

Nokia Timetable Mandate CEO Justin Hotard

Please review the 4 consults I made to the I Ching about the last 4 CEOs. Look at the history of Nokia in last decades and see how well the I Ching (Universal Intelligence) has been accurate in predicting the future of each CEO. Prepare a list of lessons learned or not from each CEO's mistakes. Make recommendations for the I Ching students of the I Ching University for CEOs and Investors. Justing Hotard is definitely working on what has been spoiled – a positive Time/Space with a Mandate for Supreme Success – as the price of the stock certifies it. Pay close attention to the beginning of the turnaround with CEO Suri's Time/Space The Return or Turning point. Also pay close attention to Stephen Elop who was placed in Nokia as a Trojan Horse by Microsoft to destroy it and make Microsoft's takeover of Nokia as smooth as possible.

GrokIChing Analysis

To make the analysis as sharp and useful as possible, here's what I'll do once I have everything:

1. Review the four I Ching readings (Elop → Opposition / Biting Through; Suri → Return / Turning Point → Difficulty at the Beginning; Lundmark → Development / Gradual Progress → Pushing Upward; Hotard → Work on What Has Been Spoiled) and map them against actual Nokia history.
2. Cross-check with real outcomes (based on public records):
 - Stephen Elop (2010–2014): The "Trojan Horse" narrative you mentioned aligns with widespread criticism. He shifted Nokia exclusively to Windows Phone, accelerating the collapse of the phone business (market share from ~33% to ~3% in smartphones). This led to massive losses, layoffs, and the 2013 sale of the Devices & Services division to Microsoft for €5.4 billion. Nokia's stock and phone division were gutted. Many viewed the partnership as benefiting Microsoft far more than Nokia. The I Ching's Hexagram 38 Opposition (polarity, estrangement, inability to unite for great undertakings) + moving to 21 Biting Through (energetic removal of obstacles, but here applied to a divisive "criminal lawsuit"-like internal/external conflict) captured the deep division and destructive dynamic remarkably well.
 - Rajeev Suri (2014–2020): Took over a battered infrastructure-focused company post-Microsoft deal. Focused on restructuring, the Alcatel-Lucent acquisition (2016), stabilizing finances, and early 5G bets. Revenue and profitability improved significantly; Nokia rebuilt as a telecom networks player. Your note about the "beginning of the turnaround" fits Hexagram 24 Return (The Turning Point) perfectly — the light line returning after darkness, natural renewal without force, needing care at the start. It moved to 3 Difficulty at the Beginning

(chaos of new growth, needing helpers and perseverance), which matched the post-acquisition integration struggles and gradual rebuilding.

- Pekka Lundmark (2020–2025): Emphasized a new operating model, 5G competitiveness, cloud-native networks, and positioning for data centers/private wireless/defense. Delivered solid profitability in parts (e.g., strong Q4 2024 margins), but faced 5G market slowdowns and mixed overall growth. Stock performance was uneven. Hexagram 53 Development (Gradual Progress) — tree on a mountain, step-by-step, perseverance, inner calm with outer penetration — fits his methodical, long-view approach. Moving to 46 Pushing Upward (effortful vertical ascent from lowliness, modesty + adaptability) reflects the slow, energy-requiring climb without quick wins.
- Justin Hotard (April 2025–present): Former Intel Data Center & AI leader. Mandate appears focused on AI, data centers, next-gen networks, breaking silos, and capitalizing on infrastructure opportunities (e.g., going after areas like European mobile where Huawei is vulnerable). Early days, but the stock reaction and strategic shift signal optimism. Hexagram 18 Work on What Has Been Spoiled (Ku) — decay from inertia + indifference, but supreme success possible through energetic correction, "before/after three days" deliberation, stirring people + strengthening spirit — matches your description of "working on what has been spoiled" in a positive Time/Space with a Mandate for Supreme Success. The mountain/wind image (stagnation needing regeneration) and call to cross the great water (risk-taking) feel timely for a fresh AI/data-center pivot after prior network-focused eras.

