

Enovix Corp ENVX under CEO Raj Talluri



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

### HEXAGRAM 55 – Feng - Abundance (Fullness)

Above CHEN THE AROUSING, THUNDER  
 Below LI THE CLINGING, FLAME

- Chen is movement;
  - Li is flame, whose attribute is clarity.
  - Clarity within,
  - movement without –
- this produces greatness and abundance.
- The hexagram pictures a period of advanced civilization. However, the fact that development has reached a peak suggests that

this extraordinary condition of abundance cannot be maintained permanently.

## THE JUDGMENT

ABUNDANCE has success.  
The king attains abundance.  
Be not sad.  
Be like the sun at midday.

It is not given to every mortal to bring about a time of

- outstanding greatness and
- abundance.

Only a born ruler of men is able to do it,  
because his will is directed to what is great.  
Such a time of abundance is usually brief.

Therefore

a sage might well feel sad in view of the decline that must follow.

But such sadness does not befit him.

Only a man who is inwardly free of sorrow and care  
can lead in a time of abundance.

He must be like the sun at midday,  
illuminating and gladdening everything under heaven.

## THE IMAGE

Both thunder and lightning come: The image of ABUNDANCE.

Thus

the superior man

- decides lawsuits And
- carries out punishments.

This hexagram has a certain connection with Shih Ho, BITING THROUGH (21),  
in which thunder and lightning similarly appear together,  
but in the reverse order.

- In BITING THROUGH, laws are laid down;
- here they are applied and enforced.

- Clarity [Li] within makes it possible to investigate the facts exactly, and
- shock [Chen] without ensures a strict and precise carrying out of punishments.

## THE LINES

Six in the fifth place means:

Lines are coming,  
Blessing and fame draw near.  
Good fortune.

The ruler is modest and therefore open to the counsel of able men.  
Thus  
he is surrounded by men who suggest to him the lines of action.  
This brings blessing, fame, and good fortune to him and all the people.

## **MOVING HEXAGRAM**

### **HEXAGRAM 49 – Ko – Revolution (Molting)**

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

The Chinese character for this hexagram **means** in its original sense **an animal's pelt**, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while  
there

- the elder of the two daughters is above, and
  - what results is essentially only an **opposition of tendencies**,
- here
- the younger daughter is above.
  - The influences are in actual conflict, and
  - the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

### **THE JUDGMENT**

REVOLUTION

On your own day  
You are believed.  
Supreme success,  
Furthering through perseverance.  
Remorse disappears.

Political revolutions are **extremely grave** matters.  
They should be undertaken

- only under stress of direst necessity,
- when there is no way out.
- Not everyone is called to this task,
- but only the man who has the confidence of the people, and even he only when the time is ripe.
- He must then proceed in the right way, so that
- he
  - gladdens the people and, by enlightening them,
  - prevents excesses.

Furthermore,

he

- must be quite free of selfish aims and
- must really relieve the need of the people.

Only then does he have nothing to regret.

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- there are spring and autumn in the life of peoples and nations, and
- these call for social transformations.

## THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- Sets the calendar in order And
- makes the seasons clear.

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
  - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.