

Atkore Inc ATKR under CEO William Waltz



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

### HEXAGRAM 24 – Fu - Return (The Turning Point)

Above K'UN THE RECEPTIVE, EARTH  
 Below CHEN THE AROUSING, THUNDER

The **idea** of a turning point arises from the fact that

- after the dark lines have **pushed** all of the light lines upward and out of the hexagram,
- another light line **enters** the hexagram from below.

**The time of darkness is past.**

**The winter solstice brings the victory of light.**

This hexagram is **linked with** the eleventh month, the month of the **solstice** (December-January).

### THE JUDGMENT

RETURN. Success.

- Going out and coming in without error.
- Friends come without blame.
- To and fro goes the way.

- On the seventh day comes return.
- It furthers one to have somewhere to go.

After a time of decay comes the turning point.

The powerful light that has been banished returns.

There is movement, but

it is not brought about by force.

The upper trigram K'un is characterized by devotion;

thus the movement is natural, arising spontaneously.

For this reason the transformation of the old becomes easy.

- The old is discarded and
- the new is introduced.

Both measures accord with the time;  
therefore no harm results.

Societies of people sharing the same views are formed.

But since these groups

- come together in full public knowledge and
- are in harmony with the time,
- all selfish separatist tendencies are excluded, and
- no mistake is made.

The idea of RETURN is based on the course of nature.

- The movement is cyclic, and
- the course completes itself.

Therefore

it is not necessary to hasten anything artificially.

Everything comes of itself at the appointed time.

This is the meaning of heaven and earth.

All movements are accomplished in six stages, and  
the seventh brings return.

Thus

- the Winter solstice, with which the decline of the year begins,
  - comes in the seventh month after the summer solstice;

so too

- sunrise
  - comes in the seventh double hour after sunset.

Therefore

seven is the number of the young light, and

it arises when six, the number of the great darkness, is increased by one.

In this way

the state of rest gives place to movement.

## THE IMAGE

Thunder within the earth: The image of THE TURNING POINT.

Thus

- the kings of antiquity closed the passes At the time of solstice.

- Merchants and strangers did not go about, And
- the ruler Did not travel through the provinces.

The winter solstice has always been celebrated in China as the **resting time** of the year – a **custom** that survives in the time of rest observed at the new year. In winter the life energy, symbolized by thunder, the Arousing is still underground. Movement is just at its **beginning**; therefore it must be **strengthened** by rest, so that it will **not be dissipated** by being used prematurely. This principle, i.e., of allowing energy that is **renewing itself to be reinforced by rest**, **applies to all similar situations.**

- The return of health after illness,
- the return of understanding after an estrangement: everything must be **treated** tenderly and with care at the beginning, so that the return may **lead to** a flowering.

## THE LINES

0 Nine at the beginning means:

Return from a short distance.  
No need for remorse  
Great good fortune.

**Slight digressions** from the good cannot be avoided, but one must **turn back in time**, before going too far.

This is especially important in the development of character; every faintly evil thought must be put aside immediately, before it

- goes too far and
- takes root in the mind.

Then

- there is no cause for remorse, and
- all goes well.

Six in the second place means:

Quiet return.  
Good fortune.

**Return always**

- calls for a decision and
- is an act of self-mastery.

It is made easier if a man is in good company.

If

he can

- bring himself to put aside pride and
- follow the example of good men,

good fortune results.

Six in the third place means:

Repeated return.

Danger.

No blame.

There are people of a certain inner instability who feel a constant urge to reverse themselves.

There is danger in

- continually deserting the good because of uncontrolled desires, then
- turning back to it again because of a better resolution.

However,

since this does not lead to habituation in evil,

a general inclination to overcome the defect is not wholly excluded.

Six in the fourth place means:

Walking in the midst of others,

One returns alone.

A man

- is in a society composed of inferior people, but
- is connected spiritually with a strong and good friend, and this makes him turn back alone.

Although nothing is said of reward and punishment,

this return is certainly favorable,

for such a resolve to choose the good brings its own reward.

Six in the fifth place means:

Noblehearted return.

No remorse.

When the time for return has come,

a man

- should not take shelter in trivial excuses, but
- should look within and examine himself.

And if

- he has done something wrong
- he should make a noblehearted resolve to confess his fault.

No one will regret having taken this road.

## **MOVING HEXAGRAM**

## HEXAGRAM 28 - Ta Kuo - Preponderance of the Great

Above TUI THE JOUYOUS, LAKE  
Below SUN THE GENTLE, WIND, WOOD

This hexagram **consists of**

- four strong lines inside and
- two weak lines outside.

### 1. When

- the strong are outside and
- the weak inside,
  - all is well and
  - there is
    - nothing out of balance,
    - nothing extraordinary in the situation.

### 2. Here, however, the **opposite** is the case.

- The hexagram represents a beam that is
  - thick and heavy in the middle but
  - too weak at the ends.
    - This is a condition that cannot last;
    - it must be changed, must pass, or misfortune will result.

## THE JUDGMENT

PREPONDERANCE OF THE GREAT.

The ridgepole sags to the breaking point.

It furthers one to have somewhere to go.

Success.

The **weight** of the great is excessive.

The **load** is too heavy for the strength of the supports.

The ridgepole, on which the whole roof rests, **sags** to the breaking point, because its supporting ends are **too weak** for the load they bear.

It is an **exceptional** time and situation;

therefore

extraordinary measures are **demanded**.

It is necessary

- to find a way of **transition** as quickly as possible, and
- to take **action**.

This promises success.

For although the strong element is in excess,

it is in the **middle**, that is, at the center of gravity, so that a **revolution** is not to be feared.

**Nothing is to be achieved by forcible measures.**

The problem must be **solved by**

**gentle penetration** to the meaning of the situation

(as is suggested by the attribute of the inner trigram, Sun);  
then  
the **change-over** to other conditions will be successful.  
It demands real **superiority**;  
therefore  
the time when the great preponderates is a **momentous** time.

## **THE IMAGE**

The lake rises above the trees:  
The image Of PREPONDERANCE OF THE GREAT.

Thus the superior man,

- when he stands alone, Is unconcerned, And
  - if he has to renounce the world, He is undaunted.
- 
- **Extraordinary times** when the great preponderates are like
  - **flood times** when the lake rises over the treetops.

But such conditions are **temporary**.

The two trigrams indicate the **attitude proper** to such exceptional times:

- the symbol of the trigram Sun is the tree,
  - which stands firm even though it stands alone, and
- the attribute of Tui is joyousness,
  - which remains undaunted even if it must renounce the world.