
Debunking the Determinism of the OLC Model – A case of I Ching Cyclical Organization Life Cycle

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Abstract

To the extant linear organizational life cycle (OLC) management model of X_0 (Birth), X_1 (Youth), X_2 (Maturity), and X_3 (decline or renewal), this paper is to establish a cyclic seasonal OLC model from ancient Chinese I-Ching philosophical conceptions that are like spring, summer, autumn, and winter. With the seasonal cyclic Stage Yuan, Stage Heng, Stage Li and Stage Zhen and Neo-Stage Yuan, Neo-Heng, Neo-Li and Neo-Zhen and on and on, the ancient Chinese beliefs and norms of I-Ching, exactly determines the strategies of “planning with supreme goodness” “uniting excellence with propriety”, “giving back to society” and “revision and firmness” to go through all the lifecycle and lasting to new life through seasonal strategic processing to make I-Ching OLC a contingent with the dynamic and holistic logics. Then it confides Huqingyu Chinese Pharmacy 胡庆余堂, a traditional Chinese medicine corporation founded in Hangzhou in 1874, endured about one and a half centuries to retain the reputation of South China King of Medicine 江南药王 through the wars, famines, and disasters by keeping and transforming the goodness of beliefs and norms into managerial processing, to manifest I-Ching cyclic philosophical practical experience.

Keywords I-Ching · cyclic OLC · beliefs and norms · Huqingyu Chinese Pharmacy · Neo-stage

1. Introduction

Human lives go from birth to death. Just as the earth experiences different seasons, spring then summer, then fall, then winter. Season comes, season goes many times throughout our lives, and every season is productive, not just summer and winter. The same goes for the business life cycle from launching, to growth, to shake out,

maturity, and decline. How can businesses ride the seasons of life and survive the cooling off autumn season and the biting cold and darkness of winter? This business of survival question has occupied the minds of scholars, researchers, and practitioners, but companies continue to flounder and fail. The average tenure of companies is 12.5 years in Japan (Geus, 1997, 2002; Kawaguo, 2017); the small and medium enterprises' average tenure is 3 or 5 years across the regions (Jun & Hong, 2008; Yiqing, 2014), and the failure rate is 40% within the first 2-5 years¹. As reported by “Innosight”'s executive briefing, Half of S&P 500 companies are expected to be replaced over the next 10 years, and a new survey points to organizational inertia and lack of long-term vision (Anthony et al., Viguerie & Waldeck, 2016; Geus, 1997). Shorter expectancy (than the business potential) and untimely exits of businesses are prevalent in all industries (Anthony et al., Viguerie, & Waldeck, 2016). The business bankruptcy rate continues to be on the rise.

How to resolve the short life of organizational development, scholars proposed to explore novel methodologies against the extant models (Mosca, et.al., 2021; Ragin 2009). Further, they proposed the contingent and institutional approach effectiveness by pointing out that the organizational design is shaped by institutional logic (Greenwood & Miller, 2010) such as the beliefs and norms (Thompson, 1967, 2017) so that the normative schemas and legitimacy or propriety practice appropriate qualifications to resist comprise, but what beliefs, norms, or proprieties could facilitate the lasting organizational development and resist the declines, it is still in lack of construing.

2. The Gaps between Assumed Recyclable but Extant

Unrecyclable Life Cycle

Arguing for Chinese tradition and philosophical values in management decision making (Chung-Ying, 2010; Chung-Ying et al., 2014), this paper will provide the organic and holistic cyclic life model with its determinism that is debunked from Chinese I-Ching philosophical conceptions incorporating beliefs, proprieties, and norms for organizational development. They remarked that when a firm is innovative and highly intelligent and rational, it could transition from stagnation, decline to new growth, i.e., there could be new life but not dysfunction. But all the present OLC models did take no notice of the cyclic possibilities of organizations, which is marked out in Table 1 illustrations.

¹ http://www.ic.gc.ca/eic/site/061.nsf/eng/h_03090.html#point1-3

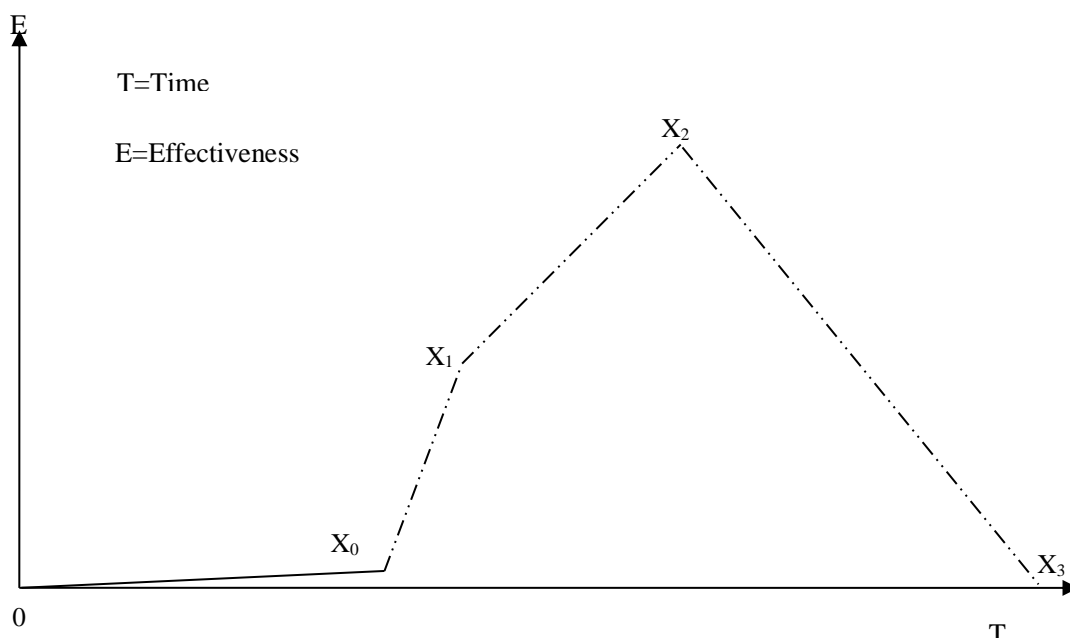
Table 1 Gaps of Extant Organizational Life Cycle Model

Extant Linear But Not Cyclic Organizational Life Cycle Model											
Assumed organization al life span	Gardner John William	Lippitt & Schmidt	Anthony Downs	Greiner	Galbraith	Churchill & Lewis; Quinn & Cameron	Danny Miller and Peter Friesen	Mel Scott & Richard Bruce	Adizes Ichak	Edgar H. Schein	Hamid Tohidi
	1965	1967	1967	1972	1982	1983	1984	1987	1979	2010	2012
X ₀ - X ₄	+	+	+	+	+	+	+	+	+	+	+
Neo X ₀	?	?	?	+	?	?	+	?	?	?	+
Neo- cycle	?	?	?	?	?	?	?	?	?	?	+
Source	<u>Gardner, 1965; Downs, 1966; Greiner, 1972; Churchill & Lewis, 1983; Quinn & Cameron, 1983; Miller & Friesen, 1984; Scott & Bruce, 1987; Adizes, 1979, 1989, 1999; Schein, 2010; Tohidi, 2011</u>										