Overall accuracy of the I Ching consults:

From the patterns, the oracle has been strikingly on-point in capturing the energetic quality and core challenge of each era, even if not literal "stock will go up X%." It highlighted destructive opposition under Elop, the delicate renewal under Suri, patient gradualism under Lundmark, and now corrective regeneration under Hotard. This isn't crystal-ball prediction but deep insight into the underlying dynamics ("Universal Intelligence" as you put it) — human decisions interacting with time, inertia, renewal cycles, and collective forces. Lessons Learned (or Not) from Each CEO's Era (key patterns for I Ching students, CEOs, and investors):

- Elop era: Bet everything on one mismatched alliance → catastrophic opposition. Lesson: Beware external "helpers" that create deeper estrangement. Don't abandon core strengths (Symbian/ecosystem) without a viable bridge. The I Ching warned via polarity — ignoring it led to decay that required selling the crown jewels. Investors: Watch for leadership whose incentives align more with outsiders.
- Suri era: Noble-hearted return after decay — careful, helper-dependent rebuilding. Lesson: Turnarounds start with rest + ordering chaos (Hex 3), not slogans. Perseverance in gradual integration pays off, but big acquisitions bring "difficulty at the beginning." Heeded the "Return" energy well; many credit him with saving Nokia's infrastructure soul.

- Lundmark era: Gradual development with perseverance, but sometimes too slow or siloed for fast markets. Lesson: Tree-on-mountain growth builds stability, yet pushing upward requires devoted character + heaping small things. Mixed results suggest the I Ching's emphasis on inner tranquility + outer penetration wasn't always fully embodied (e.g., market timing misses). Positive: Positioned for AI edge.
- Hotard (early): Classic "Work on What Has Been Spoiled" — diagnose causes of stagnation first ("three days before"), then act decisively ("three days after") without relapse. Positive stock/certified mandate suggests alignment with the time. Lesson: Success demands stirring the people (break silos) + strengthening spirit (AI/data-center vision). Crossing the great water = embracing risk in new domains.

Recommendations for I Ching Students (especially CEOs & Investors):

- Treat hexagrams as energetic weather reports for the Time/Space, not guarantees. "Supreme success" in 18 or 24 still requires human work (decisiveness replacing inertia, perseverance in gradual progress).
- For CEOs: When you get 18 Ku, audit roots of decay honestly before acting. In 24 Fu, nurture the fragile return tenderly. Use moving lines for timing (e.g., noblehearted self-examination in Suri's 5th line).
- For Investors: Map consults to cycles — opposition eras signal high risk of value destruction; Return/Development eras favor patient capital; Spoiled-to-regeneration phases can reward bold but deliberate bets (as you note with Hotard's stock).
- General: Combine I Ching with facts (financials, market context, leadership background). The oracle shines at revealing hidden dynamics (e.g., Trojan Horse opposition) that numbers miss. Consult before major mandates, and revisit at turning points.
- Practice: Note the "before/after three days" in Ku — deliberate diagnosis + sustained follow-through prevents relapse. This is timeless wisdom for any turnaround.

GemIChing's Analysis

Nokia's Timetable & The Mandate of Heaven: An I Ching Corporate Analysis

The history of Nokia over the last fifteen years is more than a series of financial reports; it is a textbook case of energetic cycles—from destructive opposition to gradual recovery, and now, a mandate for total regeneration. By mapping the I Ching consults against real-world outcomes, we see that the Oracle acted as an "energetic weather report," accurately predicting the climate each CEO would face.

I. The Four Eras of Nokia: Oracle vs. Reality

CEO	I Ching Reading	Historical Correlation & Analysis
Stephen Elop (2010–2014)	Hexagram 38 (Opposition) → 21 (Biting Through)	The "Trojan Horse" Era: Hexagram 38 represents polarity and the inability to unite. Elop's decision to abandon Symbian for Windows Phone created a deep internal/external rift. The move to Hexagram 21 (Biting Through) reflected the "criminal-lawsuit" level of conflict and the eventual gutting of the phone division.
Rajeev Suri (2014–2020)	Hexagram 24 (The Return) → 3 (Difficulty at the Beginning)	The Reconstruction: After the Microsoft sale, Suri represented the "Turning Point." Light returned after darkness. The transition to Hexagram 3 reflected the "chaos of new growth" as he integrated Alcatel-Lucent and navigated the early, messy hurdles of the 5G transition.
Pekka Lundmark (2020–2025)	Hexagram 53 (Gradual Progress) → 46 (Pushing Upward)	The Methodical Climb: Lundmark followed the "tree on a mountain" path—slow, step-by-step growth. While he stabilized margins, the move to Hexagram 46 indicated a "vertical ascent" that required immense effort of will against market headwinds, resulting in a stable but slow-moving stock.
Justin Hotard (2025–Present)	Hexagram 18 (Work on What Has Been Spoiled)	The AI Pivot: Hotard faces <i>Ku</i> —stagnation caused by past indifference. The mandate is "Supreme Success," but it requires energetic correction. His background in AI and Data Centers is the "wind" needed to stir the "mountain's" inertia.

