

Coherent Corp COHR under CEO Vincent Mattera



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

**HEXAGRAM 47 - K'un - Oppression (Exhaustion)**

Above TUI THE JOYOUS, LAKE  
 Below K'AN THE ABYSMAL, WATER

1. The lake is above, water below; the lake is empty, dried up. (1)  
 Exhaustion is expressed in yet another way:
2. at the top, a dark line is holding down two light lines;  
 below, a light line is hemmed in between two dark ones.
3. The upper trigram belongs to the principle of darkness,  
 the lower to the principle of light.

Thus everywhere superior men are oppressed and held in restraint by inferior men.

**THE JUDGMENT**

OPPRESSION.  
 Success.  
 Perseverance.  
 The great man brings about good fortune.  
 No blame.

When one has something to say,  
It is not believed.

- Times of adversity are the reverse of times of success,  
but
- they can lead to success if they befall the right man.

When

a strong man meets with adversity,

- he remains cheerful despite all danger,  
and
- this cheerfulness is the source of later successes;  
it is that stability which is stronger than fate.

He who

- lets his spirit be broken by exhaustion certainly
- has no success.

But

if adversity only bends a man,

- it creates in him a power to react that is bound in time to manifest itself.  
No inferior man is capable of this.

Only the great man

- brings about good fortune  
and
- remains blameless.

It is true that for the time being outward influence is denied him,  
because his words have no effect.

Therefore in times of adversity

it is important to be

- strong within  
and
- sparing of words.

## THE IMAGE

There is no water in the lake:

Thus

the superior man

stakes his life

On following his will.

When the water has flowed out below,  
the lake must

- dry up  
and
- become exhausted.

That is fate.

This symbolizes an adverse fate in human life.

In such times there is nothing a man can do

but

- acquiesce in his fate
- and
- remain true to himself.
- This concerns the deepest stratum of his being,  
for this alone is superior to all external fate.

## THE LINES

Nine in the second place means:

One is oppressed while at meat and drink.  
The man with the scarlet knee bands is just coming.  
It furthers one to offer sacrifice.  
To set forth brings misfortune.  
No blame.

This pictures a state of inner oppression.

Externally, all is well,  
one has meat and drink.

But

one

- is exhausted by the commonplaces of life,
- and
- there seems to be no way of escape.

Then help comes from a high place.

A prince - in ancient China princes wore scarlet knee bands -  
is in search of able helpers.

But there are still obstructions to be overcome.

Therefore it is important to meet these obstructions in the invisible realm by

- offerings
- and
- prayer.

To set forth without being prepared would be disastrous,  
though not morally wrong.

Here a disagreeable situation must be overcome by patience of spirit.

Six in the third place means:

A man

- permits himself to be oppressed by stone,
- And
- leans on thorns and thistles.

He

- enters his house

and

- does not see his wife.

Misfortune.

This shows a man who is restless and indecisive in times of adversity.

At first

- he **wants** to push ahead,
- then
- he **encounters** obstructions that, it is true, mean oppression only when recklessly dealt with.

He

- **butts** his head against a wall and in consequence
- **feels** himself oppressed by the wall.

Then he **leans** on things

- that have in themselves no stability
- and
- that are merely a hazard for him who leans on them.

Thereupon

he

- **turns** back irresolutely
- and
- **retires** into his house,
- only to find, as a fresh disappointment, that his wife is not there.

Confucius says about this line:

- If a man permits himself to be oppressed by something that ought not to oppress him,
  - his name will certainly be disgraced.
- If he leans on things upon which one cannot lean,
  - his life will certainly be endangered.
- For him who is in disgrace and danger, the hour of death draws near;
  - how can he then still see his wife?

## **MOVING HEXAGRAM**

### **HEXAGRAM 31 – Hsien - Influence (Wooing)**

Above TUI THE JOYOUS, LAKE

Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram **means**

- "universal,"
  - "general,"
- and in a figurative sense
- "to influence,"
  - "to stimulate."

- The upper trigrams is Tui, the Joyous;
  - the lower is Ken, Keeping Still.
- By its persistent, quiet influence, the lower, rigid trigram
- stimulates the upper, weak trigram, which
  - responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative
- and
- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
  - heaven
 and
  - earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
  - courtship
 and
  - marriage,

the foundations of all social relationships.

## THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
  - the strong below;
- hence
- their powers attract each other,
- so that
- they unite.

This brings about success, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without, one can

- prevent the joy from going to excess
- and
- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for

it is perseverance that makes the difference between

- seduction

and

- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl

and

- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

## THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.