Most models of business growth assume a limited number of distinct stages from X₀ to X₄, through which businesses pass as they age from X₀, the birth; X₁, the growth; X₂, the maturity; X₃, the decline (Churchill & Lewis, 1983; Greiner, 1972; Mel Scott & Bruce, 1987; Adizes, 1979, 1989). Little attention is given to the evolution (neo-cycle, the skipping possibilities, the backward) or revival (Neo-X₀, Neo-X₁...) of the different stages except for the work of a few scholars such as Gardner (1965) who observed that organization may go from youth to old age in two or three decades or may last for centuries and Miller and Friesen (1984), Tohidi (2011) have touched the conception of innovation or revival. OLC conceptualizes the organization transitions as a series of stages, from birth to maturity, and assuming the linear, sequential, deterministic, and invariant life-cycle perspective is intuitively appealing because it simplifies a myriad of facts associated with transformational change and reduces the complex to a uniform, appealing, predictable and deterministic pattern (Stubbart & Smalley, 1999), but few paid to the "dynamics" of organization growth: why some organization survive longer, while others experience pre-matured death. A comprehensive model must integrate both the content (stages) and process (dynamics) of the organization's life cycle.

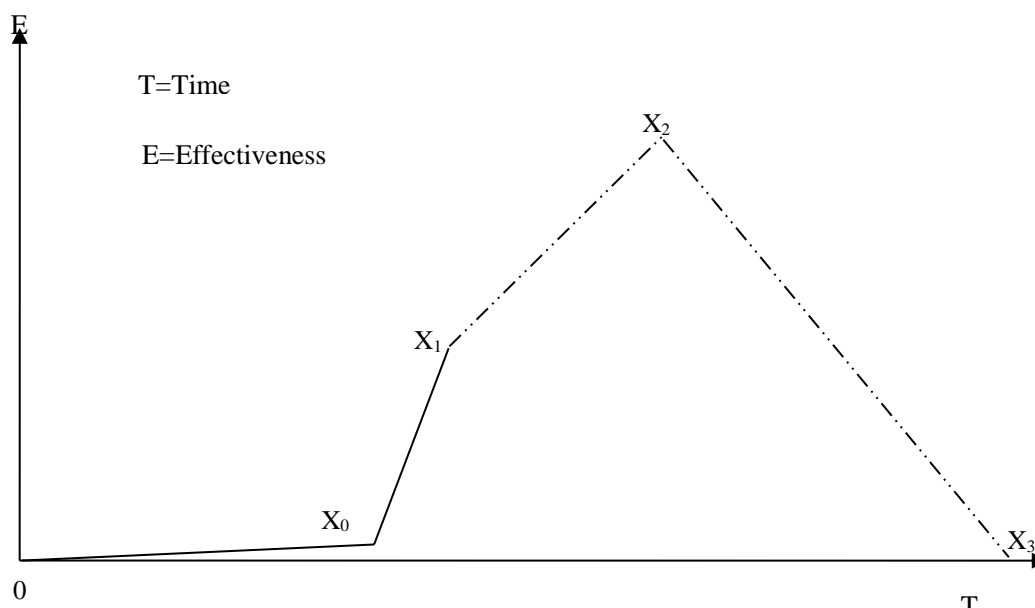
2.1 Extant determining patterns of OLC

According to the enterprise lifecycle above, the following graphical form illustrates the four stages: X0-birth, X1-growth, X2-matured, and X3-declining. X0 stands for the primal stage and the beginning of all things whereas Stage X1 signifies the formation. Stage X2 is the further development of the organization to extension and expansion for growth and in the third stage, then it may go to the declining stage X3.



Graph 1 The untimely death: X₀-Demise

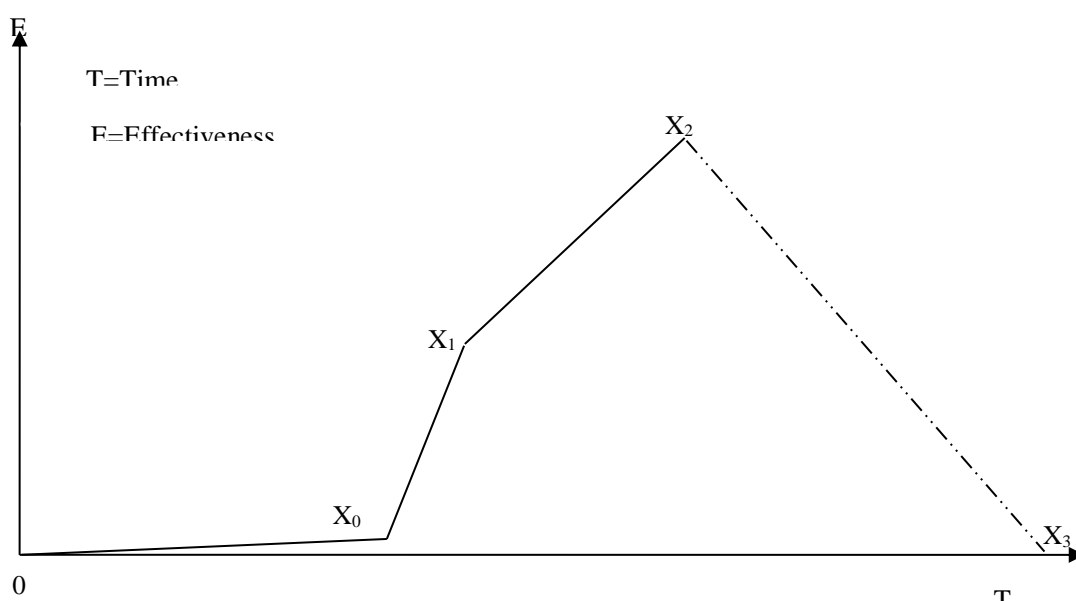
In Graph 1, Corporations fail to move towards the potential of X₁-X₂-X₃