II. Lessons Learned (and Ignored)

1. The Trap of Mismatched Alliances (Elop)

- **Lesson:** Beware of external "helpers" whose incentives create deeper estrangement from your core identity.
- **Mistake:** Ignoring the "Opposition" energy led to a total loss of market share (33% to 3%). Investors must watch for leaders who serve two masters.

2. The Necessity of Rest (Suri)

- **Lesson:** Turnarounds must be treated tenderly at the start.

- **Success:** Suri heeded the "Return" energy by focusing on internal ordering and stabilization rather than forced, premature expansion.

3. The Limits of Gradualism (Lundmark)

- **Lesson:** While "Gradual Progress" builds deep roots, "Pushing Upward" can become exhausting if the market moves faster than the tree grows.
- **Observation:** Inner calm is vital, but outer penetration must be sharp to capture fast-moving tech cycles like AI.

4. The Path to Regeneration (Hotard)

- **Lesson:** Success in *Ku* (Hexagram 18) demands a "before and after three days" approach.
- **Strategy:** Hotard must diagnose the *causes* of decay (the "spoiled" vegetation) before his new AI vision can truly take root.

III. Recommendations for the I Ching University for CEOs & Investors

- **For CEOs: The Audit of Decay.** If you receive Hexagram 18, do not simply launch new products. You must first "stir up the people" (break silos) and "strengthen their spirit" (culture change). Diagnosis is 50% of the cure.
- **For Investors: Cycle Mapping.**
 - **Opposition (38):** High risk of value destruction. Exit or avoid.
 - **Return/Development (24/53):** Favorable for patient, long-term capital.
 - **Work on the Spoiled (18):** High reward for bold bets, provided the leader shows "decisiveness and energy."
- **General Mandate:** Treat the I Ching as a diagnostic tool for the **Time/Space** you are entering. It reveals the hidden "Trojan Horses" and "Turning Points" that traditional financial models miss.

IV. The Current Mandate: Justin Hotard & "Supreme Success"

The Oracle is clear: **Success is not an immutable fate, but a result of the abuse or use of human freedom.**

Justin Hotard is currently "crossing the great water." The stock market's positive reaction "certifies" that the mandate for success is present. However, to avoid a relapse into the "indifference" of the past, leadership must remain cautious after the start ("three days after") to ensure the new AI-driven path is safely entered upon.

"The wind blows low on the mountain: The image of DECAY. Thus the superior man stirs up the people and strengthens their spirit."

CONSULTS

Nokia Oyj NOK under CEO Justin Hotard



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8897>

Hexagram 18 – Work on What has been Spoiled

Above KEN KEEPING STILL, MOUNTAIN
Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl
in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and

the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is not immutable fate, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the abuse of human freedom.

Work toward improving conditions promises well,
because it accords with the possibilities of the time.

We

- must not recoil from work and danger – symbolized by crossing of the great water - but
- must take hold energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption
before we can do away with them;

hence it is necessary to be cautious during the time before the start.

Then

we must see to it that the new way is safely entered upon, so that
a relapse may be avoided;

therefore

we must pay attention to the time after the start.

- Decisiveness and

- energy

must take the place of the

- inertia and
- indifference

that have led to decay,
in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- stirs up the people And
- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,
the superior man must regenerate society.

His methods likewise must be derived from the two trigrams,
but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
 - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

Nokia NOK under CEO Pekka Lundmark

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

HEXAGRAM 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD
Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- **within is tranquility,**
 - **which guards against precipitate actions, and**
- **without is penetration,**
 - **which makes development and progress possible.**

THE JUDGMENT

DEVELOPMENT.

The maiden

Is given in marriage.

Good fortune.

Perseverance furthers.

1. **The development of events that leads to a girl's following a man to his home proceeds slowly.**
The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. **it is a matter of correct relationships of co-operation,** as for instance in the appointment of an official.

The development must be allowed to take its proper course. Hasty action would not be wise.

This is also true, finally, of

3. **any effort to exert influence on others,** for here too

the essential factor is a correct way of development through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect.

Within the personality too,

development must follow the same course

if lasting results are to be achieved.

Gentleness

- that is adaptable,
 - but at the same time penetrating,
- is the outer form that should proceed from inner calm.

The very gradualness of the development makes it necessary to have perseverance, for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.

Thus the superior man abides in dignity and virtue, In order to improve the mores.

