

Western Digital Corp WDC under CEO David Goeckeler



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

### HEXAGRAM 44 – Kou - Coming to Meet

Above CH'IEN THE CREATIVE, HEAVEN  
 Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the principle of darkness, after having been eliminated, furtively and unexpectedly obtrudes again from within and below. Of its own accord the female principle comes to meet the male.

- It is an unfavorable and dangerous situation, and
- we must understand and promptly prevent the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually becomes ascendant again.

### THE JUDGMENT

COMING TO MEET.  
 The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of a bold girl who

- lightly **surrenders** herself and
- thus **seizes** power.

This would not be possible if the **strong and light-giving element** had not in turn come halfway.

- The inferior thing seems so harmless and inviting that
  - a man delights in it;
- it looks so small and weak that
  - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still **another** way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

## THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the **earth** and
- **symbolizes** the ruler taking note of the conditions in his kingdom;

here the wind

- blows from **above** and
- **symbolizes** the influence exercised by the ruler through his commands.

- Heaven is far from the things of earth, but
  - it sets them in motion by means of the wind.
- The ruler is far from his people, but
  - he sets them in motion by means of his commands and decrees.

## THE LINES

Nine in the third place means:

- There is no skin on his thighs, And
- walking comes hard.

If

- one is mindful of the danger,
- No great mistake is made.

There is a **temptation** to fall in with the evil element offering itself – a very dangerous situation.

Fortunately **circumstances** prevent this; one would like to do it, but **cannot**.

This leads to **painful indecision** in behavior.

But if

- we gain **clear insight** into the danger of the situation,
- we shall at least **avoid** more serious mistakes.

Nine in the fifth place means:

A melon covered with willow leaves.

Hidden lines.

Then it drops down to one from heaven.

The melon, like the fish, is a symbol of the principle of **darkness**.

It is sweet but **spoil**s easily and for this reason is **protected** with a cover of willow leaves.

This is a situation in which a strong, superior, well-poised man **tolerates and protects** the inferiors in his charge.

- He has the **firm lines** of order and beauty within himself but
- he **does not** lay stress upon them.
- He
  - **does not** bother his subordinates with outward show or tiresome admonitions but
  - **leaves** them quite free, putting his trust in the transforming power of a strong and upright personality.

And behold!

Fate is favorable.

His inferiors

- **respond** to his influence and

- **fall to** his disposition like ripe fruit.

Nine at the top means:

He comes to meet with his horns.

Humiliation.

No blame.

When a man has withdrawn from the world,  
its tumult often becomes unbearable to him.

There are many people who in a noble pride

- hold themselves aloof from all that is low and
- rebuff it brusquely wherever it comes to meet them.

Such persons are **reproached** for being proud and distant,  
but since active duties no longer **hold them** to the world,  
this does not greatly matter.

**They know how to bear the dislike of the masses with composure.**

## **MOVING HEXAGRAM**

### **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.