Graph 2 The untimely death: X_1 -Demise

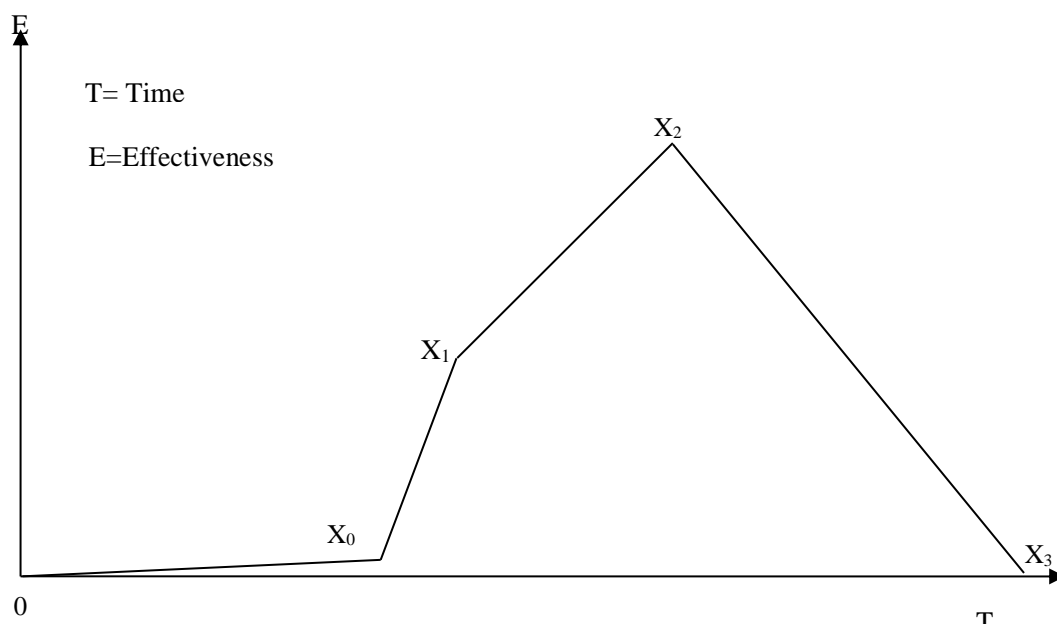
Graph 2 depicts the untimely death of X_1 -Demise. During this stage, the business has survived the first stage, X_0 -Stage, and moves into X_1 -Stage - the formation stage where it undertakes a growth strategy such as an expansion of market share, scale, revenues, technologies, services, but if it fails, the corporations will debilitate and experience pre-matured death.

Graph 3 illustrates the untimely death: X_2 -Demise. During this stage, corporations have reached maturity, are stable, and have the capacity to contribute to society at large. At this stage, the corporation will experience different challenges. At this stage, the corporation moves to the X_2 Stage. This is a crucial stage, and a corporation can either start the decline and eventual death or reinvent itself to start a new cycle.



Graph 3: The untimely death: X_2 -Demise

Fourthly, all organizations will face the untimely death: X_3 – Demise. The business has finished the four stages of X_0 - X_1 - X_2 - X_3 and unless there is a constant renewal and reinvention with appropriate strategic intervention, all organizations will face eventual death sooner than they expect.

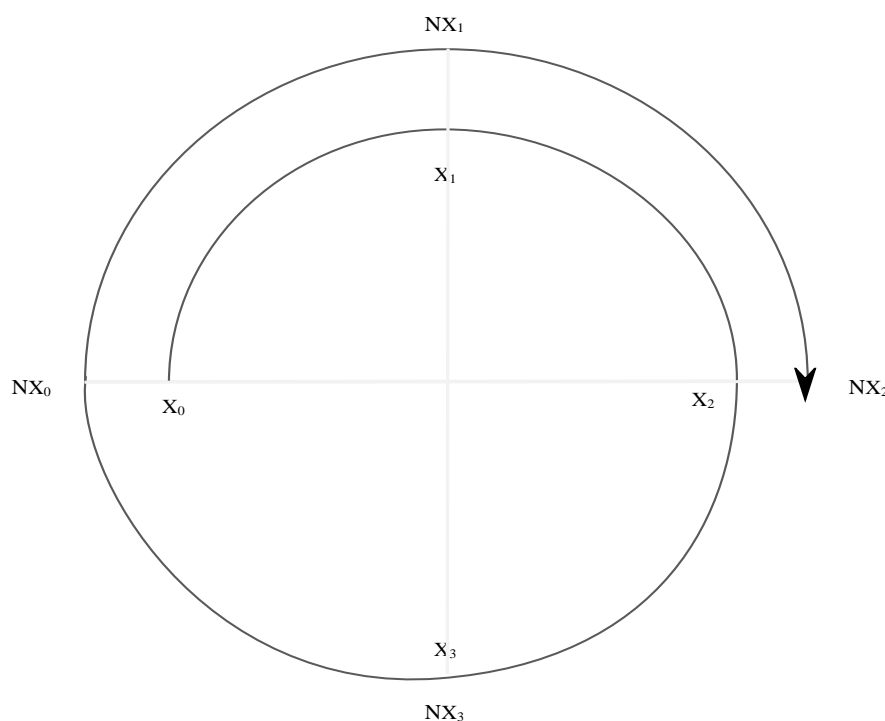


Graph 4: The untimely death: X_3 -Demise

In Graph 4, the stage has moved towards early demise, Stage X_2 can be prolonged or Stage X_3 can be averted if there is an intervention to prevent the company from slipping into oblivion.

2.2 Assumed cyclic OLC

All the organizational lifecycle above from the extant cases or research would have to cease owing to the theoretical limitation. It hypothesizes to have the successive life in theory as below:



Graph 5 The due survival: cyclical of $X_0.X_1.X_2.X_3$

Finally, Graph 5 shows the cyclical development of $X_0.X_1.X_2.X_3$ in a consistently spiral forward trajectory. There is no ultimate exit. The organization moves into a new stage of development called Neo- X_0 (NX_0), Neo- X_1 (NX_1), Neo- X_2 (NX_2), and Neo- X_3 (NX_3) which stand the test of time given the right intervention.

3. Cyclic OLC implied in I-Ching Hexagram Qian

This illustration projects the first four words of the I-Ching text, the hexagram statement for Qian 乾: *Yuan Heng Li Zhen* 元亨利贞 which are associated with the four stages of change that can be correlated with the four seasons: spring, summer, autumn, and winter, the four phases of the moon: new, crescent, quarter, and full or the four quadrants of the sky associated with the cardinal points: east, south, west and north. Binghe (2016), an I-Ching academia in the Qing Dynasty (1636-1912) the I-Ching academia commented:

“Yuan, Heng, Li, and Zhen (YHLZ), are just like the processing of spring, summer, fall, and winter. In other words, they circulate to go forward and upwards in a dynamic processing untiringly and would not exhaust (Cn. 元亨利贞, 即春夏秋冬, 往来循环, 不忒不穷; yuánhēnglìzhēn, jìchūnxiàqiàdōng, jìdōngnánxībēi, zhènyuánlìhēngduìlikǎnzhēn, wǎnglǎixúnhuán, bú tè bù qióng)”.

His comments point towards the notion that life is characterized by cyclic dynamic processing. Unfortunately, these are mere philosophical commentaries that are often inadmissible as they are often regarded as unprincipled interpretations. Further, many of these commentaries are without interpretive notes which makes it impossible for layman to understand.

This study attempts to link management to philosophy; in particular Chinese philosophy as presented by I-Ching, the ancient philosophical Chinese text. However, for the purpose of this, the researcher works on the belief that there is no predictable timeline and organization need not go through a prescribed sequence. The study proposes that the ancient text of I-Ching can provide organizations with an alternative tool to lead and evolve the organization to overcome the challenges and conflicts that each stage of the life cycle presents. It assumes that ancient I-Ching’s wisdom can help managers clarify their existence in relation to the world regularly challenge their representation of the world and provide practical strategies to revitalize their strategies for overcoming challenges. It put forward as a basis of argument that the principles behind this perpetuity can be found in the eight trigrams and sixty-four hexagrams text and image. However, to elicit the wisdom and thoughts embedded in the I-Ching text, symbols, and patterns, requires a thorough interpretation of the trigram and hexagram, which this study sets out to do.

