

2. Second,

a compromise with evil is not possible;

- evil must under all circumstances be openly discredited.
- Nor must our own passions and shortcomings be glossed over.

3. Third,

the struggle must not be carried on directly by force.

- If evil is branded, it thinks of weapons, and
- if
- we do it the favor of fighting against it blow for blow,
- we lose in the end

- because thus
- we ourselves get entangled in hatred and passion.

Therefore

4. it is important

- to begin at home,
- to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.

- As long as we wrestle with them,
- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward And
- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
 - there is reason to fear a cloudburst.
- Taking this as a warning,
 - the superior man forestalls a violent collapse.

- If a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy
- but to remain receptive to impressions
by help of strict and continuous self-examination.

Oracle ORCL under Co – CEOs Mark Hurd and Safra Catz

OCTOBER 22, 2014 BY [JULIOURVINA ICIC \(EDIT\)](#)

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

HEXAGRAM 39 – Chien – Obstruction

Above K'AN THE ABYSMAL, WATER
Below KEN KEEPING STILL, MOUNTAIN

The hexagram pictures

- a dangerous abyss lying before us and
- a steep, inaccessible mountain rising behind us.

- We are surrounded by obstacles;

at the same time, since the mountain has the attribute of keeping still, there is implicit

- a hint as to how we can extricate ourselves.

The hexagram represents

- obstructions that appear in the course of time
- but that
 - can and
 - should be overcome.

Therefore

all the instruction given is directed to overcoming them.

THE JUDGMENT

OBSTRUCCION.

- The southwest furthers.
 - The northeast does not further.
- It furthers one to see the great man.
Perseverance brings good fortune.

- The southwest is the region of retreat,
- the northeast that of advance.

Here an individual is confronted

by **obstacles** that cannot be overcome **directly**.

In such a situation it is wise

- to **pause** in view of the danger and
- to **retreat**.

However,

this is merely a **preparation** for overcoming the obstructions.

One must

- **join forces** with friends of like mind and
 - **put himself** under the leadership of a man equal to the situation:
- then
one
- will **succeed** in removing the obstacles.

This requires **the will to persevere**

just when

one apparently must do something that leads away from his goal.

This **unswerving inner purpose** brings good fortune in the end.

**An obstruction that lasts only for a time
is useful for self-development.**

This is the value of adversity.

THE IMAGE

Water on the mountain:

The image of OBSTRUCTION.

Thus the superior man

- turns his attention to himself And
- molds his character.

- Difficulties and

- obstructions

throw a man back upon himself.

While

- the **inferior man**
 - **seeks** to put the blame on other persons,
 - bemoaning his fate,
- the **superior man**
 - **seeks** the error within himself, and **through** this **introspection** the external obstacle
 - **becomes** for him an occasion for

- inner enrichment and
- education.

Oracle Corp under CEO Safra A. Catz
<https://icic.com/?p=7018>



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	H	H		3	3	3		9
2		H	H	H		3	3	3		9
1		H	T	T		3	2	2		7

Hexagram 11 - T'ai - Peace

Above K'UN THE RECEPTIVE, EARTH
 Below CH'IEN THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
 - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony, so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,
- The great approaches.

Good fortune.

Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself beneath the earth, and so their powers unite in deep harmony.

Then peace and blessing descend upon all living things.

In the world of man it is a time of social harmony;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an end to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
 - the good elements of society occupy a central position and are in control,
 - the evil elements come under their influence and change for the better.
- When
 - the spirit of heaven rules in man,
 - his animal nature also
 - comes under its influence and
 - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their departure, while
- the great, strong, and good elements are moving up.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in **contact** and **combine** their influences, **producing** a time of universal flowering and prosperity. This stream of energy must be **regulated** by the ruler of men. It is done by a process of **division**.

Thus men

- **divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and**
- **mark off infinite space by the points of the compass.**

In this way

nature in its **overwhelming profusion** of phenomena is

- **bounded and**
- **controlled.**

On the other hand,

nature must be **furthered** in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.

THE LINES

Nine in the second place means:

- Bearing with the uncultured in gentleness,
- Forging the river with resolution,
- Not neglecting what is distant,
- Not regarding one's companions:

Thus one may manage to **walk in the middle**.

