

Babcock & Wilcox Enterprises Inc BW under CEO Kenneth Young



6		H	H	H		3	3	3		9
5		H	T	T		3	2	2		7
4		H	H	T		3	3	2		8
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 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND
 Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below, while
- it is open in the center.

This indicates

- a heart free of prejudices,

and therefore

- open to truth.

On the other hand,
each of the two trigrams has a firm line in the middle;
this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence

that

- makes achievements possible.

The character fu ("truth") is actually the picture of
a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside,
but

there must be a germ of life within,
if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed
before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,
the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
 - can undertake even the most dangerous things,
such as crossing the great water, and
 - succeed.

But

it is important to understand
upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;
it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests
holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man
discusses criminal cases
In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,
when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success, for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.

THE LINES

Nine in the second place means:

A crane calling in the shade.

Its young answer it.

- I have a good goblet.
- I will share it with you.

This refers to

the involuntary influence of a man's inner being upon persons of kindred spirit.

The crane need not show itself on a high hill.

It may be quite hidden when it sounds its call;

yet its young

- will bear its note,
- will recognize it and give answer.

Where

- there is a joyous mood,
- there a comrade will appear to share a glass of wine.

This is the echo awakened in men through spiritual attraction.

- Whenever a feeling is voiced with truth and frankness,
- whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted.
- At first it acts on those who are inwardly receptive.

But

- the circle grows larger and larger.

The root of all influence lies in one's own inner being:

- given true and vigorous expression in
 - word and
 - deed,

- its effect is great.

The effect is but

- the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect
would only destroy the possibility of producing it.

Confucius says about this line:

The superior man abides in his room.

- If his words are well spoken,
 - he meets with assent at a distance of more than a thousand miles.
 - How much more then from nearby!
- If the superior man abides in his room and his words are not well spoken,
 - he meets with contradiction at a distance of more than a thousand miles.
 - How much more then from nearby!
- Words
 - go forth from one's own person and
 - exert their influence on men.
- Deeds
 - are born close at hand and
 - become visible far away.
- Words and deeds are the hinge and bowspring of the superior man.
- As hinge and bowspring move,
- they bring
 - honor or
 - disgrace.
- Through words and deeds the superior man moves
 - heaven and
 - earth.
- Must one not, then, be cautious?

Six in the third place means:

He finds a comrade.

- Now he beats the drum,
- now he stops.
- Now he sobs,
- now he sings.

Here

the source of a man's strength lies

- not in himself
- but in his relation to other people.

No matter how close to them he may be,

- if his center of gravity depends on them,
- he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death –

this is the fate of those who depend upon
an inner accord with other persons whom they love.

Here

we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love,
is left to the subjective verdict of the person concerned.

Nine at the top means:

Cockcrow penetrating to heaven.
Perseverance brings misfortune.

- The cock is dependable.
- It crows at dawn.

But

- it cannot itself fly to heaven.
 - It just crows.
 - A man may count on mere words to awaken faith.
 - This may succeed now
- but if persisted in,
- it will have bad consequences.

MOVING HEXAGRAM

HEXAGRAM 63 - Chi Chi - After Completion

Above K'AN THE ABYSMAL, WATER
Below Li THE CLINGING, FIRE

This hexagram is the evolution of T'ai, PEACE (11).

- The transition from confusion to order is completed, and
- everything is in its proper place even in particulars.

- The strong lines are in the strong places,
- the weak lines in the weak places.

- This is a very favorable outlook, yet

- it gives reason for thought.

For

- it is just when perfect equilibrium has been reached that
- any movement may cause order to revert to disorder.

The one strong line that
has moved to the top,
thus
effecting complete order in details,
• is followed by the other lines,

each moving according to its nature,
and thus suddenly

- there arises again the hexagram P'i, STANDSTILL (12).

Hence

the present hexagram

- indicates the conditions of a time of climax,
which
- necessitate the utmost caution.

THE JUDGMENT

AFTER COMPLETION.

Success in small matters.

Perseverance furthers.

- At the beginning good fortune,
- At the end disorder.

The transition from the old to the new time
is already accomplished.

In principle,

everything stands systematized,

and

it is only in regard to details

that

success is still to be achieved.

In respect to this, however,

we must be careful to maintain the right attitude.

- Everything proceeds as if of its own accord,
and
- this can all too easily tempt us to
relax and let things take their course
without troubling over details.

Such indifference is the root of all evil.

Symptoms of decay are bound to be the result.

Here

we have

- the rule indicating the usual course of history.

But

- this rule is not an inescapable law.

He who understands it

is in position to avoid its effects by dint of

- unremitting perseverance
and
- caution.

THE IMAGE

Water over fire: the image of the condition
In AFTER COMPLETION.

Thus

the superior man

- Takes thought of misfortune

And

- arms himself against it in advance.

When

water in a kettle hangs over fire,
the two elements

- stand in relation

and thus

- generate energy
(cf. the production of steam).

But

the resulting tension demands caution.

If

the water boils over,

- the fire is extinguished

and

- its energy is lost.

If

the heat is too great,

- the water evaporates into the air.

These elements here

- brought into relation

and thus

- generating energy
are by nature hostile to each other.

Only the most extreme caution can prevent damage.

In life too there are junctures when

- all forces are in balance

and

- work in harmony,

so that

everything seems to be in the best of order.

In such times only

the sage

- recognizes the moments that bode danger

and

- knows how to banish it by means of timely precautions.