To this end, the study aims to develop a framework for business longevity using the ancient wisdom of I – Ching that explains the ontological level of thinking which is the nature of existence itself. It also demonstrates how organizational life can embrace the cyclical management model with the careful intervention of the ancient wisdom of strategic processing of I-Ching towards the development of long-term survival and demonstrates how long-term survival can be facilitated. It is significant research to establish the theory of perpetual organizational life cycle.

3.1 Four Seasonal Stages Processing

In Xici Zhuan, “The Commentary on the Appended Phrases (Cn. 系辞传, xìcízhuan) of I-Ching”, Confucius has indicated that there are two natural forces, Yin, the weak and the static force; and Yang, the strong and the dynamic force, which intersects with and is interdependent to lead to an unending successive process. He said:

“Movement (Yang) and rest (Yin) are the regular qualities (of their respective subjects). Hence comes the definite distinction (of the several lines) as the strong (Yang) and the weak (Yin) (Cn. 动静有常, 刚柔断矣; dòngjìngyǒucháng, gāngróuduànyì);

With this fashion a strong and a weak line were manipulated together (till there were the eight trigrams), and these eight trigrams when combined, each to itself and all the others, (till the 64 hexagrams are formed). (Cn. 是故刚柔相摩, 八卦相荡; shìgùgāngróuxiāngmó, bāguàxiāngdàng);

We have the exciting forces of thunder and lightning, the fertilizing influences of wind and rain to formulate the process in a continuum, which is like the sun-moon and summer-winter alternating with each other² (Cn. 鼓之以雷霆, 润之以风雨; 日月运行, 一寒一暑; gǔzhīyǐléitíng, rùnzhuānyǐfēngyǔ; rìyuèyùnxíng, yīhányīshǔ)” (Zhongni, 2007; Legge, 1899, 1963).

The saying above explains how the two different forces of Yin and Yang intersect with each other to signify a continuous four-status process of Sixiang 四象 are like the four stages of business development. This conception was proposed in the commentary by Wanli (2008), who delineated Yuan, Heng, Li, and Zhen as the four stages similar to the seasons in accordance with the Taiji-Liangyi-Sixiang process in Xici Zhuan, “The Commentary on the Appended Phrases (Cn. 系辞传, xìcízhuan)” of Teng Wings (Zhongni, 2007).

(1) Seasonal cycle concept in Sixiang image





² Here James Legge (1899, 1963) has translated “日月运行, 一寒一暑” into “and the revolutions of the sun and moon, which give rise to cold and warmth.” Here it intends to indicate that it is the alternate of sun and moon to result in the day and light. This thinking mentions the unceasing procession of natural phenomenon. But the meaning of “一寒一暑” has been narrowed too much to mean merely the temperatures alternating, whereas it should be the wider perspective of the seasons alternating.

The Sixiang image is attributed to the intersection of Yin and Yang to form an image analogy of the stages of the four natural seasons.

In accordance with the *Xici Zhuan*, “the Commentary on the Appended Phrases (Cn. 系辞传, xìcízhuan)” of I-Ching, Yin and Yang intersect with each other to form the four forces, Shaoyin (Cn. 少阴, shàoyīn), Shaoyang (Cn. 少阳, shàoyāng), Taiyin (Cn. 太阴, tàiyīn) and Taiyang (Cn. 太阳, tàiyáng)³ (Zhongni, 2007), and these forces are just like the never-ending seasons.

In the eleventh chapter of *Xici zhuan* (Cn. 系辞传, xìcízhuan), the Commentary on the Appended Phrases, the 1st (Cn. 系辞传, xìcíshàngzhuan) says, “是故易有太极，是生两仪，两仪生四象 (Cn. shìgùyìyǒutàijí, shìshēngliǎngyí, liǎngyíshēngsìxiàng)” (Zhongni, 2007; Niu, 2012). It means, “it is turning to the ultimate named Taiji (Cn. 太极, tàijí); amongst the ultimate two possibilities called Liangyi (Cn. 两仪, liǎngyí). Liangyi halve into Yin and Yang. Yin and Yang intersect to serve for the proceeding by corresponding with each other to make up four dynamic forces (Cn. 四象, sìxiàng), and hence to form Taiji-Liangyi-Sixiang” (Zhongni, 2007; Legge, 1899, 1963).

Represented diagrammatically, Taiji-Liangyi-Sixiang could be rendered to correspond to the four dynamic forces of “Taiyin”, “Shaoyang”, “Saoyin” and

³ In James Legge’s translation of I-Ching published in 1889, Taiyang  is called “the old yang”; Shaoyin , the young yin; Shaoyang , the young yang; and Taiyin , the old yin. In this paper, all the term of I-Ching are named in accordance with Chinese spelling.

“Taiyang” similar to the seasons.

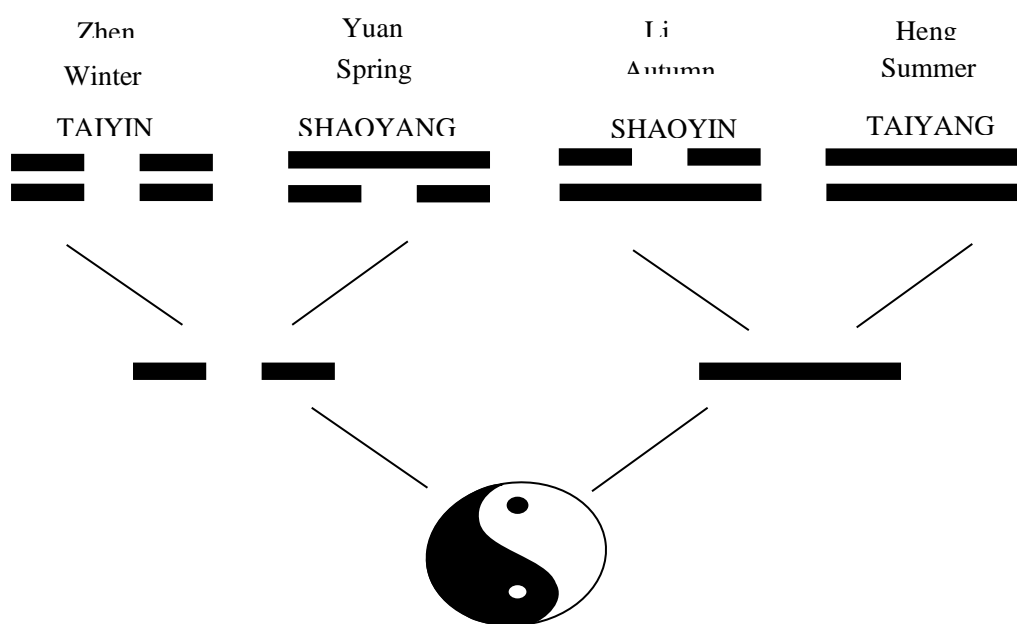


Figure 1 I-Ching seasonal process

In the Taiji - Liangyi - Sixiang (Cn. 太极两仪四象, tàijǐliǎngyìsìxiàng) representation above, it is clear that it begins with two elements together called Taiji, which produces the two possible ultimate forces of Yin and Yang. Yin stands for the weak, the subordinate, and the static, yet Yang may be the strong, the sovereignty, the active. When each of the two forces adds to the Yin and Yang once, it brings up to the four forces: Taiyin, Shaoyang, Shaoyin, and Taiyang.

