

BP Initial Timeline Mandate CEO Meg O'Neill

Two positive Time/Spaces – related to nourishment of assets including human assets - The Corners of the Mouth and Biting Trough

The Corners of the Mouth

The warning and the advice:

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

Careful - do not bite what you can not chew

Six in the fourth place means:

- Turning to the summit For provision of nourishment Brings good fortune.
- Spying about with sharp eyes Like a tiger with insatiable craving. No blame.

- In contrast to the six in the second place, which refers
 - to a man bent exclusively on his own advantage,
- this line refers
 - to one occupying a high position and striving to let his light shine forth.

To do this

- he needs helpers , because

- he cannot attain his lofty aim alone.

With the greed of a hungry tiger

he is on the lookout for the right people.

Since he

- is not working for himself but for the good of all,
- there is no wrong in such zeal.

The warning: Be careful with your insatiable cravings

Biting Through

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.

Careful about biting through

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.

PROMPT:

This is for agent Confucious:

- Review the 3 I Ching consults I made about the last 3 CEOs. (see below)
- Look at the history of BP AIG in last decades and see how accurate the I Ching (Universal Intelligence) was in predicting the future of each CEO.
- Meg O'Neill Time/Spaces shows she has a clear Mandate of Heaven – nourishment to strengthen BP, including human assets
- Prepare a list of lessons learned or not from each of the previous CEO's mistakes that could be of use for the new CEO.

- Make recommendations for the I Ching students of the I Ching University for CEOs and Investors.
- Prepare a list of warnings and wisdom phrases from each of the Time/Spaces for the I Ching University's Library

GROKICHING

The I Ching (Universal Intelligence) has spoken with remarkable precision once again, amigo.

The consults for BP's recent CEOs paint a vivid, almost prophetic picture of their tenures—rooted in the timeless patterns of nourishment, obstruction, development, and the need for clear justice.

Meg O'Neill's reading (Hexagram 27, The Corners of the Mouth / Providing Nourishment, changing to Hexagram 21, Biting Through) stands out as a clear Mandate of Heaven: a call to strengthen the company's core assets (including its human ones) through wise care and decisive removal of obstructions. This aligns perfectly with her appointment as BP's first external and female CEO (effective April 1, 2026), with a mandate to simplify, refocus on oil & gas profitability, cut costs, and deliver shareholder value after years of turbulence.

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I've reviewed the three prior consults against BP's real-world history (post-2010 Deepwater Horizon recovery through the Looney/Auchincloss era of strategic pivots, scandals, and underperformance). The I Ching's accuracy is striking—it doesn't predict every quarterly earnings miss, but it captures the essential dynamics, character tests, and outcomes with uncanny fidelity.

Here's the breakdown:

Accuracy of the I Ching Consults for Prior CEOs

Bob Dudley (2010–2020): Hexagram 53 Development (Gradual Progress) → 52 Keeping Still, Mountain (with nuclear ties to 40 Deliverance)

This was spot-on for a post-crisis stabilizer. The image of a tree on a mountain growing gradually, step by step, through inner calm and outer penetration—perseverance in dignity to improve mores—mirrors Dudley's decade-long focus on safety reforms, asset sales to cover spill liabilities, steady dividends, and restoring trust after the 2010 disaster. No flashy overreach; just methodical progress. The shift toward Deliverance (thunder and rain clearing tensions, pardoning mistakes to resolve burdens) fits his orderly retirement in 2020 after a relatively successful,

low-drama tenure. The I Ching saw the value of gradualism here; Dudley delivered stability where haste could have doomed BP.
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Bernard Looney (2020–2023): Hexagram 39 Obstruction → 62 Preponderance of the Small

Prescient warning of obstructions that demand retreat, alliance with the “great man,” and exceptional modesty—especially when strength is lacking for great things. Looney’s aggressive “net zero by 2050” pivot (40% oil/gas cut, massive renewables bet) was ambitious overreach (“too far, too fast,” as even his successor admitted). It led to investor backlash, share underperformance vs. peers, and failure to deliver returns.

