

November 7, 2012

BMCC Center for Continuing Education, New York, NY

# ANATOMY OF CHANGE

UNDERSTAND THE DRIVERS OF CHANGE TO CREATE THE CHANGE YOU WANT

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*The intuitive mind is a sacred gift and the rational mind is a faithful servant.  
We have created a society that honors the servant and has forgotten the gift.*

— Albert Einstein

# Workshop Description



Change and the uncertainty about what it brings have been unavoidable aspects of life since the beginning of time. Despite modern advances in technology, the ability to navigate change in both professional and personal life remains as much an art as it is a science.

Over the millennia, the ancient Chinese had observed and documented a finite number of recurrent patterns of change in what is now known as the *Book of Changes*, or the *I Ching*. Throughout history, this work has been referred to as a book of fundamental principles and wisdom by philosophers and emperors, and more recently, by scientists, mathematicians and businessmen.

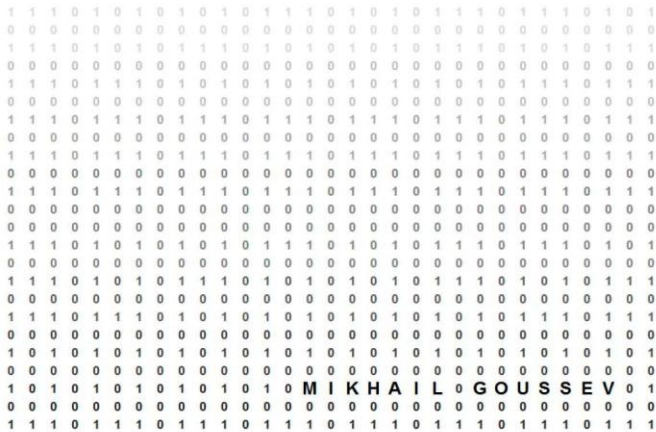
In this workshop we'll explore how the time-tested *I Ching* system can help us think through the underlying drivers of change in a situation at hand, determine what is in our control and what is not and how to create the change we ultimately want. The materials for this workshop will leverage the instructor's recently published book *Anatomy of Change. Millennia Old Model For Navigating Change and Uncertainty*.

# Workshop Objectives



## ANATOMY OF CHANGE

MILLENNIA OLD MODEL FOR NAVIGATING CHANGE AND UNCERTAINTY



**PREMISE:** UNDERSTAND THE DRIVERS OF CHANGE TO CREATE THE CHANGE YOU WANT

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INTRODUCE THE *I CHING*, THE *BOOK OF CHANGES*

EXPLAIN THE *ANATOMY OF CHANGE* FRAMEWORK

EXPLORE THE FRAMEWORK VIA THE EXCEL APP

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SELL MY BOOK 😊

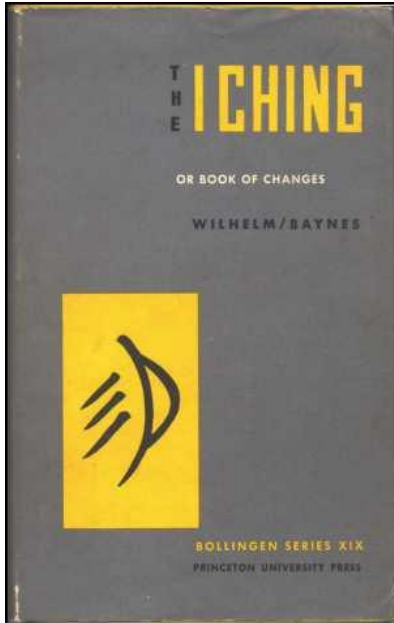
# Introduction to the *I Ching*

(The *Book of Changes*)

周易

# The *I Ching*

The *Book of Changes* = The *Book of Wisdom*



The *I Ching*, or the *Book of Changes*, is one of the first efforts of the human mind to place itself within the universe. It has exerted a living influence in China for three thousand years, and interest in it has been spreading in the West.

First set down in the dawn of history as a book of oracles, the *Book of Changes* deepened in meaning when ethical values were attached to the oracular pronouncements; it became a book of wisdom, eventually one of the Five Classics of Confucianism, and provided the common source for both Confucianist and Taoist philosophy.

(from the introduction to Wilhelm/Baynes translation of the *I Ching*)

# The *I Ching*

## From Infinite to Finite

- Assumes existence of the finite number of *patterns of change* (64 patterns had been documented based the empirical observations)
- Centered on the ideas of *the dynamic balance of opposites (Yin / Yang), the evolution of events as a process, and acceptance of the inevitability of change.*
- Engages both *mythos* and *logos* aspects of our consciousness.
- By popular account originally used for divination and fortune telling, but later reinterpreted as a system of *cosmology* and *philosophy*.
- Records also point to “the possibility that the *I Ching* is not a mystery but a system, a system that can be seen whole and whose workings can be deliberately understood and applied”. (Cleary, 1989)

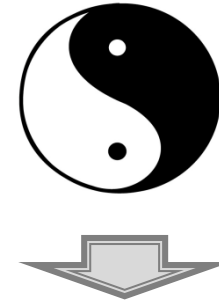


























TABLE OF HEXAGRAMS								
UPPER TRIGRAM								
LOWER TRIGRAM	Thunder	Wind	Fire	Earth	Lake	Heaven	Water	Mountain
 Thunder	51	42	21	24	17	25	3	27
 Wind	32	57	50	46	28	44	48	18
 Fire	55	37	30	36	49	13	63	22
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 Heaven	34	9	14	11	43	1	5	26
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 Mountain	62	53	56	15	31	33	39	52

# The I Ching

## Hexagram as a Focal Point

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### 7. THE ARMY

*In times of war, it is desirable to be led by a cautious and humane general.*

- You are advised to prepare for a trial now; your success will be determined by your conduct
- Proper conduct in times of adversity should be based on the example of a first-rate army
- A General wins lasting power and loyalty via his superior action and his fair treatment of his soldiers

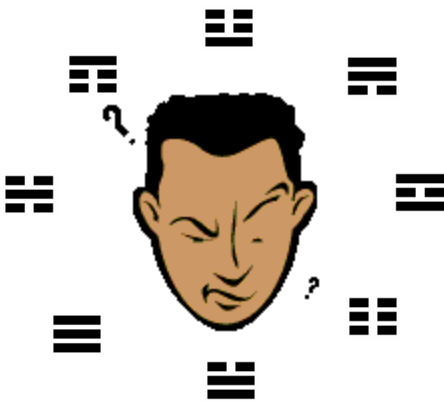


# Consulting the *I Ching*









Two commonly used approaches to consulting the *I Ching* (does not include time-space system):

- **Chance methods** – identifying a hexagram via the use of coins, colored bids, yard sticks or at random.
- **Deliberate methods** – constructing a hexagram by selecting trigrams or individual lines via the process of intuitive contemplation .



