

Rambus Inc RMBS under CEO Luc Seraphin (2023)



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

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**, the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,whereas
- in the **former case** one strong line (the fifth)
 - **stands** in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together, religious forces are needed.

2. But there must also be a human leader to serve as the center of the group. In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them. This is the significance of the great offerings that are made.

- In the secular sphere likewise there is need of great deeds in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.
Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.
Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER
we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.

THE LINES

Six at the beginning means:

If you are sincere, but not to the end, There will

- sometimes be confusion,
- sometimes gathering together.

If you call out,

- Then after one grasp of the hand you can laugh again.

Regret not.

Going is without blame.

The situation is this:

People **desire** to gather around a leader to whom they look up.

But they are in a large group, by which they allow themselves to be influenced, so that

- they waver in their decision.

Thus

- they lack a firm center around which to gather.

But

- if **expression** is given to this need, and
- if they **call** for help,
one grasp of the hand from the leader is enough to turn away all distress.

Therefore

- they must **not allow** themselves to be led astray.

It is undoubtedly right that

- they should **attach** themselves to this leader.

Nine in the fourth place means:

Great good fortune.

No blame.

This describes a man who gathers people around him in the **name of** his ruler. Since he

- is not striving for any special advantages **for himself**
- but is working **unselfishly** to bring about general unity,
- his work is crowned with **success**, and
- everything becomes as it should be.

Nine in the fifth place means:

- **If in gathering together one has position,**
 - This brings no blame.
- **If there are some who are not yet sincerely in the work,**
 - **Sublime and enduring perseverance is needed.**

Then remorse disappears.

When people spontaneously gather around a man, it is only a good.

It gives him a certain influence that can be altogether useful.

But of course there is also the possibility that many may gather around him

- not because of a feeling of **confidence**
- but merely because of his **influential** position.

This is certainly to be regretted.

The only means of **dealing** with such people is to gain their confidence through

- steadfastness and
- intensified, unswerving devotion to duty.

In this way

- secret mistrust will gradually be overcome, and
- there will be no occasion for regret.

MOVING HEXAGRAM

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.