

Teradyne Inc TER under CEO Gregory Smith



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8897>

Hexagram 18 – Work on What has been Spoiled

Above KEN KEEPING STILL, MOUNTAIN
Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

THE JUDGMENT

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is **not immutable fate**, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the **abuse** of human freedom.

Work toward improving conditions promises well, because it **accords with** the possibilities of the time.

We

- must **not recoil** from work and danger – symbolized by crossing of the great water - but
- must **take hold** energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption before we can do away with them;

hence it is necessary to **be cautious** during the time before the start.

Then

we must see to it that the **new way** is safely entered upon, so that a **relapse** may be avoided;

therefore

we must pay attention to the time **after** the start.

- **Decisiveness and**
- **energy**

must take the place of the

- **inertia and**
- **indifference**

that have led to decay,

in order that the ending may be followed by a new beginning.

THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- **stirs up the people And**
- **strengthens their spirit.**

- When the wind **blows low** on the mountain,

- it is **thrown back and spoils** the vegetation.

This contains a **challenge** to improvement.

It is the same with

- **debasing attitudes and**
- **fashions;**

they corrupt human society.

To do away with this corruption,

the superior man must regenerate society.

His methods likewise must be **derived from** the two trigrams, but in such a way that their **effects unfold** in orderly sequence.

The superior man

- **must first remove stagnation by stirring up public opinion,**
 - as the wind stirs everything, and
- **must then strengthen and tranquilize the character of the people,**
 - as the mountain gives tranquility and nourishment to all that grows in its vicinity.

THE LINES

Nine in the third place means:

Setting right what has been spoiled by the father.

There will be a little remorse.

No great blame.

This describes a man who **proceeds** a little too energetically

in righting the mistakes of the past.

Now and then, as a result,

- minor discords and
- annoyances

will surely **develop.**

But too much energy is better than too little.

Therefore, although

- **he may** at times have some slight cause for regret,
- **he remains** free of any serious blame.

0 Six in the fifth place means:

Setting right what has been spoiled by the father.

One meets with praise.

An individual is **confronted** with **corruption originating** from neglect in former times.

He **lacks** the power to ward it off alone, but with able helpers

- he can at least **bring about** a thorough reform, if
- he cannot create a new beginning,

and this also is praiseworthy.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9020>

HEXAGRAM 59 – Huan - Dispersion (Dissolution)

Above SUN THE GENTLE, WIND
Below K'AN THE ABYSMAL, WATER

Wind blowing over water
disperses it,
dissolving it into

- foam and
- mist.

This suggests that when a man's vital energy is dammed up within him (indicated as a danger by the attribute of the lower trigram), gentleness serves to

- break up and
 - dissolve
- the blockage.

THE JUDGMENT

Dispersion,
Success.
The king approaches his temple.
It furthers one to cross the great water.
Perseverance furthers.

The text of this hexagram resembles that of Ts'ui, GATHERING TOGETHER (45).

In the latter,

the subject is the bringing together of elements that have been separated, as water collects in lakes upon the earth.

Here

the subject is the dispersing and dissolving of divisive egotism.

DISPERSION shows the way, so to speak, that leads to gathering together. This explains the similarity of the two texts.

Religious forces are needed to overcome the egotism that divides men.

1. The common celebration of the great

- sacrificial feasts and

- sacred rites,
which gave expression simultaneously to the
- interrelation and
- social articulation of
 - family and
 - state,

was the means employed by the great rulers to unite men.

- The sacred music and
- the splendor of the ceremonies
aroused a strong tide of emotion
- that was shared by all hearts in unison, and
- that awakened a consciousness of the common origin of all creatures.

In this way

- disunity was overcome and
- rigidity dissolved.

A further means to the same end is

2. cooperation in great general undertakings that

set a high goal for the will of the people;
in the common concentration on this goal,
all barriers dissolve,
just as,

- when a boat is crossing a great stream,
- all hands must unite in a joint task.

But only a man

- who is himself free of all selfish ulterior considerations, and
- who perseveres in justice and steadfastness,
is capable of so dissolving the hardness of egotism.

THE IMAGE

The wind drives over the water: The image of DISPERSION.

Thus

the kings of old

- sacrificed to the Lord And
- built temples.

In the autumn and winter,
water begins to freeze into ice.

When

the warm breezes of spring come,

- the rigidity is dissolved, and
- the elements that have been dispersed in ice floes are reunited.

It is the same with the minds of the people.

Through

- hardness and
- selfishness

the heart grows rigid, and
this rigidity leads to separation from all others.

- Egotism and
- Cupidity

isolate men.

Therefore

the hearts of men

- must be seized by a devout emotion.

They

- must be shaken by a religious awe in face of eternity –
- stirred with an intuition of the One Creator of all living beings, and
- united through the strong feeling of fellowship experienced in the ritual of divine worship.