# The *I Ching's* Link To Modernity

## Binary Nature of the *Logos* Aspect

	= <b>1</b>
	= <b>1</b>
	= <b>1</b>
	= <b>1</b>
	= <b>0</b>
	= <b>1</b>

### Example:

Conversion of Hexagram  
#7 – *The Army* to its binary  
equivalent

“Substitute 0 for each unbroken line, 1 for each broken line then take the hexagrams in order, reading upward on each, and you get the sequence 000000, 000001, 000010, 000011, ..., 111111.

It is none other than counting numbers from 0 through 63 expressed in binary notation” (Gardner, 1974).

# *Anatomy of Change* Framework



# The I Ching

## Vertical Organization



Infinity (TAO)



Lines



YIN



YANG

Line Pairs



GREAT YIN



LESSER YIN



LESSER YANG



GREAT YANG

Trigrams



Thunder



Wind



Fire



Earth



Lake



Heaven



Water



Mountain

Hexagrams

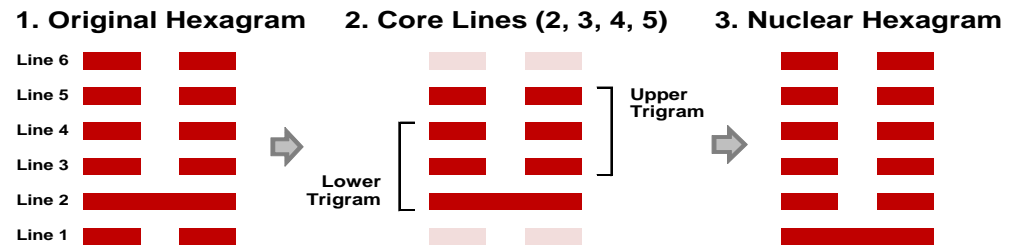
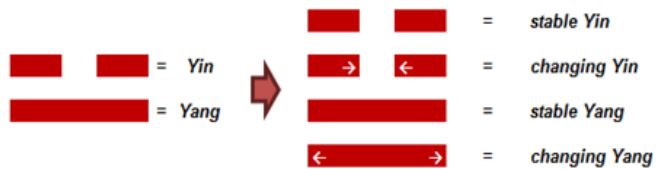
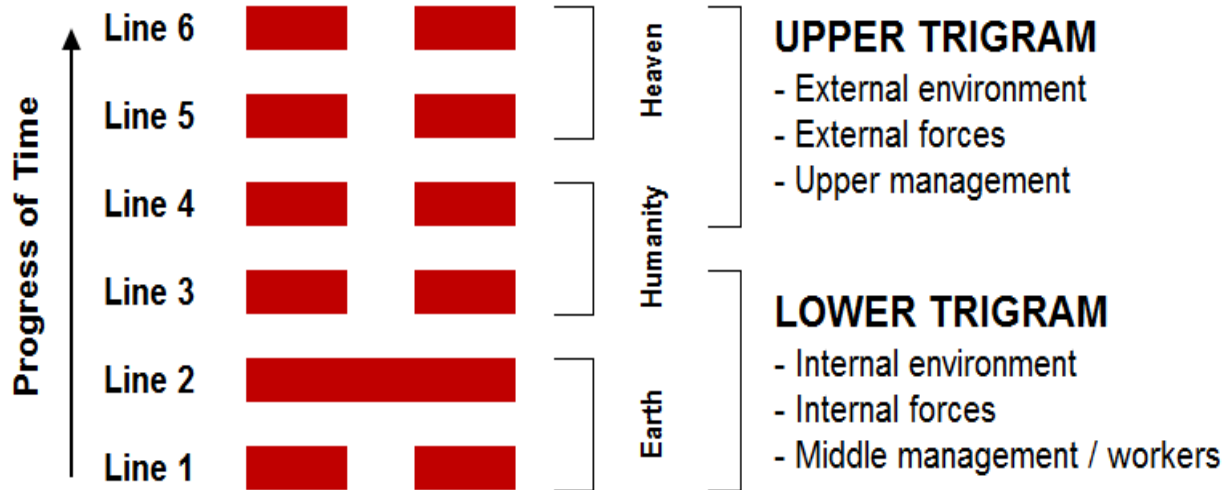
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Hexagram Groups

Group Name	Hexagram Number							
<b>SUCCESS</b> <i>The House of the Creative</i>	1	44	33	12	20	23	35	14
<b>RISK</b> <i>The House of the Abysmal</i>	29	60	3	63	49	55	36	7
<b>STABILITY</b> <i>The House of Keeping Still</i>	52	22	26	41	38	10	61	53
<b>FORCE</b> <i>The House of Arousing</i>	51	16	40	32	46	48	28	17
<b>FREE WILL</b> <i>The House of the Gentle</i>	57	9	37	42	25	21	27	18
<b>PEOPLE</b> <i>The House of the Clinging</i>	30	56	50	64	4	59	6	13
<b>PEACE</b> <i>The House of the Receptive</i>	2	24	19	11	34	43	5	8
<b>RELATIONSHIPS</b> <i>The House of the Joyous</i>	58	47	45	31	39	15	62	54

