

GSI Technology Inc GSIT under CEO Lee-Lean Shu



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| 5 | | H | H | T | | 3 | 3 | 2 | | 8 |
| 4 | | H | T | T | | 3 | 2 | 2 | | 7 |
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| 3 | | H | T | T | | 3 | 2 | 2 | | 7 |
| 2 | | H | H | T | | 3 | 3 | 2 | | 8 |
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HEXAGRAM 56 - Lu - The Wanderer

Above LI THE CLINGING, FIRE
 Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still; above it
- fire, Li, flames up and does not tarry.

Therefore
the two trigrams do not stay together.
Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER.
Success through smallness.
Perseverance brings good fortune
To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved;
in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore
he must take care to remain upright and steadfast,
so that
he

- sojourns only in the proper places,
- associating only with good people.

Then

- he
- has good fortune and
 - can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.
However,
the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

• Prisons ought to be places where people are lodged only temporarily, as guests are.

- They must not become dwelling places.

THE LINES

Six at the beginning means:

If

- the wanderer busies himself with trivial things,
- He draws down misfortune upon himself.

A wanderer should not

- demean himself or
- busy himself with

inferior things he meets with along the way.

- The humbler and more defenseless his outward position,
- the more should he preserve his inner dignity.

For a stranger is mistaken if he hopes to find a friendly reception through lending himself to jokes and buffoonery.

The result will be only

- contempt and
- insulting treatment.

MOVING HEXAGRAM

HEXAGRAM 30 – Li - THE CLINGING, FIRE

Above LI THE CLINGING, FIRE

Below LI THE CLINGING, FIRE

This hexagram is another double sign.

The trigram Li means

- "to cling to something,"
- "to be conditioned,

- to depend or rest on something," and also
- "brightness".

A dark line **clings to** two light lines,

- one above and
- one below –

the **image** of an empty space between two strong lines, whereby the two strong lines are made **bright**.

The trigram **represents** the middle daughter.

The Creative has **incorporated** the central line of the Receptive, and thus Li develops.

As **an image**, it is fire.

Fire

- has no definite form but
- **clings to** the burning object and thus is bright.

As water pours down from heaven, so fire flames up from the earth.

- While K'an **means** the soul shut within the body,
- Li **stands for** nature in its radiance.

THE JUDGMENT

THE CLINGING.

Perseverance furthers.

It brings success.

Care of the cow brings good fortune.

What is dark **clings**

- to what is light and so
- enhances the brightness of the latter.

A luminous thing giving out light must have within itself something that perseveres; otherwise it will in time burn itself out.

Everything that gives light

is **dependent** on something to which it clings, in order that it may **continue** to shine.

Thus

- sun and moon cling to heaven, and
- grain, grass, and trees cling to the earth.

So too

the twofold clarity of the dedicated man

- **clings to what is right and thereby**
- **can shape the world.**

Human life on earth is conditioned and unfree, and, when man

- **recognizes this limitation and**

- makes himself dependent upon the harmonious and beneficent forces of the cosmos,

he achieves success.

The cow is the symbol of extreme docility.

By cultivating in himself an attitude of

- compliance and
- voluntary dependence,

man

- acquires clarity without sharpness and
- finds his place in the world. 1

THE IMAGE

That which is bright rises twice: The image of FIRE.

Thus the great man, by perpetuating this brightness, illumines the four quarters of the world.

Each of the two trigrams represents the sun in the course of a day.

The two together represent the repeated movement of the sun, the function of light with respect to time.

The great man continues the work of nature in the human world.

Through the clarity of his nature

he causes the light

- to spread farther and farther and
- to penetrate the nature of man ever more deeply.