

FormFactor Inc FORM under CEO Michael Slessor



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8918>

### 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**

Nine in the fourth place means:

He who

- can be persevering
- Remains without blame.

We cannot lose what really belongs to us, even if we throw it away.

Therefore

we need have no anxiety.

All that need concern us is that

we should

- remain true to our own natures and
- not listen to others.

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**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8852>

## HEXAGRAM 03 – Chun - Difficulty at the Beginning

Above K'AN THE ABYSMAL, WATER  
Below CHEN THE AROUSING, THUNDER

The name of the hexagram, Chun, really connotes a blade of grass **pushing against** an obstacle as it sprouts out of the earth hence the meaning, "difficulty at the beginning." The hexagram indicates **the way in which heaven and earth bring forth individual beings**.

It is their first meeting, which is beset with **difficulties**.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to **teeming, chaotic profusion**; thunder and rain fill the air.

But the chaos **clears up**.

- While the Abysmal sinks,
- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

### THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,  
Furthering through perseverance.  
Nothing should be undertaken.  
It furthers one to appoint helpers.

**Times of growth are beset with difficulties.**

They resemble a first birth.

But these difficulties arise from the very **profusion** of all that is struggling to **attain** form.

Everything is in motion:

therefore if one **perseveres** there is a prospect of **great success**, in spite of the existing danger.

When it is a man's **fate** to undertake such new beginnings, everything is still **unformed**, dark.

Hence he must **hold back**, because any **premature** move might bring disaster. Likewise, it is very important **not to remain alone**; in order to overcome the chaos he **needs** helpers.

This is not to say, however, that he himself should look on **passively** at what is happening.

He must lend his hand and **participate** with inspiration and guidance.

## **THE IMAGE**

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.

Thus the superior man

Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines;

this means that in the chaos of difficulty at the beginning, **order is already implicit.**

So too the superior man has to **arrange and organize** the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.

In order to **find** one's place in the infinity of being, one must be able both

- **to separate and**
- **to unite.**