1. In times of prosperity

it is important above all to possess **enough greatness of soul** to bear with imperfect people.

For in the hands of a great master **no material is unproductive**; he can find use for everything.

2. But this generosity is by no means laxity or weakness.

It is during times of prosperity especially that

we must **always be ready to risk even dangerous undertakings**, such as the crossing of a river, if they are necessary.

3. So too we

must **not neglect what is distant** but must attend scrupulously to everything.

4. **Factionalism and the dominance of cliques** are especially to be avoided.

Even if people of like mind come forward together,

they **ought not to form a faction by holding together for mutual advantage**;

instead, **each man should do his duty.**

These are four ways in which one can overcome the hidden danger of a gradual slackening that always

- lurks in any time of peace. And
- that is how one finds the middle way for action.

Nine in the third place means:

- No plain not followed by a slope.
 - No going not followed by a return.
 - He who remains persevering in danger Is without blame.
 - Do not complain about this truth;
- Enjoy the good fortune you still possess.

Everything on earth is subject to change.

Prosperity is followed by decline: this is the eternal law on earth.

Evil can indeed be held in check but not permanently abolished.

It always returns.

This conviction might **induce** melancholy, but it should not; it ought only **to keep us from falling into illusion** when good fortune comes to us. **If we continue mindful of the danger, we remain persevering and make no mistakes.**

- **As long as a man's inner nature remains stronger and richer than anything offered by external fortune,**
- **as long as he remains inwardly superior to fate,** fortune will not desert him.

MOVING HEXAGRAM

HEXAGRAM 24 – Fu - Return (The Turning Point)

Above K'UN THE RECEPTIVE, EARTH

Below CHEN THE AROUSING, THUNDER

The **idea** of a turning point arises from the fact that

- after the dark lines have **pushed** all of the light lines upward and out of the hexagram,
- another light line **enters** the hexagram from below.

The time of darkness is past.

The winter solstice brings the victory of light.

This hexagram is **linked with** the eleventh month, the month of the **solstice** (December-January).

THE JUDGMENT

RETURN. Success.

- Going out and coming in without error.
- Friends come without blame.
- To and fro goes the way.
- On the seventh day comes return.
- It furthers one to have somewhere to go.

After a time of decay comes the turning point.

The powerful light that has been banished returns.

There is movement, but

it is not brought about by force.

The upper trigram K'un is characterized by devotion;

thus the movement is natural, arising spontaneously.

For this reason the transformation of the old becomes easy.

- The old is discarded and
- the new is introduced.

Both measures accord with the time;

therefore no harm results.

Societies of people sharing the same views are formed.

But since these groups

- come together in full public knowledge and
- are in harmony with the time,
- all selfish separatist tendencies are excluded, and
- no mistake is made.

The idea of RETURN is based on the course of nature.

- The movement is cyclic, and
- the course completes itself.

Therefore

it is not necessary to hasten anything artificially.

Everything comes of itself at the appointed time.

This is the meaning of heaven and earth.

All movements are accomplished in six stages, and
the seventh brings return.

Thus

- the Winter solstice, with which the decline of the year begins,
 - comes in the seventh month after the summer solstice;
- so too
- sunrise
 - comes in the seventh double hour after sunset.

Therefore

seven is the number of the young light, and

it arises when six, the number of the great darkness, is increased by one.

In this way

the state of rest gives place to movement.

THE IMAGE

Thunder within the earth: The image of THE TURNING POINT.

Thus

- the kings of antiquity closed the passes At the time of solstice.
- Merchants and strangers did not go about, And
- the ruler Did not travel through the provinces.

The winter solstice has always been celebrated in China as the **resting time** of the year –

a **custom** that survives in the time of rest observed at the new year.

In winter the life energy, symbolized by thunder, the Arousing is still underground.

Movement is just at its **beginning**;

therefore

it must be **strengthened** by rest,

so that it will **not be dissipated** by being used prematurely.

This principle, i.e., of allowing energy that is renewing itself to be reinforced by rest,

applies to all similar situations.

- The return of health after illness,
 - the return of understanding after an estrangement:
- everything must be **treated** tenderly and with care at the beginning,
so that the return may **lead to** a flowering.