

Tower Semiconductor Ltd TSEM under CEO Russell Ellwanger



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8855>

HEXAGRAM 04 - Meng - Youthful Folly

Above KEN KEEPING STILL, MOUNTAIN

Below K'AN THE ABYSMAL, WATER

In this hexagram we are reminded of **youth and folly**, in **two** different ways.

- The **image** of the upper trigram, Ken, is the mountain, that of the lower, K'an, is water;
 - the spring rising at the foot of the mountain is the **image** of inexperienced youth.
- **Keeping still** is the attribute of the upper trigram; that of the lower is the **abyss**, danger.
 - **Stopping** in perplexity on the brink of a dangerous abyss is a symbol of the folly of youth.

However, the two trigrams also show the way of **overcoming** the follies of youth. Water is something that of necessity flows on.

When the spring gushes forth, it does **not know** at first where it will go.

But **its steady flow** fills up the deep place blocking its progress, and success is attained.

THE JUDGMENT

YOUTHFUL FOLLY has success.
It is not I who seek the young fool;
The young fool seeks me.
At the first oracle I inform him.
If he asks two or three times, it is importunity.
If he importunes, I give him no information.
Perseverance furthers.

In the time of youth, folly is **not** an evil.
One may succeed in spite of it, **provided** one

- finds an **experienced** teacher and
- has the right **attitude** toward him.

This means, first of all, that the youth himself

- must be **conscious** of his lack of experience and
- must **seek** out the teacher.

Without this **modesty** and this **interest** there is no guarantee that he has the necessary **receptivity**,
which should express itself in **respectful acceptance** of the teacher.
This is the reason why the teacher must **wait** to be sought out instead of offering himself.
Only thus can the **instruction** take place

- **at the right time and**
- **in the right way.**

A teacher's **answer** to the question of a pupil ought to be **clear and definite**
like that expected from an **oracle**;
thereupon it ought to be **accepted** as

- a key for resolution of **doubts** and
- a basis for **decision**.

If **mistrustful or unintelligent** questioning is kept up,
it serves only to **annoy** the teacher.
He does well to **ignore it in silence**,
just as the oracle

- gives one answer **only** and
- refuses to be **tempted** by questions implying doubt.

Given in addition a **perseverance** that never slackens
until the points are mastered one by one,
real success is sure to follow.
Thus the hexagram counsels

- **the teacher as well as**
- **the pupil.**

THE IMAGE

A spring **wells up** at the foot of the mountain: The image of YOUTH.
Thus the superior man fosters his **character**

By **thoroughness** in all that he does.

A spring

- **succeeds** in flowing on and
- **escapes** stagnation by filling up **all** the hollow places in its path.

In the same way character is developed by **thoroughness** that skips nothing but, like water, **gradually and steadily** fills up all gaps and so flows onward.

THE LINES

Six at the beginning means:

To make a fool develop

It furthers one to apply **discipline**.

The fetters should be **removed**.

To go on in this way brings humiliation.

Law is the beginning of education.

Youth in its inexperience is inclined at first to take everything **carelessly and playfully**

must be shown the **seriousness** of life.

A certain measure of taking oneself in hand, brought about by **strict discipline**, is a good thing.

He who plays with life never amounts to anything.

However, discipline should not **degenerate** into drill.

Continuous **drill**

- has a **humiliating** effect and
- **cripples** a man's powers.

0 Six in the fifth place means:

Childlike folly brings good fortune.

An inexperienced person who seeks instruction in a childlike and unassuming way is on the right path,

for the man **devoid of arrogance** who **subordinates** himself to his teacher will certainly be helped.

Nine at the top means:

In punishing folly

It does not further one

To commit transgressions.

The only thing that furthers is to **prevent** transgressions.

Sometimes an incorrigible fool must be punished.

He who will not heed will be made to feel.

This punishment is quite **different** from a preliminary shaking up.

But the penalty should not be imposed in anger;

it must be restricted to an objective guarding against unjustified excesses.
Punishment is never an end in itself but serves merely to restore order.

This applies

- not only in regard to education
- but also in regard to the measures taken by a government against a populace guilty of transgressions.

Governmental interference

- should always be merely preventive and
- should have as its sole aim the establishment of public security and peace.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9023>

HEXAGRAM 60 – Chieh - Limitation

Above K'AN THE ABYSMAL, WATER

Below TUI THE JOYOUS, LAKE

- A lake occupies a limited space.
When more water comes into it,
- it overflows.

Therefore

limits must be set for the water.

The image shows

- water below and
- water above,
- with the firmament between them as a limit.

The Chinese word for limitation really denotes the joints that divide a bamboo stalk.

- In relation to ordinary life
 - it means the thrift that sets fixed limits upon expenditures.
- In relation to the moral sphere
 - it means the fixed limits that the superior man sets upon his actions - the limits of loyalty and disinterestedness.

THE JUDGMENT

LIMITATION.

Success.

Galling limitation must not be persevered in.

- Limitations are troublesome,

but

- they are effective.

If

- we live economically in normal times,
- we are prepared for times of want.

To be sparing saves us from humiliation.

Limitations are also indispensable in the regulation of world conditions.

In nature there are fixed limits for

- summer and winter,
- day and night, and

these limits give the year its meaning.

In the same way,

economy,

by setting fixed limits upon expenditures,

acts to

- preserve property and
- prevent injury to the people.

But in limitation

we must observe due measure.

- If a man should seek to impose galling limitations upon his own nature,
 - it would be injurious.

And

- if he should go too far in imposing limitations on others,
 - they would rebel.

Therefore

it is necessary to set limits even upon limitations

THE IMAGE

Water over lake: the image of LIMITATION.

Thus

the superior man

- Creates number and measure, And
- examines the nature of virtue and correct conduct.

- A lake is something limited.
- Water is inexhaustible.

A lake

- can contain only a definite amount of the infinite quantity of water;
- this is its peculiarity.

In human life too

the individual achieves significance through

- discrimination and
- the setting of limits.

Therefore

what concerns us here is

the problem of clearly defining these discriminations,
which are, so to speak,

- the backbone of morality.

- Unlimited possibilities are not suited to man;

- if

- they existed,

- his life would only dissolve in the boundless.

To become strong,

a man's life needs the limitations

- ordained by duty and

- voluntarily accepted.

The individual attains significance as a free spirit only

- by surrounding himself with these limitations and

- by determining for himself what his duty is.