

HPQ HP Inc. under CEO (Interim) Bruce Broussard



6	The Top		H	H	T		3	3	2		8
5	The Fifth Place		H	H	H		3	3	3		9
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	H	T		3	3	2		8
1	The Beginning		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=8978>

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that

- bring about the gathering together,
- whereas
- in the former case one strong line (the fifth)
 - stands in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together,
religious forces are needed.

2. But there must also be a human leader to serve as the center of the group.
In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.
This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds
in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.
Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.

THE LINES

Six in the third place means:

Gathering together amid sighs.

Nothing that would further.

Going is without blame.

Slight humiliation.

Often a man feels an **urge** to unite with others, but the individuals around him have **already formed** themselves into a group, so that he remains isolated.

The whole situation proves untenable.

Then he ought to choose the way of progress,

resolutely allying himself with a man who

- **stands nearer** to the center of the group, and
- **can help** him to gain admission to the closed circle.

This is not a mistake,

even though at first his position as an outsider is somewhat humiliating.

Nine in the fifth place means:

- If in gathering together one has position,
 - This brings no blame.
- If there are some who are not yet sincerely in the work,
 - Sublime and enduring perseverance is needed.

Then remorse disappears.

When people spontaneously gather around a man, it is only a good.

It gives him a certain influence that can be altogether useful.

But of course there is also the possibility that many may gather around him

- not because of a feeling of **confidence**
- but merely because of his **influential** position.

This is certainly to be regretted.

The only means of **dealing** with such people is to gain their confidence through

- steadfastness and
- intensified, unswerving devotion to duty.

In this way

- secret mistrust will gradually be overcome, and
- there will be no occasion for regret.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9029>

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 inclosed 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 perforce 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.