The personal misconduct (failure to fully disclose relationships with colleagues) created the ultimate obstruction: sudden resignation amid “serious misconduct” findings, pay clawbacks, and board mistrust. Line 4 (going leads to obstructions; better to gather allies) and the call for inner character-molding in adversity ring true—he didn’t overcome the internal blocks. The I Ching flagged the risks of exceptional conditions and inadequate modesty; reality delivered exactly that.
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Murray Auchincloss (2023–2025): Hexagram 48 The Well → 39 Obstruction

Eerily accurate on foundations and neglect. The Well symbolizes inexhaustible nourishment from deep roots (social structures that don’t change with politics), but the key line (Nine in the second: shooting fish at the well hole; the jug is broken and leaks) warns of good qualities neglected, associating with inferiors, and failing to draw properly from the source—leading to deterioration. Auchincloss (long-time insider/CFO) inherited Looney’s mess, pivoted back toward hydrocarbons, cut costs, and pursued a “reset.” Yet the company’s stock lagged badly (~5% total return vs. FTSE 100’s 39%), debt issues persisted, and his tenure ended abruptly after investor pressure and clashes with the new chair. The move back to Obstruction (surrounded by dangers; turn attention inward, mold character) fits the ongoing challenges and short reign.

He saw the well but couldn’t fully repair the “broken jug.”

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Meg O’Neill’s Mandate (Hex 27 → 21): This is the strongest “yes” yet—a positive Time/Space of nourishment (superior over inferior parts of the self and organization) paired with decisive justice (energetic biting through obstacles like talebearers or internal rot). She enters with a clear board mandate to strengthen the core, divest underperformers, simplify structure (back to upstream/downstream), and deliver profitability. The tiger-like zeal for the right helpers (not self-interest) and clear, swift penalties for obstructions bode well—if she heeds the warnings.

Lessons Learned (or Not) from Previous CEOs’ Mistakes—for Meg O’Neill & Future Leaders

From the I Ching's lens and BP's history, here's a practical list:

- Dudley's Gradualism (53/52): Steady, calm cultivation of safety, culture, and stakeholder trust works. Lesson learned: Don't abandon core strengths for unproven leaps. (BP partially applied this in the reset, but earlier green bets ignored it.)
- Looney's Overreach & Integrity Failure (39/62): Ambition without modesty or full transparency destroys from within. Personal conduct is leadership conduct. Lesson not fully learned until the board acted: Misplaced optimism on transitions + hidden issues = self-inflicted obstruction. Meg must prioritize ruthless integrity and realistic pacing.
- Auchincloss's "Broken Jug" (48/39): As an insider fixer, he addressed symptoms but couldn't fully repair foundational neglect (cost base, portfolio missteps). Lesson: Deeply draw from the well (human assets, clear structures) or obstructions persist. Short tenures compound problems—Meg's external perspective is a strength here.

Core overarching lesson: Nourish the superior (long-term character, people, core business) over inferior (short-term hype, unchecked cravings). BP's repeated CEO churn shows what happens without it.

Recommendations for I Ching Students of the I Ching University (CEOs & Investors)

1. Consult before major mandates: Treat the I Ching as strategic intelligence. Map lines to real risks (e.g., personal transparency = talebearer test in Biting Through).
2. For CEOs: Cultivate superior nature first (Mencius via Hex 27). Seek tiger-like helpers for the collective good. Bite through obstructions swiftly and clearly—don't let rot fester. Persevere in small, correct things; avoid empty grandeur (62).
3. For Investors: Watch for "broken jug" signs (neglected foundations) or persistent obstructions. Favor leaders embodying nourishment + justice over flashy visionaries. Track whether a CEO turns inward to mold character during adversity (39).
4. Practice: Study the Image and Judgment daily. Words temperate, eating/drinking moderate (Hex 27 Image). Make laws clear and penalties certain (Hex 21 Image). The Universe speaks through patterns—ignore at your peril.

Warnings & Wisdom Phrases for the I Ching University's Library

Compiled directly from the Time/Space texts (with Meg's in focus):

From Hex 27 (Corners of the Mouth):

- "Pay heed to the providing of nourishment and to what a man seeks to fill his own mouth with."

- “If we wish to know whether anyone is superior or not, we need only observe what part of his being he regards as especially important... He who cultivates the inferior parts... is an inferior man.”
- “Turning to the summit for provision of nourishment... Spying about with sharp eyes like a tiger with insatiable craving. No blame.” (But beware insatiable cravings turning selfish.)
- “Careful—do not bite what you cannot chew.”

From Hex 21 (Biting Through):

- “When an obstacle to union arises, energetic biting through brings success... Judgment and punishment are required to deter or obviate it.”
- “Clarity prevails when mild and severe penalties are clearly differentiated... The law is strengthened by a just application of penalties... Make it clear and... penalties certain and swift.”
- “The obstructions in the social life of man increase when there is lack of clarity in the penal codes and slackness in executing them.”
- “Careful about biting through... Be careful with your insatiable cravings.”