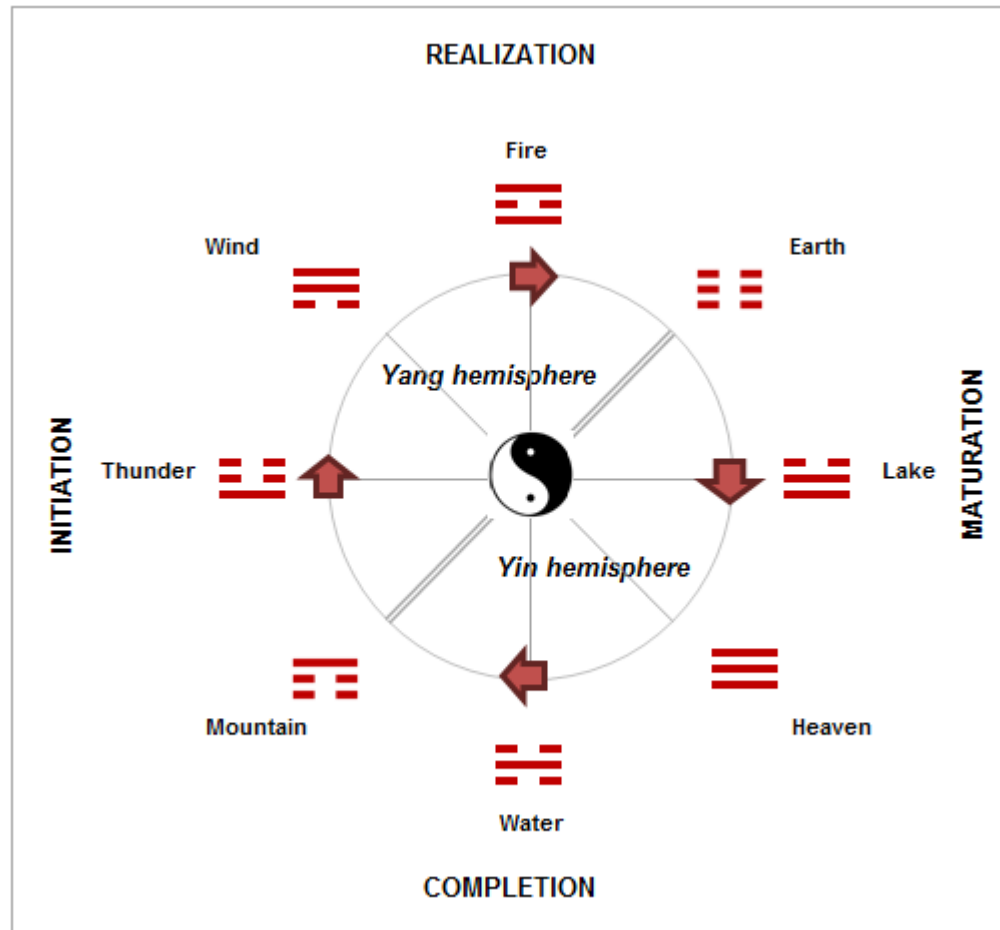
# The I Ching

## Inner Structure of a Hexagram



# The *I Ching*

## Cyclical Dynamics: The *Bagua* Lifecycle



# The *I Ching*

## The Universal Model of Change

1

Inputs

2

Model

3

















Output

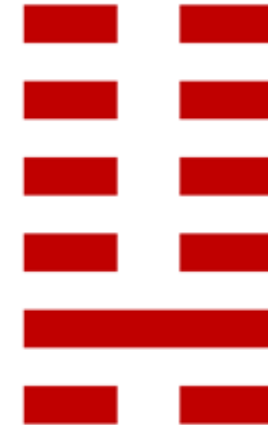
Lines

Trigrams

Groups

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Understand **INPUTS** to influence **OUTPUT**

# Applying the *Anatomy of Change* Framework





# Anatomy of Change Hands On

## Via Consultation Template based on Excel



Case Name Goes Here...

Monday, October 22, 2012

SAVE

To retrieve Saved Cases Click Here...

State my question here...

Identify Main Theme (if applicable)

Select hexagram directly (filtered by Theme, if applied)

External Aspect

Force 6

Force 5

Force 4

Force 3

Internal Aspect

Force 2

Force 1

WIND

LAKE

YANG (Changing)

YANG (Changing)

YIN (Stable)

YIN (Stable)

YANG (Changing)

YANG (Stable)

MAIN



61 INNER TRUTH

*Through openness and gentleness the correct solution is reached.*

- Some advice: put aside the emotions of the ego, and devote yourself to discovering what is right at this time
- First, lay aside any prejudices and feelings; second, seek to understand the positions of others
- A further suggestion: avoid using anger and force in trying times, as they only prolong conflict

### CHANGING LINES

61	INNER TRUTH
60	LIMITATION
41	DECREASE
19	APPROACH
42	INCREASE
3	DIFFICULTY AT THE BEGINNING
27	THE CORNERS OF THE MOUTH (PROVIDING NOURISHMENT)
24	RETURN

	UPPER							
	Thunder	Wind	Fire	Earth	Lake	Heaven	Water	Mountain
61								
LOWER	Thunder	Wind	Fire	Earth	Lake	Heaven	Water	Mountain
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# Deliberate Approaches for Constructing Hexagrams Based on the Inner Structure of the *Logos Aspect* of the *I Ching*

## UNDERSTAND THE DRIVERS OF CHANGE TO CREATE THE CHANGE YOU WANT



**Lines**

**Trigrams**

**Groups**

### Line (+ Line Pairs) Approach

- Best suitable for detailed analysis with either tactical or strategic focus.
- Identify six relevant forces / players and assign them to the individual lines
- Construct hexagram by selecting perceived states of the individual lines (broken or solid, i.e., yin or yang).