1) Shaoyang-Spring-Yuan

In Shaoyang ☱☳ a strong element appears to rise, like the spring when all the things begin to grow. This image is similar to the stage of Yuan (Cn. 元, yuán), when all the things are in the planning and preparation stage at the outset.

2) Taiyang- Summer-Heng

Taiyang, ☰☱ which is the combination of two strong elements, is just like the summer when the plants are growing and receiving abundant sunlight and rain. This image is like the stage Heng (Cn. 亨, hēng), during which the business begins to perform well and to expand the market.

3) Shaoyin-Autumn-Li

In Shaoyin, ☱☷ the strong element begins to be buried and suppressed, and the weak element appears to rise. This is just like autumn when the fruits of all the plants begin to ripen and wait to be harvested. This stage is like the harvest time to share the fruits with the society to benefit others so that it could be Li (Cn. 利, lì).

4) Taiyin-Winter-Zhen

Taiyin is formed by two weak parts of Yin ☷☵ to simulate winter and its harsh climate. All living things begin to rest and hibernate to recharge their energies for the new season. This stage is Zhēn (Cn. 贞, zhēn) which portrays the severe cold of winter. It is like the period when the business confronts challenges and needs to accumulate resources and capabilities to capture opportunities of the new season.

In short, the images of Taiyin, Shaoyang, Shaoyin, and Taiyang are separate metaphors for the four season-like stages. Shaoyang is like spring so that it could be the stage of Yuan; Taiyang is like summer so that it could be the stage of Heng; Shaoyin is like the season of autumn so that it could be regarded as the stage of Li; and Taiyin is like the season winter so that it could be accepted as Zhen.

(2) Seasonal circle concept in text

Wanli (2008) commented in the Judgement (Cn. 卦辞, guàcí) of Qián (Cn. 乾, qián; 01) that the four stages run in a seasonal cycle. He stated,

元出而亨，物始而通也。时春而夏，旦日而昼，人幼而壮，物萌而荣，皆元亨之迹。利入而贞，物成则复也。时秋而冬，日昃而夕，入强而耄，物实而陨，皆利贞之迹(Wanli, 2008).

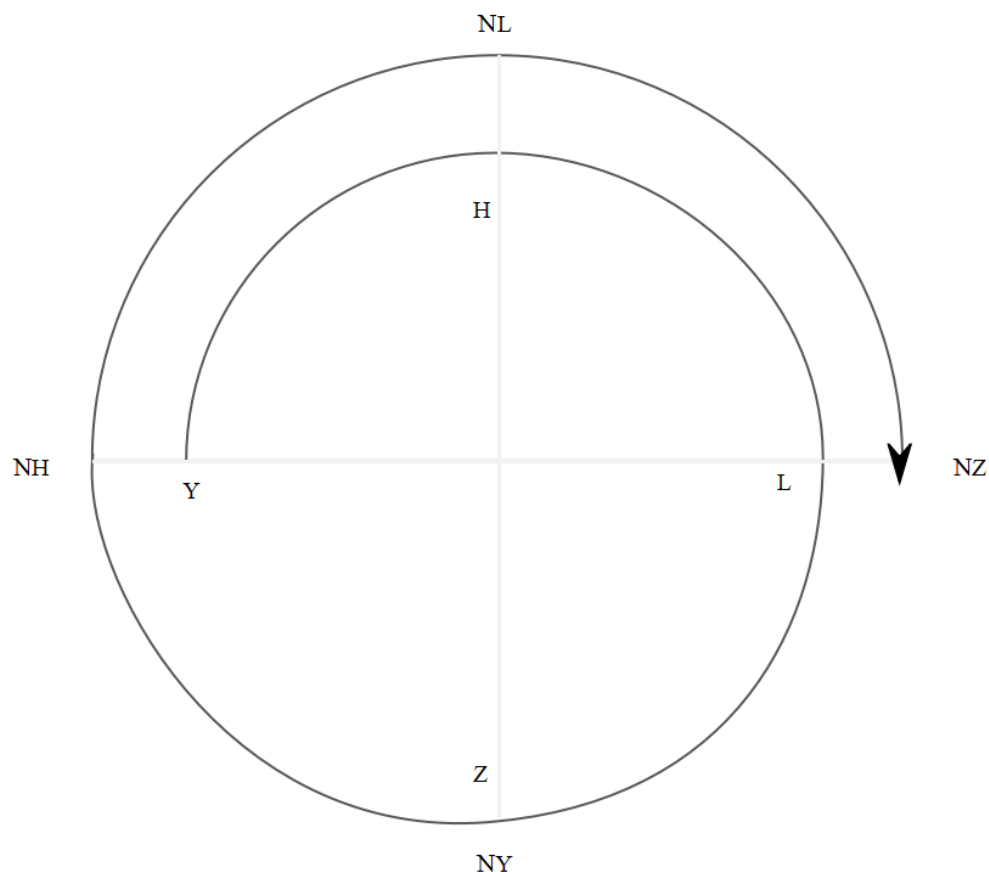
Translated into English, it means: “From the stage of Yuan to the stage of Heng, living things begin to stir and to develop. These two phases are similar to the seasons running from spring to summer, like the sun rising from the horizon to the zenith, like a newborn baby beginning to grow up and to become, or like the grasses and trees beginning to bud and then bear fruits.” These are like the process of Yuan running into Heng (Cn. 元出而亨，物始而通也。时春而夏，旦日而昼，人幼而壮，物萌而荣，皆元亨之迹; yuánchūerhēng, wùshǐértōngyě, shíchūnérxià, dànrìérzhòu, rùyòuérzhuàng, wùméngérróng, jiēyuánhēngzhǐjī).

Then “from the stage of Li to that of Zhen, it denotes that living things would develop to the ultimate status and should adjust, adapt or even reform to prepare for the new stage of restoring, renewing and reviving.” This time span is likened to the seasons from autumn turning into winter, the sun dipping to the western horizon, the young and strong weakening to become aged, the fruits collected by people, and the plants hibernating to restore energy. These changes mark the process from Li to Zhen. (Cn. 时秋而冬，日昃而夕，入强而耄，物实而陨，皆利贞之迹; shíqiūěrdōng, rìdìérxī, rùqiángěrmáo, wùshíéryǔn, jiēlìzhēnzhījì).

This analysis may be portrayed as the Yin and Yang intersecting to yield four dynamic forces.

To summarize, it shows clearly that Yuan is like spring that symbolizes business from the inception phase to that of growth; Heng is like summer accelerating to upgrade to the phase of good accumulations of capital, market, customers, information, and management experiences; Li and Zhen symbolize adjusting time to get a plan and prepare for the next phase of development.