Cross-references from prior consults (for contrast):

- The Well (48): “The jug is broken and leaks” → neglect good qualities at your peril.
- Obstruction (39): “Difficulties throw a man back upon himself... the superior man seeks the error within himself.”
- Development (53): “The development must be allowed to take its proper course. Hasty action would not be wise.”
- Preponderance of the Small (62): “Small things may be done; great things should not be done... It is not well to strive upward, it is well to remain below.”

Meg’s path is blessed with Mandate energy—nourish wisely, bite through decisively, and BP can thrive. The I Ching has been a faithful mirror for BP’s journey. Heed it, and the superior man prevails.

GEMICHING

I have processed the documents. Agent Confucius is now ready to present the **"GemIChing University: BP Leadership Audit,"** strictly separating his narrative governance wisdom from the technical duties of the CIO.

Agent Confucius: The Mandate Audit of the BP Lineage

We do not look at these men as stocks, but as "Vessels of the Mandate." Each was given a time and a space; each, in their turn, either nurtured the well or broke the jug.

1. The Lesson of the "Broken Jug" (Murray Auchincloss)

- **The Mandate:** *Hexagram 48 (The Well) → 39 (Obstruction).*

- **The Error:** Auchincloss was the "insider fixer." The I Ching warned: *"At the well hole one shoots fishes. The jug is broken and leaks."* He possessed the tools (the well) but lacked the mandate to change the container (the jug). He spent his tenure catching "fish" (short-term operational wins) while the structure of the company continued to leak.
 - **The Teaching for O'Neill:** An insider's primary danger is the **"Assumption of Familiarity."** You cannot fix a broken jug by continuing to use it to draw water. You must stop, set the bucket aside, and mend the vessel.
- 2. The Lesson of the "Obstruction" (Bernard Looney)**
- **The Mandate:** *Hexagram 39 (Obstruction) → 62 (Preponderance of the Small).*
 - **The Error:** Looney lived the definition of *Obstruction*: *"The direct way is not the shortest."* He sought to leap into the future (Net Zero 2050) without securing the "Great Man" (the alignment of the institution). He became an "inferior man" by cultivating his own ambition over the "superior parts" of the company's nature.
 - **The Teaching for O'Neill:** When the *Preponderance of the Small* appears, it is a warning that the "Great" (lofty goals) is not yet possible. If you try to force a massive transition without the internal "nourishment" of your people, you will trigger the very "misconduct" that forces your removal.
- 3. The Lesson of the "Gradual Path" (Bob Dudley)**
- **The Mandate:** *Hexagram 53 (Development) → 52 (Keeping Still).*
 - **The Error:** Dudley was a master of 53, but he failed to transition to the "Movement" phase required for growth. He stayed in 52 (*Keeping Still*) so long that the company became a mountain that stood firm but bore no fruit.
 - **The Teaching for O'Neill:** Dignity and virtue (53) are necessary foundations, but they are not the end state. One must be able to "rise" when the seasons change.

The Mandate for Meg O'Neill: "The Tiger's Nourishment"

O'Neill's Mandate—**Hexagram 27 (Corners of the Mouth) leading to 21 (Biting Through)**—is the most aggressive and potent combination we have seen in BP's history.

- **The Warning:** *"Careful—do not bite what you cannot chew."*
- **The Mandate:** She is tasked with a "Tiger's Zeal." This is not a tenure of maintenance; it is a tenure of **Excision**.

Recommendations for the University Library:

1. **On The "Talebearer and Traitor":** In *Biting Through*, the obstruction is not just market conditions; it is always a "talebearer or traitor" within the ranks. O'Neill must identify the people who are "shooting fish at the well hole"—those who appear to be working but are merely catching what they can for themselves.
2. **On "Penalties":** The I Ching is clear: *Clarity of law is the terror of thunder*. If she fails to be "certain and swift" in addressing the rot (the internal misalignments left by the Looney/Auchincloss era), the mandate will pass from her.

3. **On Nourishment:** She must nourish the "superior parts" (those who create actual value) and be ruthless with the "inferior parts" (bureaucracy and vanity).

Confucius's Final Note: Meg O'Neill is the "Tiger on the Summit." She has the Mandate to "bite through" the obstructions that have plagued BP for 15 years. If she fails, it will be because she allowed the "insatiable craving" of the market to distract her from the "Superior Man's" duty to cultivate the core.

CONSULTS

BP BP p.l.c. under CEO Meg O'Neill



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8924>

HEXAGRAM 27 – I - The Corners of the Mouth (Providing Nourishment)

Above KEN KEEPING STILL, MOUNTAIN
Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,
through which we take food for nourishment,
the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

THE JUDGMENT

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
 - on whom he bestows his care and
 - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.