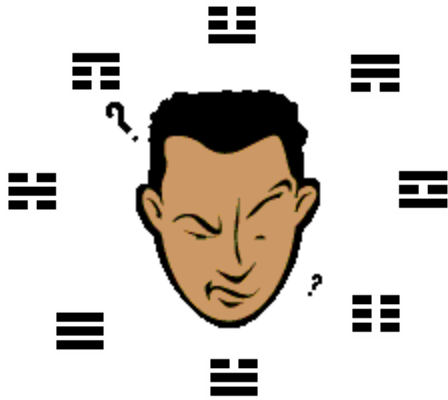
### Trigram Approach

- Suitable for both strategic and tactical analysis
- Identify two complementary domains of the situation and assign them to upper and lower trigrams.
- Construct hexagram by selecting appropriate trigrams based on the perceived qualities of the assigned domains.

### Hexagram Groups Approach

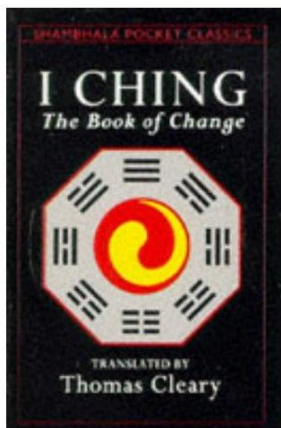
- Best suited for strategic and high-level analysis, when the underlying forces of a situation are often not clear.
- Identify an appropriate hexagram group, as determined by common themes, and select a relevant hexagram directly.

# Deliberate Methods: Trigram Selection



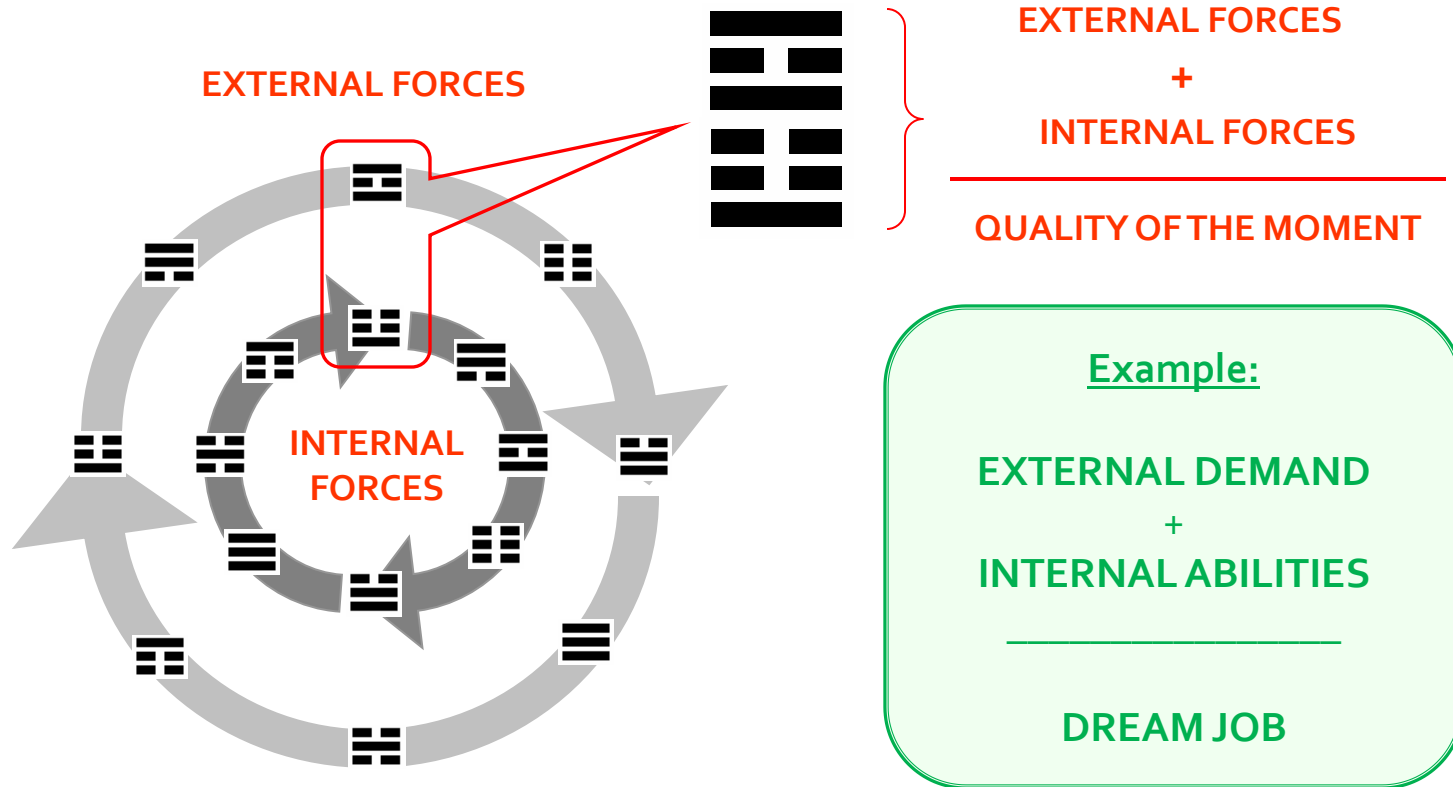
## Examples of trigram selection for the Deliberate methods

- A relationship between someone who is very intelligent and someone who is very adaptable might be represented by a combination of fire and wind. Fire over wind yields hexagram number 50, THE CAULDRON. Wind over fire yields number 37, THE FAMILY (CLAN).
- A situation in which one faction is eager to move ahead in an undertaking while another faction is hesitant and inhibited might be represented by a combination of thunder and mountain. Thunder over mountain yields number 62, PREPONDERANCE OF THE SMALL. Mountain over thunder yields number 37, NOURISHMENT.
- If you tend to be lighthearted but are in perilous circumstances, this might be represented by a combination of lake and water. Lake over water yields number 47, OPPRESSION( EXHAUSTION). Water over lake yields number 60, LIMITATION.



(From Shambhala Pocket Classics translation of the *I Ching* by Thomas Cleary.).