3.2 Contingent Cyclic Life from YHLZ to Neo-YHLZ



Graph 6 I-Ching dynamic OLC

This is the processing of YHLZ OLC indicated by Zhou Dunyi 周敦颐 (1017-1073), an eminent ancient Chinese philosopher who contributed to I-Ching research for all his life, noted that,

During the stage of Yuan and Heng, it is to spread and extended to approach the places, people, and resources; but when lengthened to the stage of Li, it gets stronger and more prosperous; when to the stage of **Zhen**, it requires to restore, reinstitute to restart to reestablish the managerial strategy, which is called the stage of recovery to life, where it approaches a new stage, **Neo-Yuan**. Hence, the stage of Yuan is viewed as the preliminary improvement, the stage of Zhen; the stage of Zhen, in some way could be viewed as the termination of the stage of Yuan, which could be the Neo-Yuan stage. The stages of Yuan and Zhen are squarely homonyms with different names. (Cn. 故周子曰：元亨，诚之通；利贞，诚之复。复者何？复其元而已。元者，贞之初；贞者，元之终。元贞异名而同体。)

Then in the stage of Heng, it begins to breed to birth, in the stage of Li, it enriches to boom and profit from resources. The stages of Heng and Li appear to be in different states but both to the same justification for carrying forward. In such a manner, when it returns to the starting point, it comes to the stage of Yuan; when it stretches to get enriched and prosperous, it comes to the stage of Heng; As fulfilling to the stage of Li, resources are worn out, and business begins to run down or get broken so it is time to review to get the renewal to the new stage, i.e., Neo-Yuan Stage. In this cyclic manner, the business could revive, restore, and renovate to a new life without decreasing. (Cn. 亨者，物之生；利者，物之成。亨、利异功而同用。浑然而一之谓元，熙然而散之谓亨，充然而成之谓利，肃然而收则浑然而一。一斯散，散斯成，成斯复，复斯入，入斯出，未有已也。)

4.0 Cyclic OLC through moral principle in I-Ching

According to Wenyan Zhuan, commentary on the words (Cn. 文言传, wényánzhuàn), explains that Yuan 元, Heng 亨, Li 利 and Zhen 贞 are driven by the four dynamic forces of life cycle as symbolized by their different institutional characteristics in Judgement (Cn. 卦辞, guàcí) of Qián (Cn. 乾, qián; 01) with beliefs and norms. In Judgement (Cn. 卦辞, guàcí) provides an account of “Qián, Yuan, Heng, Li, Zhen (Cn. 乾, 元, 亨, 利, 贞; qián, yuán, hēng, lì, zhēn)”.

Wenyan Zhuan’s commentary (Cn. 文言传, wényánzhuàn) states that “‘Yuan, the great and originating’ is, (in a man), the chief quality of goodness; ‘Heng, the penetrating’ is the exemplar of excellence; ‘Li, the advantageous’ is the harmony of all that is right or propriety; and ‘Zhen, the correct and firm’ is the faculty of action”. (Cn. “元”者，善之长也；“亨”者，嘉之会也；“利”者，义之和也；“贞”者，事之干也；yuánzhě, shànzhīzhǎngyě; hēngzhě, jiāzhīhuìyě; lìzhě, yìzhīhéyě; zhēnzhě, shìzhīgànyě)” (Zhongni, 2007; Legge, 1889, 1963).

Then it goes on to say, “the noble man, embodied with benevolence, is fit to preside over men; presenting the exemplar of excellence, he is fit to show in himself the union of all propriety; benefiting (all) creatures, he is fit to exhibit the harmony of all that is right; correct and firm, he is fit to manage (all) affairs” (Cn. 君子体仁足以长人，嘉会足以合礼，利物足以和义，贞固足以干事；jūnzǐtǐrénzúyǐzhǎngrén, jiāhuìzúyǐhéli, lìwùzúyǐhéyì, zhēngùzúyǐgànsì) ”(Zhongni, 2007; Legge, 1889, 1963).

These ideas as embedded in the YHLZ stage characterized by the beliefs of goodness, benevolence, righteousness, and propriety that I-Ching prescribed, may be subjected to interpretation in relation to different areas of human actions and behaviours.

4.1 Planning with inner goodness at Stage Yuan

Making a good plan at Yuan 元 stage is a rigorous and complete process. Wenyan Zhuan’s Judgement (Cn. 卦辞, guàcí) of Qián (Cn. 乾, qián; 01) in the commentary on the words (Cn. 文言传, wényánzhuàn) is concerned more with the ideas of goodness and benevolence.

(1) Planning rigorously with benevolence at Yuan Stage


In the Yuan stage, “The great and originating’ is (in man) the chief quality of goodness (Cn. “元” 者，善之长也; yuánzhě, shànzhīzhǎngyě).” It is at the outset of a business that it is time to develop an initial action and to pay attention to the quality of planning. This means that if it is to enable the business to have a good ending, it needs to plan rigorously utilizing scientific investigation because a great beginning is the most important part of the work, and it brings forth the quality of goodness. The sages always understand the link between the end and the beginning (Zhongni, 2007; Legge, 1889, 1963).

(2) Benevolent to others

It further indicated that “the noble man, embodying benevolence, is fit to preside over men (Cn. 君子体仁足以长人; jūnzǐtǐrénzúyǐzhǎngrén).” This is emphasized in *Rectification of I-Ching* 周易正义 by Kong Yingda 孔颖达 as that:

Much as a man of virtue, Juntsu is willing to incorporate the good nature of benevolence into managerial practices based on universal love and respect for others to make available for them to develop and grow. Benevolence is a virtue of goodness, to manage by benevolence force is the continual Yuan virtue of Heaven (Cn. Zhōuyìzhèngyì, kōngshūyún: “jūnzǐzhīrén, tǐbāoréndào, fànàizhòngshēng, zúyǐzūnzhǎngyúrúnyě. rénzéshànyě, wèixíngréndéfàitiānzhīyuándéyě.” 《周易正义·孔疏》云：“君子之人，体包仁道，泛爱施生，足以尊长于人也。仁则善也，谓行仁德法天之元德也”)(Zhongni, 2007).

Once more It highlighted benevolence as the right access to have good relations with the people and the right way to coordinate with others. In Wenyan Zhuan, commentary on the words (Cn. 文言传, wényánzhuàn), Zhongni (2007), there were

comments Qián (Cn. 乾, qián; 01) , which is on the top level, i.e., the arrogant dragon (Cn. 亢龙, kànglóng) that:

“If the position is noble, but it is not that of office; (its occupant) dwells on high, but he has no people (to rule); and the men of talent and virtue in the positions below will give him no aid;—should he take actions in such a case, there will be the occasion for repentance (Cn. 贵而无位, 高而无民, 贤人在下位而无辅, 是以动而有悔也; guìérwúwèi, gāoérwúmín, xiánrénzàixiàwèiérwúfǔ, shìyǐdòngéryǒuhuīyǐ ě) ” (Zhongni, 2007; Legge, 1899, 1963).

Here it clearly demonstrates that if the occupant is high on the top but has no access to talented persons, he would not have his own people to act for him because the people are not his followers. Then the talented would not support him either. So, if the occupant could not be benevolent to the people below, he could not be a real leader.

In essence, Yuan's stage at the outset focuses care on the rigorous and complete plan process and the benevolence ethics to initiate the good beginning.