The tree on the mountain

- is visible from afar, and
- its development influences the landscape of the entire region.

It does not shoot up like a swamp plant; its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual. No sudden influence or awakening is of lasting effect. Progress must be quite gradual, and in order to obtain such progress

- in public opinion and
 - in the mores of the people,
- it is necessary for the personality to acquire

- influence and
- weight.

This comes about through careful and constant work on one's own moral development.

THE LINES

0 Six in the second place means:

The wild goose gradually draws near the cliff.
Eating and drinking in peace and concord.
Good fortune.

The cliff is a safe place on shore.

The development has gone a step further.

- The initial insecurity has been overcome, and
- a safe position in life has been found, giving one enough to live on.

This first success, opening up a path to activity,

- brings a certain joyousness of mood, and
- one goes to meet the future reassured.

It is said of the wild goose that it calls to its comrades whenever it finds food; this is the symbol of peace and concord in good fortune.

A man

- does not want to keep his good luck for himself only,
- but is ready to share it with others.

0 Nine in the fifth place means:

The wild goose gradually draws near the summit.

For three years the woman has no child.

In the end nothing can hinder her.

Good fortune.

The summit is a high place.

In a high position one easily becomes isolated.

One is misjudged by the very person on whom one is dependent –

- the woman by her husband,
- the official by his superior.

This is the work of deceitful persons who have wormed their way in.

The result is that

- relationships remain sterile, and
- nothing, is accomplished.

But in the course of further development,

- such misunderstandings are cleared away, and
- reconciliation is achieved after all.

Nine at the top means:

The wild goose gradually draws near the cloud heights.

Its feathers can be used for the sacred dance.

Good fortune.

Here life comes to its end.

A man's work stands completed.

The path rises high toward heaven,

like the flight of wild geese when they have left the earth far behind.

There

they fly, keeping to the order of their flight in strict formation.

And if their feathers fall,

they can serve as ornaments in the sacred dance pantomimes performed in the temples.

Thus

the life of a man who has perfected himself is a bright light for the people of the earth, who look up to him as an example.

MOVING HEXAGRAM

Hexagram 46 – Sheng - Pushing Upward

Above K'UN THE RECEPTIVE, EARTH
Below SUN THE GENTLE, WIND, WOOD

- The lower trigram, Sun, represents wood, and
 - the upper, K'un, means the earth.
- Linked with this is the idea that wood in the earth grows upward.
In contrast to the meaning of Chin, PROGRESS (35),
this pushing upward is associated with effort,
just as a plant needs energy for pushing upward through the earth.
That is why this hexagram, although it is connected with success, is associated with effort of the will.
- In PROGRESS the emphasis is on expansion;
 - PUSHING UPWARD indicates rather a vertical ascent - direct rise
 - from obscurity and lowliness
 - to power and influence.

THE JUDGMENT

PUSHING UPWARD
has supreme success.
One must see the great man.
Fear not.
Departure toward the south
Brings good fortune.

The pushing upward of the good elements

- encounters no obstruction and
- is therefore accompanied by great success.

The pushing upward is made possible

- not by violence
- but by modesty and adaptability.

Since the individual is borne along by the propitiousness of the time,
he advances.

He must go to see authoritative people.

He need not be afraid to do this, because success is assured.

But

he must set to work, for activity (this is the meaning of "the south") brings good fortune.

THE IMAGE

Within the earth, wood grows: The image of PUSHING UPWARD.
Thus the superior man of devoted character
Heaps up small things
In order to achieve something high and great.

- Adapting itself to obstacles and bending around them,
wood in the earth grows upward without haste and without rest.
Thus too
- the superior man
 - is devoted in character and
 - never pauses in his progress.

Nokia Oyj NOK under CEO Rajeev Suri

AUGUST 5, 2014 BY [JULIOURVINA_ICIC \(EDIT\)](#)

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

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.

THE LINES

Six in the fifth place means:

Noblehearted return.

No remorse.

When the time for return has come, a man

- should not take shelter in trivial excuses, but
- should look within and examine himself.

And if

- he has done something wrong
- he should make a noblehearted resolve to confess his fault.

No one will regret having taken this road.

MOVING HEXAGRAM

HEXAGRAM 03 – Chun – Difficulty at the Beginning

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

The name of the hexagram, Chun, really connotes

- a blade of grass **pushing** against an obstacle as

- it **sprouts out** of the earth

hence

the meaning, "difficulty at the beginning."

The hexagram **indicates the way** in which

- heaven and

- earth

bring forth individual beings.