# Deliberate Methods: Trigram Dynamics



**Change is a product of external and internal circumstances**

- **If external circumstances can not be changed, adjust internal attitude.**
- **If internal conflict can not be resolved, change external environment.**

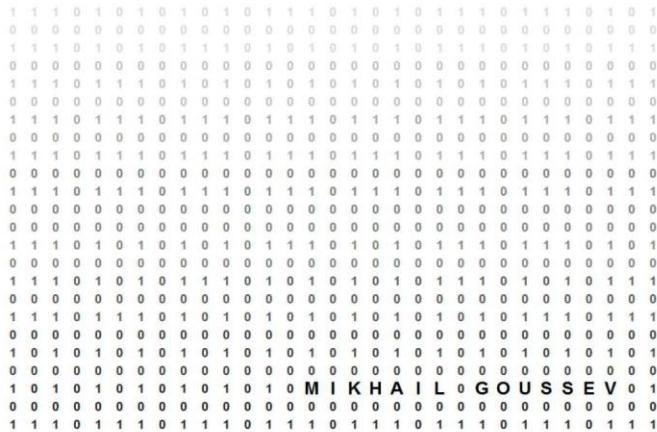
# ANATOMY OF CHANGE by Mikhail Goussev

## MILLENNIA OLD MODEL FOR NAVIGATING CHANGE AND UNCERTAINTY



### ANATOMY OF CHANGE

MILLENNIA OLD MODEL FOR NAVIGATING CHANGE AND UNCERTAINTY



"Everything in the universe, from human relationships to high energy particle interactions is participating in a ceaseless process of change guided by simple, yet universal patterns. From the beginning of philosophical thought in ancient China, nearly 4000 years ago through current research in physics and molecular biology, one basic question is being posed: *How do phenomena change?*" (Phillips, 1992) This book explores one of the world oldest and perhaps the most universal system developed by mankind - the *I Ching*, or the ancient Chinese *Classic of Change* - to address this question in the context of human relationships and organizational dynamics.

"The *I Ching*, 'Book of Changes', is considered the oldest of the Chinese classics, and has throughout history commanded unsurpassed prestige and popularity. Containing several layers of text and given numerous levels of interpretation, it has captured continuous attention for well over two thousand years. It has been considered a book of fundamental principles by philosophers, politicians, mystics, alchemists, yogins, diviners, sorcerers, and more recently by scientists and mathematicians" (Cleary, *The Taoist I Ching*, 1986).

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Purchase directly from CIHS Bookstore ([www.CIHS.edu](http://www.CIHS.edu)) at a discount or on Amazon.

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# *Why Anatomy of Change?*



# ANATOMY OF CHANGE

## In search of systematization and universal patterns

“Everything in the universe, from human relationships to high energy particle interactions is participating in a ceaseless process of change guided by simple, yet universal patterns. From the beginning of philosophical thought in ancient China, nearly 4000 years ago through current research in physics and molecular biology, one basic question is being posed: *How do phenomena change?*”  
 (Phillips, 1992)

- **Chemistry: *Periodic Table of the Elements***

The image shows the standard periodic table of elements. Below the main table, the Lanthanide series (La to Lu) and Actinide series (Ac to Lr) are displayed in two rows.

- **Biology: *The Genetic Code Table***

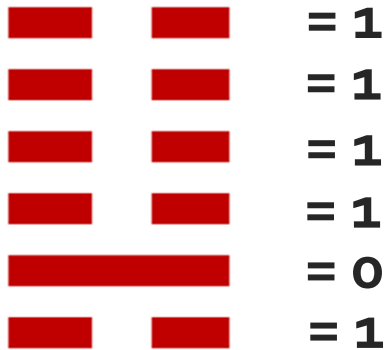
		Second Letter					
		U	C	A	G		
First Letter	U	UUU UUC UUA UUG	UCU UCC UCA UCG	UAU UAC UAA UAG	UGU UGC UGA UGG	U	C A G
	C	CUU CUC CUA CUG	CCU CCC CCA CCG	CAU CAC CAA CAG	CGU CGC CGA CGG	C <td>A G</td>	A G
	A	AUU AUC AUA AUG	ACU ACC ACA ACG	AUU AAC AAA AAG	AGU AGC AGA AGG	A <td>C G</td>	C G
	G	GUU GUC GUA GUG	GCU GCC GCA GCG	GAU GAC GAA GAG	GGU GGC GGA GGG	G <td>U C A</td>	U C A
						Third Letter	

- **Human Dynamics: the *I Ching Table of Hexagrams* ?**

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# The *I Ching's* Link To Modernity

## Binary Nature of the *Logos* Aspect



### Example:

Conversion of Hexagram #7 – *The Army* to its binary equivalent

- The West came to know about the *I Ching* for the first time in the 17th century through Jesuit missionaries in China. Around the same time Gottfried von Leibnitz, a German mathematician, developed a system of binary mathematics (representation of any quantity via a combination of zeros and ones), which eventually became a foundation of modern computers and digital technology.
- Sometime after his discovery, Leibnitz came across the *I Ching*, which made him realize that his finding was not unique – the Chinese had already discovered this concept thousands of years before him in their applications of *Yin/Yang* theory and construction of the *I Ching* hexagram.
- Leibnitz observed that if a *Yang*, a solid line, was represented as a zero, and a *Yin*, broken line as a one, then the hexagrams of the *I Ching* represented the integers 0 through 63.
- “We are now ready to understand why Leibniz, who thought he had invented the binary system in the 17<sup>th</sup> century, was so staggered when he first learned of the Fu Hsu sequence from Father Joachim Bouvet, a Jesuit missionary in China. **Substitute 0 for each unbroken line, 1 for each broken line then take the hexagrams in order, reading upward on each, and you get the sequence 000000, 000001, 000010, 000011, ..., 111111.** It is none other than counting numbers from 0 through 63 expressed in binary notation” (Gardner, 1974).



