

Navitas Semiconductor Corp NVTX under CEO Gene Sheridan



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

Click below to view the interpretations and cases:

<https://icic.com/?p=9014>

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD

Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.

It

- is the eldest daughter and
- **symbolizes** wind or wood;

it has for its **attribute** gentleness, which nonetheless penetrates

- like the wind or
- like growing wood with its roots.

The dark principle, in itself rigid and immovable,

is dissolved by the penetrating light principle, to which it subordinates itself in gentleness.

1. In nature,

- it is the wind that
 - disperses the gathered clouds,
 - leaving the sky clear and serene.

2. In human life

- it is penetrating clarity of judgment
 - that thwarts all dark hidden motives.

3. In the life of the community

- it is the powerful influence of a great personality
 - that uncovers and breaks up those intrigues which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual and
- inconspicuous

effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye than

- those won by surprise attack,
- but

- they
 - are more enduring and
 - more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

- Small strength can achieve its purpose only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.
Thus

the superior man

- Spreads his commands abroad And
- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.

- This is what makes it so powerful;
- time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment and
 - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.
- Action without preparation of the ground only
 - frightens and
 - repels.

THE LINES

Six at the beginning means:

- In advancing and
- in retreating,

The perseverance of a warrior furthers.

Inborn gentleness is often carried to the point of indecisiveness.

- One
 - does not feel strong enough to advance resolutely.
 - A thousand doubts crop up;
- one
 - is, however, not minded to withdraw

but

- drifts indecisively to and fro.

In such a situation,

- a military decisiveness is the proper thing, so that
- one resolutely
 - does what order demands.
- Resolute discipline is far better than
- irresolute license.

Nine in the second place means:

Penetration under the bed.

Priests and magicians are used in great number.

Good fortune.
No blame.

At times
one

- has to deal with hidden enemies,
intangible influences that slink into dark corners and from this hiding
- affect people by suggestion.

In instances like this,

- it is necessary to trace these things back to the most secret recesses,
in order to determine
the nature of the influences to be dealt with.

a) This is the task of the priests;

- removing the influences

b) is the task of the magicians.

The very anonymity of such plotting requires
an especially vigorous and indefatigable effort,
but this is well worth while.

For when such
elusive influences are

- brought into the light and
- branded,
they lose their power over people.

Nine in the third place means:

Repeated penetration.
Humiliation.

Penetrating reflection

- must not be pushed too far,
- lest it cripple the power of decision.

After a matter has been thoroughly pondered,
it is essential

- to form a decision and
- to act.

Repeated deliberation brings

- fresh doubts and scruples, and thereby
- humiliation,

because one shows oneself unable to act.

Nine in the fifth place means:

Perseverance brings good fortune.

Remorse vanishes.

Nothing that does not further.

- No beginning,

but

- an end.

- Before the change, three days.
 - After the change, three days.
- Good fortune.

In the situation described in Ku, WORK ON WHAT HAS BEEN SPOILED (18),

- an entirely new point of departure must be set
- whereas here
- it is only a question of reforms.

- The beginning has not been good,
- but
- the moment has been reached when a new direction can be taken.

Change and improvement are called for.

Such steps must be undertaken

- with steadfastness,
- that is,
- with a firm and correct attitude of mind;
- then
- they will succeed, and
 - remorse will disappear.

But

it must be remembered that such improvements require careful consideration.

- Before a change is made,
 - it must be pondered over again and again.
- After the change is made,
- it is necessary to note carefully for some time after how the improvements bear the test of actuality.

Such careful work is accompanied by good fortune.

Nine at the top means:

Penetration under the bed.

He loses

- his property and
- his ax.

Perseverance brings misfortune.

A man's understanding is sufficiently penetrating.

- He follows up injurious influences into the most secret corners.

But

- he no longer has the strength to combat them decisively.

In this case

any attempt to penetrate into the personal domain of darkness would only bring harm.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8915>

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.