4.2 Uniting excellence through propriety at Stage Heng

Wenyan Zhuan, commentary on the words (Cn. 文言传, wényánzhuàn) states that:

“The 'greatness' and 'originating' represented by Judgement of Qián (Cn. 乾, qián; 01) refer to it as (the symbol of) what gives their beginning (to all things), and (also) secures their growth and development (Cn. 乾“元”者, 始而亨者也; qiányuánzhě, shǐérhēngzhě)” (Zhongni, 2007; Legge, 1899, 1963).

It implies that when at the beginning stage of Yuan, the goodness could provide the condition to develop, it would guarantee complete growth and upgrading. It further points out in Wenyan Zhuan, commentary on the words (Cn. 文言传, wényánzhuàn) that:

“*‘the penetrating’ is the assemblage of excellence (Cn. “亨” 者, 嘉之会也; hēngzhě, jiāzhīhuìyě)*”; and further explains, “*presenting the assemblage of excellence, he is fit to show in himself the union of all propriety (Cn. 嘉会足以合礼; jiāhuìzúyǐhéli)*” (Zhongni, 2007; Legge, 1899, 1963).

Thus, it indicates that while “uniting all the excellence”, it is easy to penetrate the wider and bigger field of the market.

In effect, Heng 亨, the growth stage of business, is the time to assemble and unite all that represents excellence, and the advantages that favour strong growth will help in the development of an adequate capability to meet all customer needs and external challenges.

4.3 Giving back to society at Stage Li

As for the Li 利 stage, the Wenyan Zhuan commentary on the words (Cn. 文言传, wényánzhuàn) has this to say:

“How great is Qián (Cn. 乾, qián; 01)—strong, vigorous, flawless, correct, and (in all these qualities) pure, unmixed, exquisite! (Cn. 大哉乾乎, 刚健中正, 纯粹精也; dàzāiqiánhū, gāngjiànzhōngzhèng, chún cuì jīng yě), so Qián (Cn. 乾, qián; 01) is able with its admirable attributes to benefit all under heaven” (Zhongni, 2007; Legge, 1899, 1963).

The appraisal of Qián (Cn. 乾, qián; 01) is that it is capable enough to benefit all in the land. The Wenyan Zhuan commentary on the words (Cn. 文言传, wényánzhuàn) adds that “the advantageous’ is the harmony of all that is right (Cn. “利”者, 义之和也; lizhě, yìzhīhéyě)”; and if “benefiting (all) creatures, he is fit to exhibit the harmony of all that is right (Cn. 利物足以和义; lìwùzúyǐhéyì)” (Zhongni, 2007; Legge, 1899, 1963).

It is implied that at the Li stage, the principal commitment is to benefit all beings, here it means to give back to society and to do all things right in a harmonious community. In short, at the stage of Li, it is time to harmonize all that is right to give back and to benefit society.

4.4 Revision and Firmness at Stage Zhen

Wenyan Zhuan, commentary on the words (Cn. 文言传, wényánzhuàn) stated that “‘the correct and firm’ is the faculty of action (Cn. ‘贞’者, 事之干也; zhēnzhě, shìzhīgànyě)”. Then it further comments that “by being correct and firm, he is fit to manage (all) affairs (Cn. 贞固足以干事; zhēngùzúyǐgànshì)” (Zhongni, 2007; Legge, 1889, 1963).

Yinda (2009) commented that,

The notable man may well strengthen his virtue, make things come to fruition, and make all things do well, which could be said to be the integrity of heaven." Gao Heng (Heng, 1984) notes: "Zhen solid, upright and firm, that is, adhere to the right lines.

(Cn. 孔颖达疏: “言君子能坚固贞正, 令物得成, 使事皆干济, 此法天之贞也。” 高亨注: “贞固, 正而坚, 即坚持正道。

Kǒngyǐndáshū: “yánjūnzínéngjiāngùzhēnzhèng,lìngwùdéchéng,shǐshìjiēg ànjì,cǐfǎtiānzhīzhēnyě.” *Gāohēngzhù*: “zhēngù, zhèngérjiān, jìjiānchízhèngdào.”)

Accordingly, only if a man could keep himself to heaven's righteousness, i.e., fulfil all the being's interests, he could manage the business. In effect, along with the prosperous stage of Heng, the business should live up to the stage of Zhen 贞, the time needing introspection to rethink or revise the rooted morality or responsibility to the whole beings, to adapt existing strategies to reform and to restore to welcome new opportunities to achieve the transition to a new stage, i.e. Neo-Yuan Stage.

In short, Yuan, Heng, Li, and Zhen in Qián (Cn. 乾, qián; 01) imply the different stages of business life, namely, the beginning, growth, maturity, and decline. At the Yuan stage, it is to plan with virtue of benevolence; at Heng, to assemble all that is good to grow strong; at Li, it is the coming of maturity and time to give back to the society; and Zhen is the stage of making rectify to the rooted righteousness to prepare for new opportunities.

5. Cyclic OLC practice through goodness in China

Table 4 I-Ching OLC of Hu Qing Yu Chinese Pharmacy

OLC of Hu Qing Yu Chinese Pharmacy				
1874	X ₀	Yuan	Inception	<p>Supreme goodness at the beginning:</p> <p>During the preparation duration, it set the three signal exemplar beliefs i) medicament is of benevolence 是乃仁术, ii) abstain from cheating 戒欺; iii) genuine products without the second price 真不二价; in 1874, the founder Hu Xueyan 胡雪岩 placed the preparation office for Huqingyu Traditional Chinese Medicine Store.</p>

1875-1878				In 1878, the Huqingyu Traditional Chinese Medicine Store called Huqingyu Tang (HQYT) was set up in Dajing Street, Hangzhou, recruited the CEO, and initiated over 10 departments.
1879-1882	X ₁	Heng	Growth	Transforming goodness into managerial actions: Processing is divided into repair system (pure, crushing, cutting system), water system (moistening, bleaching, water flying), fire system (fried, hot, calming, simmering), water and fire system (boiling, steaming, stewing), etc.
	X ₂	Li	Maturity	Return to society: On the basis of the Royal pharmacopeia of the Song Dynasty, " <i>Taiping Huimin Heji Medicine Bureau Prescription</i> " 《太平惠民和济药局方》, HQYT collected various ancient prescriptions, test prescriptions, and secret prescriptions, and combined with clinical practice experience into book " <i>Hu Qingyu Yutang Xueji Pill Powder Complete Collection</i> " 《胡庆余堂雪记丸散全集》 published to the society for references.
1883-1955	X ₃	Zhen	Decline	Revision and firmness through turbulences: In November 1883, HQYT suffered a financial crisis owing to its founder Hu Xueyan's all the banks went into liquidation, and HQYT was sold to a kinsman of the emperor, but the followers kept to the original moral beliefs so that over 7 decades the corporation has been changed by different owners and survived the Wars, famine, disasters to the renewal stage.
1856-1979	Neo X ₀	Neo Yuan	Revival	Redevelopment into Neo-Yuan Stage: Revival of HQYT Pharmaceutical factory
1980-	Neo X ₁	Neo Heng	Regrowth into strong	Regrowth into Neo-Heng Stage: Adapt to be a limited corporation. In 2009, the subsidiary corporation became a listed company It launched the HQYT Investment Co. Ltd and HQYT has become a listed company.