# The *I Ching* as the *Anatomical Model of Change* in the domain of Human Dynamics: *Mythos + Logos*



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The binary nature of the *I Ching* creates an important link between this ancient system and the world we live in today. Today, at least in the developed countries, we cannot imagine life without technology such as computers, mobile communication devices and internet, all of which are operating on the principles of binary mathematics. Movies and songs downloaded over the internet, cell phone conversations, emails, web pages etc.—all are represented as series of zeros and ones. *To be able to participate in this flow of data, one must use digital devices to “plug” into the digital cyber world.*

We can extend this analogy further and postulate that our very existence, the ebb and flow of the daily lives in all its forms, is represented via the endless stream of Yin (1) and Yang (0) forces. The *I Ching* in this context is the device, the tool, for decoding this flow similar to a computer connected to the Internet.

So, what can we see on the *I Ching* based computer when it is plugged into the river of life? *I Ching* speaks to us in symbols, called hexagrams, 64 in total. According to the *I Ching*, all life events at any given moment can be described by one of the 64 hexagrams that continuously transform into each other as the change takes its course.

**Coupled with the *mythos* aspect, the narrative, the 64 hexagrams of the *I Ching* can be defined as the *anatomical model of change* in the domain of human dynamics and relationships.**

# Appendix

# Selected Reference Materials on the *I Ching*



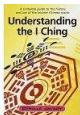
*The I Ching or Book of Changes* by Wilhelm / Baynes



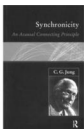
*The Tao of Organization: The I Ching for Group Dynamics* by Thomas Cleary



*The I Ching or Book of Changes. A Guide to Life's Turning Points* by Brian Browne Walker



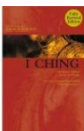
*Understanding the I Ching* by Cyrille Javary



*Synchronicity. An Acausal Connecting Principle.* by C.G. Jung



*I Ching. The Book of Changes* by Thomas Cleary



*I Ching: The Classic Chinese Oracle of Change* by Stephen Karcher

















# The I Ching

## Mythos and Logos Aspects

### Mythos: 64 Narratives (Story-telling)

- 64 chapters define key *patterns of change*; "are instrument by which the meaning of sixty-four different yet typical situations can be determined." (C.G. Jung)
- Each *pattern of change* (a Hexagram) has a unique:
  - Number (1-64)
  - Name and Description
  - Narrative and related insights
  - **Drivers of change**
- Each *pattern of change* describes the quality of the moment and provide a blueprint for how it is likely to develop in the near future.

### Logos: 64 Hexagrams (Mathematical Codes)

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# The I Ching

## Inner Structure of the Logos Aspect

Infinity (TAO)



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Line Pairs



Trigrams



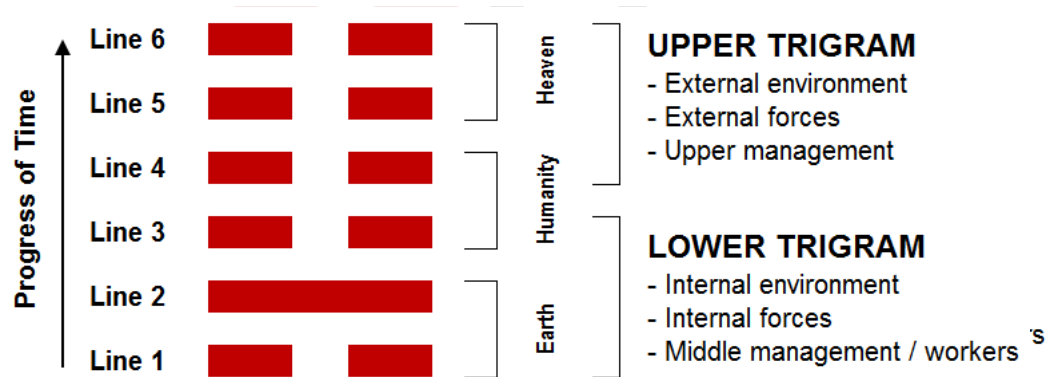
Hexagrams

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Earth	16	20	35	2	45	12	8	23
Lake	54	61	38	19	58	10	60	41
Heaven	34	9	14	11	43	1	5	26
Water	40	59	64	7	47	6	29	4
Mountain	62	53	56	15	31	33	39	52

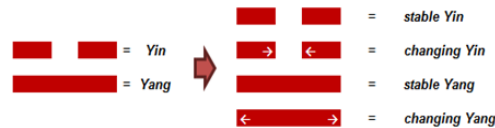
Hexagram Groups

Group Name	Hexagram Number							
<b>SUCCESS</b> <i>The House of the Creative</i>	1	44	33	12	20	23	35	14
<b>RISK</b> <i>The House of the Abysmal</i>	29	60	3	63	49	55	36	7
<b>STABILITY</b> <i>The House of Keeping Still</i>	52	22	26	41	38	10	61	53
<b>FORCE</b> <i>The House of Arousing</i>	51	16	40	32	46	48	28	17
<b>FREE WILL</b> <i>The House of the Gentle</i>	57	9	37	42	25	21	27	18
<b>PEOPLE</b> <i>The House of the Clinging</i>	30	56	50	64	4	59	6	13
<b>PEACE</b> <i>The House of the Receptive</i>	2	24	19	11	34	43	5	8
<b>RELATIONSHIPS</b> <i>The House of the Joyous</i>	58	47	45	31	39	15	62	54

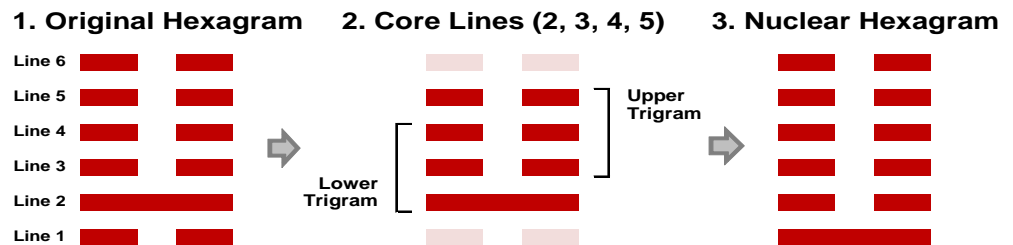
### A. Structure of a Hexagram



### B. Changing Lines



### C. Derivative Hexagrams



# The I Ching

## Inner Structure of the Logos Aspect

Infinity (TAO)



