

ORCL Oracle under CEO Clay Magouyrk (hypothetical)



6	The Top		H	H	H		3	3	3		9
5	The Fifth Place		T	T	T		2	2	2		6
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	T	T		3	2	2		7
1	The Beginning		H	T	T		3	2	2		7

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.