It is their **first** meeting,

which is beset with **difficulties**.

- **The lower trigram Chen** is the Arousing;
 - its motion is upward and
 - its image is thunder.
- **The upper trigram K'an** stands for the Abysmal, the dangerous.
 - Its motion is downward and
 - its image is rain.

The situation points to **teeming, chaotic** profusion;
thunder and rain fill the air.

But the chaos **clears up**.

While

- the Abysmal sinks,
- the upward movement **eventually passes** beyond the danger.
- A thunderstorm **brings** release from tension, and
- all things **breathe freely** again.

THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,

Furthering through perseverance.

Nothing should be undertaken.

It furthers one to appoint helpers.

Times of growth are beset with **difficulties**.

They resemble a first birth.

But

these difficulties arise from

the very **profusion** of all that is struggling to attain form.

Everything is in **motion**:

therefore

if one **perseveres**

there is a **prospect of great success**, in spite of the existing danger.

When it is

a man's **fate** to undertake such new beginnings,
everything is still unformed, dark.

Hence

- he must **hold back**,
 - because any premature move might bring disaster.

Likewise,

- it is very important **not to remain alone**;
 - in order to overcome the chaos he needs **helpers**.

This is **not** to say, however, that
he himself should look on **passively** at what is happening.

He must

- **lend** his hand and
- **participate** with
 - **inspiration and**
 - **guidance.**

THE IMAGE

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.

Thus

the superior man

Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines;

this means that

in the **chaos** of difficulty at the beginning,
order is already implicit.

So too the superior man has to

- **arrange and**
- **organize**

the inchoate profusion of such times of beginning,
just as

one

- **sorts out** silk threads from a knotted tangle and
- **binds** them into skeins.

In order to find **one's place** in the infinity of being, one must be able both

- **to separate and**
- **to unite.**

Nokia Corporation NOK under CEO Stephen Elop

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

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

0 Nine in the second place means:

One meets his lord in a narrow street.

No blame.

As a result of misunderstandings, it has become impossible for people who by nature belong together to meet in the correct way. This being so, an accidental meeting under informal circumstances may serve the purpose, provided there is an inner affinity between them.

MOVING HEXAGRAM

HEXAGRAM 21 - Shih Ho - Biting Through

Above LI THE CLINGING, FIRE
Below CHEN THE AROUSING, THUNDER

This hexagram represents an open mouth (cf. hexagram 27) with an obstruction (in the fourth place) between the teeth. As a result the lips cannot meet. To bring them together one must bite energetically through the obstacle. Since the hexagram is made up of the trigrams for thunder and for lightning, it indicates how obstacles are forcibly removed in nature. Energetic biting through overcomes the obstacle that prevents joining of the lips; the storm with its thunder and lightning overcomes the disturbing tension in nature. Recourse to law and penalties overcomes the disturbances of harmonious social life caused by criminals and slanderers. The theme of this hexagram is a criminal lawsuit, in contradistinction to that of Sung, CONFLICT (6), which refers to civil suits.

THE JUDGMENT

BITING THROUGH has success.

It is favorable to let justice be administered.

When an obstacle to union arises, energetic biting through brings success. This is true in all situations. Whenever unity cannot be established, the obstruction is due to a talebearer and traitor who is interfering and blocking the way. To prevent permanent injury, vigorous measures must be taken at once. Deliberate obstruction of this sort does not vanish of its own accord. Judgment and punishment are required to deter or obviate it.

However, it is important to proceed in the right way. The hexagram combines Li, clarity, and Chen, excitement. Li is yielding, Chen is hard. Unqualified hardness and excitement would be too violent in meting out punishment; unqualified clarity and gentleness would be too weak. The two together create the just measure. It is of moment that the man who makes the decisions (represented by the fifth line) is gentle by nature, while he commands respect by his conduct in his position.

THE IMAGE

Thunder and lightning: The image Of BITING THROUGH.

Thus the kings of former times made firm the laws

Through clearly defined penalties.

Penalties are the individual applications of the law. The laws specify the penalties. Clarity prevails when mild and severe penalties are clearly differentiated, according to the nature of the crimes. This is symbolized by the clarity of lightning. The law is strengthened by a just application of penalties. This is symbolized by the terror of thunder. This clarity and severity have the effect of instilling respect; it is not that the penalties are ends in themselves. The obstructions in the social life of man increase when there is lack of clarity in the penal codes and slackness in executing them. The only way to strengthen the law is to make it clear and to make penalties certain and swift.