Lines



Line Pairs



Trigrams



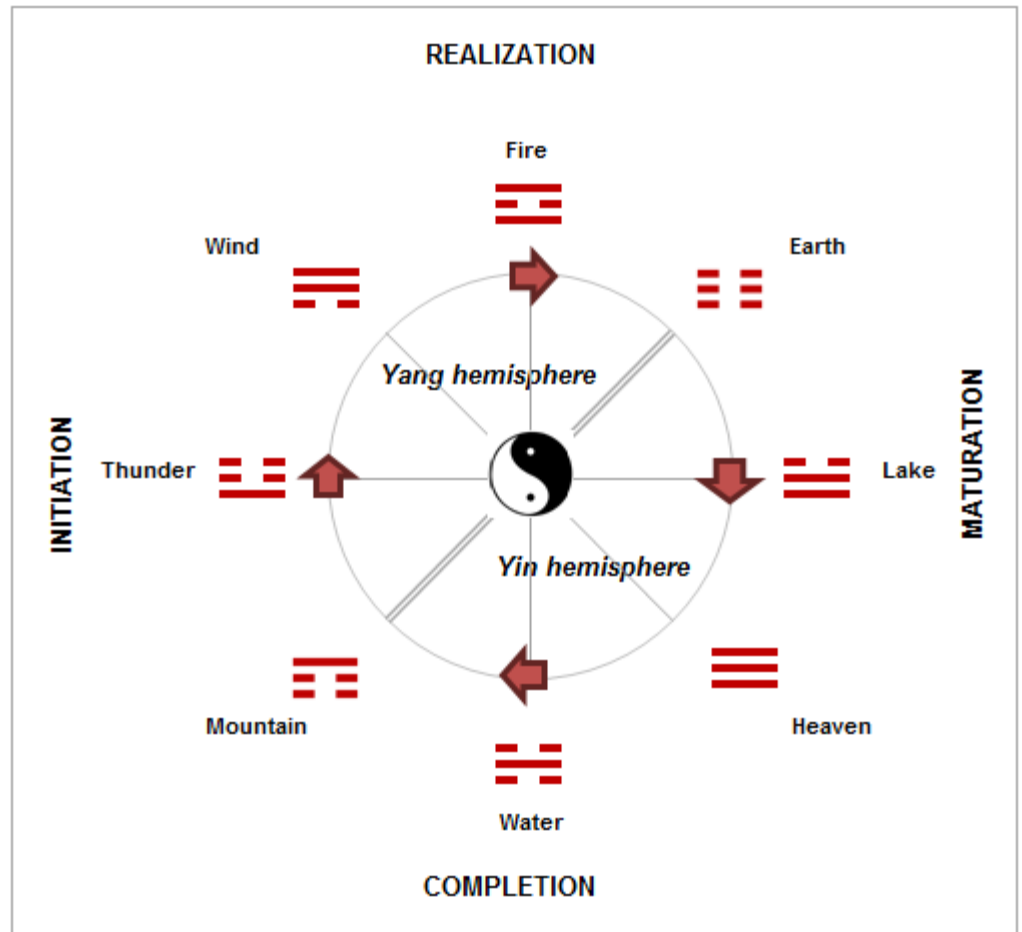
Hexagrams

TABLE OF HEXAGRAMS								
UPPER TRIGRAM								
LOWER TRIGRAM	Thunder	Wind	Fire	Earth	Lake	Heaven	Water	Mountain
Thunder	51	42	21	24	17	25	3	27
Wind	32	57	50	46	28	44	48	18
Fire	55	37	30	36	49	13	63	22
Earth	16	20	35	2	45	12	8	23
Lake	54	61	38	19	58	10	60	41
Heaven	34	9	14	11	43	1	5	26
Water	40	59	64	7	47	6	29	4
Mountain	62	53	56	15	31	33	39	52

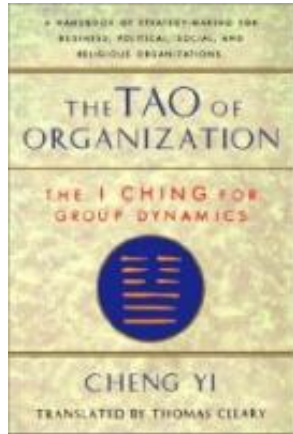
Hexagram Groups

Group Name	Hexagram Number							
<b>SUCCESS</b> <i>The House of the Creative</i>	1	44	33	12	20	23	35	14
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## D. Internal Dynamics: The Lifecycle via Bagua



# Chance vs. Deliberate Methods

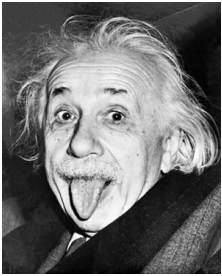


There are many methods for consulting the *I Ching* and interpreting its advice. “According to Liu Shiyi, the many methods of finding hexagrams in the *I Ching* for consultation all fall within two basic categories, the *chance* and the *deliberate*. In private circles much has been said by way of comparison between the results of these two fundamental approaches to use of the *I Ching*.”

*These discussions can be generalized in terms of various relationships between subconscious and conscious perceptions and different methods of stimulating exchange between the subconscious and conscious minds, but all agree that whatever method is used, ultimately much of the quality of a reading will depend on the sensitivity and skill of the reader”*

(From *The Tao of Organization* by Cheng Yi, translated by Thomas Cleary).