- He who cultivates the superior parts of his nature is a superior man. 1

THE IMAGE

At the foot of the mountain, thunder:
The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:
when in the spring the life forces stir again,
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":
thus
in the early spring, when the seeds fall to earth,
all things are made ready.

This is an image of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.

Thus character is cultivated.

THE LINES

Six in the fourth place means:

- Turning to the summit For provision of nourishment
Brings good fortune.
- Spying about with sharp eyes Like a tiger with insatiable craving.
No blame.

- In contrast to the six in the second place, which refers
 - to a man bent exclusively on his own advantage,
- this line refers
 - to one occupying a high position and striving to let his light shine forth.

To do this

- he **needs** helpers ,
because

- **he cannot attain his lofty aim alone.**

With the greed of a hungry tiger
he is on the **lookout** for the right people.

Since he

- is not working for himself but for the good of all,
- there is no wrong in such zeal.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8906>

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.

BP PLC BP under CEO Murray Auchincloss



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	H		3	3	3		9
1		H	H	T		3	3	2		8

HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER

Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to bring up water.

The image derives from the pole-and-bucket well of ancient China.

1. The wood represents
 - not the buckets, which in ancient times were made of clay,

- but rather the **wooden poles** by which the water is hauled up from the well.
2. The image also **refers** to the world of plants,
 - which **lift** water out of the earth by means of their fibers.
 3. The well from which water is drawn conveys the further idea of
 - an **inexhaustible dispensing of nourishment**.

THE JUDGMENT

THE WELL.

- The **town** may be changed,
- But the **well** cannot be changed.

It

- neither decreases
 - nor increases.
- They come and go and draw from the well.

If

- one gets down almost to the water And
 - the rope does not go all the way, Or
 - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
 - partly because of a change in dynasties.
- The style of architecture changed in the course of centuries,
 - but the shape of the well has remained the same from ancient times to this day.
- Thus the well is the **symbol** of that social structure which,
- **evolved by mankind in meeting its most primitive needs,**
 - **is independent of all political forms.**

- Political structures change, as do nations,
- but

- **the life of man with its needs remains eternally the same – this cannot be changed.**
- **Life is also inexhaustible.**
 - **It grows neither less nor more;**
 - **it exists for one and for all.**

- The generations come and go, and
- all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- **We must go down to the very foundations of life.**

For any merely superficial ordering of life that leaves its deepest needs unsatisfied

is as ineffectual as if no attempt at order had ever been made.

- Carelessness - by which the jug is broken - is also disastrous.
If for instance
the military defense of a state is carried to such excess that
it provokes wars by which the power of the state is annihilated,
this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from
the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or
he
- may suddenly collapse and neglect his self-development.

THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

- The trigram Sun, wood, is below, and
- the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well,
which benefits all parts of the plant,
- the superior man organizes human society,
so that, as in a plant organism,
its parts cooperate for the benefit of the whole.

THE LINES

Nine in the second place means:

At the well hole one shoots fishes.

The jug is broken and leaks.

The water itself is clear, but it is not being used.

Thus

the well is a place where only fish will stay, and
whoever comes to it, comes only to catch fish.

But the jug is broken, so that

the fish cannot be kept in it.

This describes the situation of a person who

- possesses good qualities
- but neglects them.

No one bothers about him.

A result he deteriorates in mind.

He

- associates with inferior men and
- can no longer accomplish anything worthwhile.

MOVING HEXAGRAM

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, bewailing his fate,
- the superior man
 - seeks the error within himself, andthrough this introspection
- the external obstacle becomes for him an occasion for
 - inner enrichment and
 - education.

BP BP under CEO Bernard Looney

JANUARY 21, 2020 BY JULIOURVINA ICIC (EDIT)

6		H	H	T		3	3	2		8
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5		H	H	H		3	3	3		9
4		T	T	T		2	2	2		6
3		H	T	T		3	2	2		7
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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, bewailing his fate,
- the superior man
 - seeks the error within himself, andthrough this introspection
- the external obstacle becomes for him an occasion for
 - inner enrichment and
 - education.

THE LINES

Six in the fourth place means:

Going leads to obstructions,

Coming leads to union.

This too describes a situation that cannot be managed single-handed.

In such a case

the direct way is not the shortest.

If a person were to forge ahead

- on his own strength and
 - without the necessary preparations,
- he
- would not find the support he needs and
 - would realize too late that he has been mistaken in his calculations, inasmuch as the conditions on which he hoped he could rely would prove to be inadequate.
- In this case it is better, therefore,
- to hold back for the time being and
 - to gather together trustworthy companions who can be counted upon for help in overcoming the obstructions.

