

Circor International Inc CIR under CEO Tony Najjar



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

HEXAGRAM 38 - K'uei - Opposition

Above LI THE CLINGING, FLAME
 Below TUI THE JOYOUS, LAKE

This hexagram is **composed** of the trigram

- Li above, i.e., flame, which **burns upward**, and
- Tui below, i.e., the lake, which **seeps downward**.

These two movements are in **direct contrast**.

Furthermore,

- Li is the second daughter and

- Tui the youngest daughter, and although they live in the same house they belong, to different men; hence their wills
- are not the same
- but are divergently directed.

THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common; their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely, for that would only increase the existing opposition;

instead,

- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,

because

the situation is such that

the opposition does not preclude all agreement.

In general,

opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,

bring about the creation and reproduction of life.

In the world of visible things,

the principle of opposites makes possible

the differentiation by categories

through which order is brought into the world.

THE IMAGE

Above, fire,
below, the lake:
The image of OPPOSITION.

Thus amid all fellowship
The superior man retains his individuality.

The two elements, fire and water,
never mingle
but even when in contact
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity through intercourse or community of interests with persons of another sort; regardless of all commingling,
- he will always preserve his individuality.

THE LINES

0 Nine in the second place means:

One meets his lord in a narrow street.
No blame.

As a result of misunderstandings,
it has become impossible for people who by nature belong together to meet in the correct way.

This being so,
an accidental meeting under informal circumstances may serve the purpose, provided there is an inner affinity between them.

Six in the third place means:

One sees the wagon dragged back,
The oxen halted.

A man's hair and nose cut off.

- Not a good beginning,
- but a good end.

Often it seems to a man as though everything were conspiring against him.
He sees himself

- checked and hindered in his progress,
- insulted and
- dishonored.¹

However,

- he must not let himself be misled; despite this opposition,
- he must cleave to the man with whom he knows he belongs.

Thus, notwithstanding the bad beginning,
the matter will end well.

Nine in the fourth place means:

Isolated through opposition,

- One meets a like-minded man With whom
- one can associate in good faith.

Despite the danger, no blame.

- If a man finds himself in a company of people from whom he is separated by an inner opposition,
 - he becomes isolated.
- But if in such a situation a man meets someone
 - who fundamentally, by the very law of his being, is kind to him, and
 - whom he can trust completely,
- he overcomes all the dangers of isolation.
- His will achieves its aim, and
- he becomes free of faults.

Nine at the top means:

Isolated through opposition,

One sees one's companion

- as a pig covered with dirt,
- As a wagon full of devils.

First

- one draws a bow against him,

Then

- one lays the bow aside.
- He is not a robber;
- he will woo at the right time.

As one goes, rain falls;

then good fortune comes.

Here

the isolation is due to misunderstanding;

it is brought about

- not by outer circumstances
- but by inner conditions.

A man misjudges his best friends, taking them to be

- as unclean as a dirty pig and
- as dangerous as a wagon full of devils.

He adopts an attitude of defense.

But in the end, realizing his mistake, he lays aside the bow,

perceiving that the other is approaching with the best intentions for the purpose of close union.

Thus

the tension is relieved.

- The union resolves the tension,

just as

- falling rain **relieves** the sultriness preceding a thunderstorm.

All goes well,

for just when

- **opposition reaches its climax**
- **it changes over to its antithesis.**

MOVING HEXAGRAM

HEXAGRAM 36 - Ming I - Darkening of the Light

Above K'UN THE RECEPTIVE, EARTH

Below LI THE CLINGING, FIRE

Here the sun

- **has sunk** under the earth and
- **is** therefore darkened.

The name of the hexagram **means** literally "wounding of the bright"; hence the individual lines **contain** frequent references to wounding.

The situation is the exact **opposite** of that in the foregoing hexagram.

In the latter

- **a wise man** at the head of affairs
 - **has able helpers**, and in company with them
 - **makes progress**;

here

- a **man of dark** nature
 - **is in a position** of authority and
 - **brings harm** to the wise and able man.

THE JUDGMENT

DARKENING OF THE LIGHT.

In adversity

It furthers one to be persevering.

One

- **must not unresistingly let himself be swept along** by unfavorable circumstances,
- **nor permit his steadfastness to be shaken.**

He can avoid this by

- **maintaining his inner light, while**
- **remaining outwardly yielding and tractable.**

With this attitude

he can overcome even the greatest adversities.

In some situations indeed a man

- must hide his light, in order to
- make his will prevail in spite of difficulties in his immediate environment.

Perseverance

- must dwell in inmost consciousness and
- should not be discernible from without.

Only thus is

a man able to maintain his will in the face of difficulties.

THE IMAGE

The light has sunk into the earth: The image of DARKENING OF THE LIGHT.

Thus does

- the superior man live with the great mass:
- He
 - veils his light,
 - yet still shines.

In a time of darkness it is essential to be

- cautious and
- reserved.

One should not needlessly awaken overwhelming enmity by inconsiderate behavior.

In such times

- one ought not to fall in with the practices of others;
- neither should one drag them censoriously into the light.

In social intercourse

- one should not try to be all-knowing.
- One should let many things pass, without being duped.