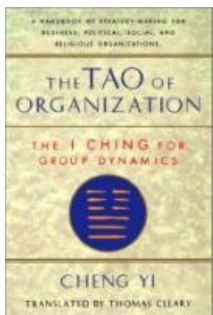
# The Modern Views



- "The intuitive mind is a sacred gift and the rational mind is a faithful servant. We have created a society that honors the servant and has forgotten the gift. " (Albert Einstein)



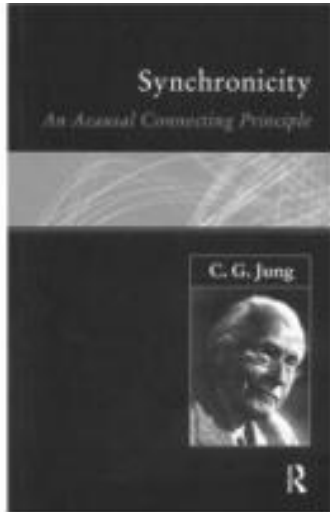
- "[I Ching] is the intuitive technique for grasping the total situation which is so characteristic of ancient China. Unlike Greek-trained Western mind, the Chinese mind does not aim at grasping details for their own sake, but at a view which sees the detail as part of a whole" (From *Synchronicity*, by C.G. Jung)



- "Analysis and projection are fundamental elements of rational "divination", much as is done in the markets, whether for the sake of an orderly market or for the sake of personal advantage. *The I Ching* includes an extra element, one that is often the deciding factor. This is the element of the possibilities and practicalities of human development. " (From *The Tao of Organization. The I Ching for Group Dynamics*, by Thomas Cleary)



# Jung's work related to the *I Ching*



**Coined the term *Synchronicity*:** *an Acausal Connecting Principle, which "indicates a meaningful coincidence of two or more events, where something other than the probability of chance is involved."*

**Used the *I Ching* as a method for linking synchronicity and psyche:** "The *I Ching*, which we can well call the experimental foundation of classical Chinese philosophy, is one of the oldest known methods for grasping a situation as a whole and thus placing the details against a cosmic background — the interplay of Yin and Yang." (Jung & Hull, 1973).

**Proposed the possibility that numbers were *discovered* and not *invented*:** "It is generally believed that numbers were *invented* or thought out by man, and are therefore nothing but concepts of quantities, containing nothing that was not previously put into them by the human intellect. But it is equally possible that numbers were *found* or discovered. In that case they are not only concepts but something more – autonomous entities which somehow contain more than just quantities. Unlike concepts, they are based not on any psychic conditions but on the quality of being themselves, on a "so-ness" that cannot be expressed by an intellectual concept. Under these conditions they might easily be endowed with qualities that have still to be discovered" (Jung & Hull, 1973).

# Acknowledgements | About the Presenter



The materials for this presentation are based on the Ph.D. thesis for my dissertation, which I completed at the California Institute for Human Science (CIHS) in September 2006, and a subsequent book *Anatomy of Change* published by CIHS Press in 2012. I would like to express my sincere gratitude to my dissertation committee, **Dr. Hiroshi Motoyama**, **Dr. Elizabeth Newby-Fraser** and **Dr. Tanya Storch** for helping me complete the “rite of passage” into the world of academia, providing ongoing support and subsequently endorsing my book.



**Mikhail Goussev** is an M.B.A. graduate of the Wharton School of the University of Pennsylvania. He also holds a Ph.D. degree in Philosophy from the California Institute for Human Science, and an M.S. degree in Computer Science from the Moscow State Technical University of Radio-engineering, Electronics and Automation. Dr. Goussev currently works in the financial services industry in New York City.

In addition to a career in finance, he is a long-time student of East Asian wisdom traditions and has complemented his academic work with numerous field study trips to Asia. In his doctoral work, Dr. Goussev researched the application of ancient Chinese classical texts in the context of modern decision-making, business analysis, leadership and management.

Mikhail is a frequent speaker at conferences and conducts workshops at leading academic and corporate establishments throughout the U.S. in addition to teaching graduate level classes as an adjunct faculty member.

Please visit Mikhail’s website [www.SpiritEye.com](http://www.SpiritEye.com) for additional information on the topic of the *I Ching* and his other works.

# CIHS Dissertation Thesis and Exploratory Study by *Mikhail Goussev, 2006* : "STIMULATING INTUITION AND CREATIVITY IN BUSINESS ANALYSIS AND DECISION MAKING WITH THE *I CHING*"

A dissertation submitted in partial fulfillment of the requirements  
for the degree of Doctor of Philosophy in Human Science  
California Institute for Human Science  
September 2006

**Background:** *This study is based on the premise that the decision making process in business organizations is generally dominated by the numerical analysis and reliance on financial data, which often builds a false sense of security and an incomplete view of a situation.*

**Objective:** *This study explores the relevance and possible applications of the I Ching as a means for stimulating intuition and creativity in decision making in the contemporary business environment.*

**Design:** *The research aspect of this work was designed as a two-phased exploratory study with participation of two groups of research subjects. The first phase explored the traditional method of consultation with the I Ching (chance method) using coins, while the second focused on applications of a less known approach (deliberate method) requiring participants to construct hexagrams based on the analysis of the cycle of change (bagua). While most issues discussed during the first phase were of personal nature for each participant, the questions addressed during the second phase were complex business cases.*

**Results:** *The results of the case studies for both the chance and deliberate methods were analyzed with each participant in a series of one-on-one interviews and documented in specifically designed case-study templates. Participants from both groups reported the overall positive experience and relevance of the consultations. **The subjective applicability rating of the chance method provided by the research participants was 4.47 out of 5.** The results of the deliberate method were not ranked due to a significantly higher level of complexity and ambiguity, but all participants reported gaining clarity, structure, insight and enhanced ability to see the big picture and the forces shaping it.*

**Conclusion:** *The results confirmed potential benefits of using the I Ching as a method for stimulating intuition and creativity in the context of business analysis and possibly complementing traditional analytical frameworks in the decision making process. Areas for future research include: 1) The I Ching and Framework-based Methods of Analysis, 2) The I Ching as a method for developing creativity and intuition and 3) Correlation between the flow of Chi (Ki) energy and the I Ching readings.*