

Lam Research Corp LRCX under CEO Timothy Archer



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

HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui THE JOYOUS, LAKE
 Below CH'IEN THE CREATIVE, HEAVEN

This hexagram signifies
on the one hand

- a break-through after a long accumulation of tension, as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- it refers to the time when inferior people gradually begin to disappear.

Their influence is on the wane;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.

- Even if only one inferior man is occupying a ruling position in a city, he
 - is able to oppress superior men.
- Even a single passion still lurking in the heart
 - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
 - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,
 - resolution must be based on a union of
 - strength and
 - friendliness.
2. Second,
 - a compromise with evil is not possible;
 - evil must under all circumstances be openly discredited.
 - Nor must our own passions and shortcomings be glossed over.
3. Third,
 - the struggle must not be carried on directly by force.

If

- evil is branded,
 - it thinks of weapons,

and

if

- we do it the favor of fighting against it blow for blow,
 - we lose in the end

because thus

- we ourselves get entangled in hatred and passion.

Therefore

4. it is important

- to begin at home,
- to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.

- As long as we wrestle with them,
- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward

And

- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
 - there is reason to fear a cloudburst.
- Taking this as a warning,
 - the superior man forestalls a violent collapse.

If

- a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy

but

- to remain receptive to impressions
by help of strict and continuous self-examination.

THE LINES

Nine at the beginning means:

Mighty in the forward-striding toes.

When

- one
 - goes
 - and
 - is not equal to the task
- One
 - makes a mistake.

In times of a resolute advance,
the beginning is especially difficult.

- We
 - feel inspired to press forward but resistance is still strong;
 therefore
- we
 - ought to gauge our own strength
 - and
 - venture only so far as we can go with certainty of success.

To plunge blindly ahead is wrong,

- because it is precisely at the beginning
that
- an unexpected setback can have the most disastrous results.

Nine in the second place means:

A cry of alarm.

Arms at evening and at night.

Fear nothing.

Readiness is everything.

Resolution is indissolubly bound up with caution.

If

an individual

- is careful

and

- keeps his wits about him,

he

- need not become excited or alarmed.

If

he

- is watchful at all times, even before danger is present,

he

- is armed when danger approaches

and

- need not be afraid.

The superior man is

- on his guard against what is not yet in sight

and

- on the alert for what is not yet within hearing;

therefore

he

- dwells in the midst of difficulties as though they did not exist.

If

a man develops his character,

- people submit to him of their own accord.

If

reason triumphs,

- the passions withdraw of themselves.

- To be circumspect

and

- not to forget one's armor

- is the right way to security-

Nine in the third place means:

To be powerful in the cheekbones Brings Misfortune.

The superior man is firmly resolved.

He

- walks alone

and

- is caught in the rain.

He

- is bespattered,

And

- people murmur against him.

No blame.

Here we have a man in an ambiguous situation.

While

- all others are engaged in a resolute fight against all that is inferior,
- he alone has a certain relationship with an inferior man.

If

he were to

- show strength outwardly

and

- turn against this man before the time is ripe,

he

- would only endanger the entire situation,

because

the inferior man

- would too quickly have recourse to countermeasures.

The task of the superior man becomes extremely difficult here.

He

- must be firmly resolved within himself

and, while maintaining association with the inferior man,

- avoid any participation in his vileness.

He will of course be misjudged.

It will be thought that he **belongs** to the party of the inferior man.

He will be **lonely** because no one will understand him.

- His **relations** with the inferior man will sully him in the eyes of the multitudes and
- they will turn against him, grumbling.

But

he

- can **endure** this lack of appreciation and

• **makes** no mistake, because

he

- **remains** true to himself.

Nine in the fourth place means:

- There is no skin on his thighs,

And

- walking comes hard.

If

a man were to let himself be led like a sheep,

- Remorse would disappear.

But

if

these words are heard

- They will not be believed.

Here a man

- is suffering from inner **restlessness**

and

- **cannot** abide in his place.

He

- would like to **push forward** under any circumstances,

but

- **encounters** insuperable obstacles.

Thus his situation entails an **inner conflict.**

This is due to the **obstinacy** with which he seeks to enforce his will.

If

he would **desist** from this obstinacy,

- everything would go well.

But this advice, like so much other good counsel,

- will be ignored.

For obstinacy

- makes a man unable to hear,
- for all that he has ears.

Six at the top means:

No cry.

In the end misfortune comes.

Victory seems to have been achieved.

There remains merely a remnant of the evil resolutely to be eradicated as the time demands.

Everything looks easy.

Just there, however, lies the danger.

If

we are not on guard,

- evil will succeed in escaping by means of concealment,

and

when

it has eluded us

- new misfortunes will develop from the remaining seeds, for evil does not die easily.

So too in dealing with the evil in one's own character,

- one must go to work with thoroughness.

If out of carelessness anything were to be overlooked,

- new evil would arise from it.

MOVING HEXAGRAM

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND

Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a double meaning.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be understood as picturing a type of tower characteristic of ancient China.

- A tower of this kind commanded a wide view of the country; at the same time, when situated on a mountain,
- it became a landmark that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and

- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is not material in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
 - not yet the offering.
- Full of trust they look up to him.

The sacrificial ritual in China began with

- an ablution and
- a libation by which the Deity was invoked,
after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also in nature

a holy seriousness is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of inner concentration which religious contemplation develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass **must bend** to its power.

These **two occurrences** find confirmation in the hexagram.

The two images are used to **symbolize a practice** of the kings of old;

1. in making **regular journeys** the ruler could, in the first place, **survey** his realm and make certain that none of the **existing usages** of the people escaped notice;
2. in the second, he could **exert influence** through which such customs as were **unsuitable** could be **changed**.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a **view of the real sentiments** of the great mass of humanity and therefore
 - cannot be **deceived**;
 - on the other, he
 - will **impress** the people so profoundly,
 - by his mere existence and
 - by the impact of his personality,
- that **they will be swayed by him** as the grass will be by the wind.