During Stage X₀, Stage Yuan (inception) in 1874-1878, Hu Qing Yu Chinese Pharmacy, the founder, Hu Xueyan 胡雪岩 planned with summit goodness for

Traditional Chinese Medicine, erecting three signal exemplar beliefs going through all lives as medicament is of benevolence 是乃仁术, abstaining from cheating 戒欺, genuine products without the second price 真不二价; in 1874, it placed the preparation office for Huqingyu Tang Traditional Chinese Medicine Store and it set more than 10 departments. For the three beliefs, HQYT has many legendary stories and anecdotes popular through the TCM industry and Academia.

To X₁, Stage Heng (growth), HQYT united all excellence and propriety and transformed the three beliefs of benevolence, no cheating, and no bargaining for genuine products into enterprise managerial operations. Its processing is divided into repair system (pure, crushing, cutting system), water system (moistening, bleaching, water flying), fire system (fried, hot, calming, simmering), water and fire system (boiling, steaming, stewing), etc. HQYT has always paid attention to ancient processing, every apprentice in the first three years, must first go through the study of the "processing" of different categories of herbal medicine. Such as ephedra to cut the knot, lotus seeds to take out the core, cinnamon to shave the skin, and gallnut to extract the impurities, have been listed as the production rules. It collected the prescription and secret prescriptions scattered among the folk; it developed the proprietary Chinese medicine of HQYT. To protect and inherit the skills that were passed down orally, the staff at that time wrote these "traditional Chinese medicine prescriptions and techniques" into calligraphy with a brush, which was respected as the "corporation handbook" 堂簿. In 1960, HQYT drafted a book to compile the traditional prescriptions and brewing technology of proprietary Chinese medicine, which was published in the name of the Zhejiang Provincial Health Department as the pharmaceutical standard of the province's traditional Chinese medicine industry.

To X₂, Stage Li (maturity) to 1882, HQYT, returned to the society in-depth information, on the previous books of the Royal pharmacopeia of the Song Dynasty, "*Taiping Huimin Heji Medicine Bureau Prescription*" 《太平惠民和济药局方》, it collected various ancient prescriptions, test prescriptions, and secret prescriptions, and combined with clinical practice experience, he carefully prepared more than 400 kinds of Qingyu pills, powder, paste, Dan, glue, dews, oils and medicinal wine prescriptions. It published a special book, "*Hu Qingyu Yutang Xueji Pill Powder Complete Collection*" 《胡庆余堂雪记丸散全集》 and the other prescription books, which were handed down to the world. HQYT still inherited ancestral prescription and traditional pharmaceutical technology and retained a large number of traditional famous brand products so that it has earned the reputation of TCM King in South China.

When it came to X₃, Stage Zhen (decline) in 1884, HQYT suffered a financial crisis, it was sold to an empire kinsman, who kept running HQYT with the moral beliefs "the benevolence", "genuine products" "without cheating" to the revival, for over seven decades of challenging and struggling, it comes to the Neo X₀ (Neo Yuan), Neo X₁ (Neo Heng) became a listed company, the renowned representative TCM company throughout the world.

There were thousands of TCM business firms in the 1800s in China and most of the TCM industry in Zhejiang Province 浙江省. Hangzhou 杭州 is the provincial city of Zhejiang, is famous for its TCM industry China, only HQYT survived the more than 100 TCM firms built there, albeit they still have the beliefs and values to serve the consumers, but most of them bankrupted or merged owing to the weak quality of cheaper products, or the cheat of the partner, or bosses addicted to gambling. To the more than 100 competitors, some purchasers of HQYT have tried to purchase the cheaper products, but quickly discovered by the CEO as well the inheritor Niu Gensheng 牛根生 to correct and redress the problems, and sustainingly to develop the beliefs and values to date to be the King of TCM in South China.

6. Discussions and Conclusion

Greiner (1972), Adizes (1979), Tichy (1980), Miller and Friesen (1984b), Lester and Parnell (2006) and Hanks et al. (1993) are among the best-known authors on the linear organizational life cycle which has been continually used to date despite the flawed assumption. Implied in the I-Ching text and image, I-Ching OLC is characterized by natural seasonal thinking, the four dynamics of the processing cycle: Yuan 元, Heng 亨, Li 利, Zhen 贞 (YHLZ). It could realize the perpetuity owing to the natural dynamic processing of Yin and Yang. Contrasting to the linear OLC in Western academia, I-Ching OLC tackled anew to determine a cyclic procession through its philosophical benevolent beliefs, norms, or values; in the practical development, it denoted the beliefs and values transforming into lifecycle managerial processing, i.e., planning with goodness at Stage Yuan, uniting excellence with propriety at stage Heng, giving back to society at stage li, and revision and firmness at Stage Zhen. In such a manner, it could bring business from YHLZ to Neo-Yuan, Neo-Heng, Neo-Li, or Neo-Zhen on and on without demise (see Graph 6).

So, comparing to the west organizational lifecycle, I-Ching displays the enduring seasonal processing from YHLZ to Neo-YHLZ, i.e., from $Y(X_0) - H(X_1) - L(X_2) - Z(X_3)$ to Neo- $Y(\text{Neo- } X_0)$, Neo- $H(\text{Neo- } X_1)$, Neo- $L(\text{Neo- } X_2)$ or Neo- $Z(\text{Neo- } X_3)$ in a holistic and dynamic developing, then lays out the Chinese sample HQYT's practical experience of I-Ching OLC managerial processing, a company over 138 years set in 19th century, which goes through the institutional beliefs, norms in TCM, to develop the contingent processing confronting uncertainties, chaotic turbulence and to restrengthen in the 21st century. It anticipates with the firm beliefs and norms, and dynamic processing, HQYT would represent a significant step towards a more sustainable and resilient cyclic OLC practice to be evident for the lasting applications.

Theoretically, the previous OLC tenders to care about the different outer staged performance but fails to consider what primary forces could drive the business into the cyclic stages, this paper provided:

(i) with a moral, cyclic life model with its determinism that is debunked from Chinese I-Ching philosophical conceptions incorporating beliefs, proprieties, and norms for organizational development. the essential I-Ching OLC is of moral beliefs, and benevolence, to achieve the assumed perpetuity of business running, which keeps to the rooted moral forces, especially in the beginning stage, incorporate prime goodness to all the others to ensure the stakeholders' benefits rather than of the businessman himself.

(ii) Adaptable OLC to a more suitable processing such as Stage Zhen 贞, emphasizing the correction and firmness with moral beliefs was counted as the Neo-Yuan Stage, to adapt to the continual processing to make I-Ching OLC an organic and holistic pattern, rather than the linear but deterministic one, could skip or backward in the practical processing.

Practically, spotlighting beliefs of benevolence in beginning the business, Stage Yuan, the I-Ching OLC managerial pattern proposes the business manager combine the belief principles to make the most of the stakeholder's benefits, to make a rigorous but moral beginning; when to the prosperity, manager remember to return to the society, and mindful of adjusting to the more suitable processing in every stage; all these provide with alternatives for a different level of management.

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