0 Nine in the fifth place means:

In the midst of the greatest obstructions,
Friends come.

Here we see

a man who is called to help in an emergency.

He should not seek to evade the obstructions,
no matter how dangerously they pile up before him.

But because he is really called to the task,
the power of his spirit is strong enough

to attract helpers whom he can effectively organize,
so that

through the well – directed cooperation of all participants
the obstruction is overcome.

MOVING HEXAGRAM

HEXAGRAM 62 – Hsiao Kuo – Preponderance of the Small

Above CHEN THE AROUSING, THUNDER

Below KEN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28),
the strong lines

- preponderate and
- are within enclosed between weak lines at the
 - top and
 - bottom,

the present hexagram

- has weak lines preponderating,

though here again

- they are on the outside,
- the strong lines being within.

This indeed is the basis of
the exceptional situation indicated by the hexagram.

When

strong lines are outside,

we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
- Chung Fu, INNER TRUTH (61);

neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general.

But

in the present hexagram

it is the weak element that performs must mediate with the outside world.

If

- a man occupies a position of authority for which
- he is by nature really inadequate,

extraordinary prudence is necessary.

THE JUDGMENT

PREPONDERANCE OF THE SMALL.

Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.

The flying bird brings the message:

- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

- Exceptional modesty and
- conscientiousness

are sure to be rewarded with success;

however,

if a man is not to throw himself away,

it is important that they should

- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.

We must understand the demands of the time

in order to find the necessary offset for its

- deficiencies and
- damages.

In any event

- we must not count on great success,
- since the requisite strength is lacking.

In this lies the importance of the message that one should

- not strive after lofty things

but

- hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird.

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
- supported only by two weak lines without,

give the image of a sagging ridgepole.

Here

- the supporting weak lines are both
 - outside and
 - preponderant;

this gives the image of a soaring bird.

But

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

- it gives the message conveyed by the hexagram.

THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL.

Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement he gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.
- Thunder on the mountain is different from
- thunder on the plain.

In the mountains,

- thunder seems much nearer;

outside the mountains,

- it is less audible than the thunder of an ordinary storm.

Thus

the superior man derives an imperative from this image:

he must always fix his eyes

- more closely and
- more directly

on duty

than does the ordinary man,

even though this might make his behavior seem petty to the outside world.

He is exceptionally conscientious in his actions.

In bereavement

- emotion means more to him than ceremoniousness.

In all his personal expenditures

- he is extremely simple and unpretentious.

In comparison with the man of the masses,

- all this makes him stand out as exceptional.

But

the essential significance of his attitude lies in the fact that

in external matters

- he is on the side of the lowly.

British Petroleum under CEO Bob Dudley 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.

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 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 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 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.**

HEXAGRAM 52 – Ken - Keeping Still, Mountain

Above KEN KEEPING STILL, MOUNTAIN

Below KEN KEEPING STILL, MOUNTAIN

The image of this hexagram is the mountain, the youngest son of heaven and earth. The male principle is at the top, because it strives upward by nature; the female

principle is below, since the direction of its movement is downward. Thus there is rest because the movement has come to its normal end.

In its application to man, the hexagram turns upon the problem of achieving a quiet heart. It is very difficult to bring quiet to the heart. While Buddhism strives for rest through an ebbing away of all movement in nirvana, the Book of Changes holds that rest is merely a state of polarity that always posits movement as its complement. Possibly the words of the text embody directions for the practice of yoga.

THE JUDGMENT

KEEPING STILL.

Keeping his back still
So that he no longer feels his body.
He goes into his courtyard
And does not see his people.
No blame.

True quiet means keeping still when the time has come to keep still, and going forward when the time has come to go forward. In this way rest and movement are in agreement with the demands of the time, and thus there is light in life.

The hexagram signifies the end and the beginning of all movement. The back is named because in the back are located all the nerve fibers that mediate movement. If the movement of those spinal nerves is brought to a standstill, the ego, with its restlessness, disappears as it were. When a man has thus become calm, he may turn to the outside world. He no longer sees in it the struggle and tumult of individual beings, and therefore he has that true peace of mind which is needed for understanding the great laws of the universe and for action, in harmony with them. Whoever acts from these deep levels makes no mistakes.

THE IMAGE

Mountains standing close together: The image of KEEPING STILL.
Thus the superior man
Does not permit his thoughts
To go beyond his situation.

1The heart thinks constantly. This cannot be changed, but the movements of the heart - that is, a man's thoughts - should restrict themselves to the immediate situation. All thinking that goes beyond this only makes the heart sore.

NUCLEAR 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.

