

Everspin Technologies Inc MRAM under CEO Sanjeev Aggarwal



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

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
 Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
 - Chen, movement, is below.
- The lower trigram Chen is under the **influence** of the strong line it has **received** from above, from heaven.

When, in accord with this,

- **movement follows the law of heaven,**
- **man is**
 - **innocent and**
 - **without guile.**

His mind is

- **natural and true,**
- **unshadowed by reflection or ulterior designs.**

For

- **wherever conscious purpose is to be seen,**
- **there the truth and innocence of nature have been lost.**

Nature that is not directed by the spirit is

- **not true**

- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,

an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
 - what does he come to?
- Heaven's will and blessing
 - do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature the childlike innocence of their original state.

So it is with the **good rulers** of mankind:
drawing on the spiritual wealth at their command,
they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.

THE LINES

0 Nine at the beginning means:

Innocent behavior brings good fortune.

The original impulses of the heart are always good,
so that
we

- may follow them confidently,
- assured of good fortune and achievement of our aims.

Six in the third place means:

Undeserved misfortune.

The cow that was tethered by someone

Is

- the wanderer's gain,
- the citizen's loss.

Sometimes

undeserved misfortune befalls a man at the hands of another,
as for instance when someone

- passes by and
- takes a tethered cow along with him.

His gain is the owner's loss.

In all transactions, no matter how innocent,
we must

- accommodate ourselves to the demands of the time,
- otherwise unexpected misfortune overtakes us.

0 Nine in the fifth place means:

Use no medicine in an illness

Incurred through no fault of your own.

It will pass of itself.

An unexpected evil may come accidentally from without.

If it

- does not originate in one's own nature or
- have a foothold there,

one

- should not resort to external means to eradicate it,

- but should quietly let nature take its course.
Then improvement will come of itself.

Nine at the top means:

Innocent action brings misfortune.
Nothing furthers.

When, in a given situation,
the time is not ripe for further progress,
the best thing to do is to wait quietly, without ulterior designs.

If one

- acts thoughtlessly and
- tries to push ahead in opposition to fate,
success will not be achieved.

MOVING HEXAGRAM

HEXAGRAM 62 - Hsiao Kuo - Preponderance of the Small

Above CHEN THE AROUSING, THUNDER
Below KEN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28),
the strong lines

- preponderate and
- are within inclosed between weak lines at the
 - top and
 - bottom,

the present hexagram

- has weak lines preponderating,
though here again
 - they are on the outside,
 - the strong lines being within.

This indeed is the basis of
the exceptional situation indicated by the hexagram.

When

strong lines are outside,
we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
- Chung Fu, INNER TRUTH (61);
neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general.

But

in the present hexagram

it is the weak element that perforce must mediate with the outside world.

If

- a man occupies a position of authority for which
- he is by nature really inadequate, extraordinary prudence is necessary.

THE JUDGMENT

PREPONDERANCE OF THE SMALL.

Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.

The flying bird brings the message:

- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

- Exceptional modesty and
- conscientiousness

are sure to be rewarded with success;

however,

if a man is not to throw himself away,

it is important that they should

- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.

We must understand the demands of the time

in order to find the necessary offset for its

- deficiencies and
- damages.

In any event

- we must not count on great success,
- since the requisite strength is lacking.

In this lies the importance of the message that

one should

- not strive after lofty things

but

- hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird.

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
 - supported only by two weak lines without,
- give the image of a sagging ridgepole.

Here

- the supporting weak lines are both
 - outside and
 - preponderant;

this gives the image of a soaring bird.

But

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

- it gives the message conveyed by the hexagram.

THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL.

Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement he gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.

- Thunder on the mountain is different from
- thunder on the plain.

In the mountains,

- thunder seems much nearer;

outside the mountains,

- it is less audible than the thunder of an ordinary storm.

Thus

the superior man derives an imperative from this image:

he must always fix his eyes

- more closely and
- more directly

on duty

than does the ordinary man,

even though this might make his behavior seem petty to the outside world.

He is exceptionally conscientious in his actions.

In bereavement

- emotion means more to him than ceremoniousness.

In all his personal expenditures

- he is extremely simple and unpretentious.

In comparison with the man of the masses,

- all this makes him stand out as exceptional.

But

the essential significance of his attitude lies in the fact that in external matters

- he is on the side of the lowly.