

UCTT Ultra Clean Holdings Inc under CEO Jinsong Xiao



6	The Top		H	T	T		3	2	2		7
5	The Fifth Place		H	T	T		3	2	2		7
4	The Fourth Place		H	H	H		3	3	3		9
3	The Third Place		H	T	T		3	2	2		7
2	The Second Place		H	T	T		3	2	2		7
1	The Beginning		H	H	H		3	3	3		9

Click below to view the interpretations and cases:

<https://icic.com/?p=8830>

HEXAGRAM 01 – Chien - The Creative

Above THE CREATIVE, HEAVEN
 Below THE CREATIVE, HEAVEN

The first hexagram is made up of six unbroken lines. These unbroken lines stand for the primal power, which is

- light giving,
- active,
- strong, and of
- the spirit.

The hexagram is consistently strong, in character, and since it is without weakness, its essence is power or energy. Its image is heaven.

Its energy

- is represented as unrestricted by any fixed conditions in space and

- is therefore conceived of as motion.
- Time is regarded as the basis of this motion.

Thus the hexagram includes also

- the power of time and
- the power of persisting in time, that is, duration.

The power represented by the hexagram is to be interpreted in a dual sense - in terms of

- its action on the universe and of
 - its action on the world of men.
- In relation to the universe, the hexagram expresses the strong, creative action of the Deity.
 - In relation to the human world, it denotes the creative action of the holy man or sage, of the ruler or leader of men, who through his power awakens and develops their higher nature. 1

THE JUDGMENT

THE CREATIVE works sublime success,
Furthering through perseverance. 2

According to the original meaning, the attributes (sublimity, potentiality of success, power to further, perseverance) are paired.

When an individual draws this oracle, it means

- that success come to him from the primal depths of the universe and
- that everything depends upon his seeking his happiness and that of others in one way only, that is, by perseverance in what is right.

The specific meanings of the four attributes became the subject of speculation at an early date.

The Chinese word here rendered by "sublime" means literally "head," "origin," "great."

This is why Confucius says in explaining it:

"Great indeed is the generating power of the Creative; all beings owe their beginning to it. This power permeates all heaven. 3 For this attribute inheres in the other three as well.

The beginning of all things lies still in the beyond in the form of ideas that have yet to become real.

But the Creative furthermore has power to lend form to these archetypes of ideas.

- This is indicated in the word success, and
- the process is represented by an image from nature: "The clouds pass and the rain does its work, and all individual beings flow into their forms." 4

Applied to the human world, these attributes show the great man the way to notable success:

"Because he sees with great clarity causes and effects, he

- completes the six steps at the right time and
- mounts toward heaven on them at the right time, as though of six dragons."

The six steps are the six different positions given in the hexagram, which are represented later by the dragon symbol.

Here it is shown that the way to success lies in

- apprehending understanding and
- giving actuality to the way of the universe (Tao), which, as a law running through end and beginning, brings about all phenomena in time.

Thus each step attained forthwith becomes a preparation for the next.

Time is no longer a hindrance but the means of making actual what is potential.

The act of creation having found expression in the two attributes - sublimity and success,

the work of conservation is shown to be a continuous actualization and differentiation of form.

This is expressed in the two terms

- "furthering" (literally, "creating that which accords with the nature of a given being") and
- "persevering" (literally, "correct and firm").

"The course of the Creative alters and shapes beings until each attains its true, specific nature, then

it keeps them in conformity with the Great Harmony.

Thus does it show itself to further through perseverance."

In relation to the human sphere, this shows how

the great man brings peace and security to the world through his activity in creating order:

"He towers high above the multitude of beings, and all lands are united in peace."

Another line of speculation goes still further in separating the words "sublime," "success," "furthering" "perseverance," and parallels them with the four cardinal virtues in humanity.

1) To sublimity, which, as the fundamental principle, embraces all the other attributes, it links love.

2) To the attribute success are linked the mores, which regulate and organize the expressions of love and thereby make them successful. 5

3) The attribute furthering is correlated with justice, which creates the conditions in which each receives that which accords with his being, that which is due him and which constitutes his happiness.

4) The attribute perseverance is correlated with wisdom, which discerns the immutable laws of all that happens and can therefore bring about enduring conditions.

These speculations, already broached in the commentary called *Wen Yen*, 6 later formed the bridge connecting the philosophy of the "five stages (elements) of change," as laid down in the Book of History (*Shu Ching*) with the philosophy of the

Book of Changes, which is based solely on the polarity of positive and negative principles. In the course of time this combination of the two systems of thought opened the way for an increasingly intricate number symbolism. 7

THE IMAGE

The movement of heaven is full of power.
Thus the superior man makes himself strong and untiring.

Since there is only one heaven, the doubling of the trigram Ch'ien, of which heaven is the image, indicates the movement of heaven.

One complete revolution of heaven makes a day, and the repetition of the trigram means that each day is followed by another.

This creates the idea of time.

Since it is the same heaven moving with untiring power, there is also created the idea of duration both in and beyond time, a movement that never stops nor slackens, just as one day follows another in an unending course.

This duration in time is the image of the power inherent in the Creative.

With this image as a model,

the sage learns how best to develop himself so that his influence may endure.

He must make himself strong in every way,

by consciously casting out all that is inferior and degrading.

Thus he attains that tirelessness,

which depends upon **consciously limiting the fields of his activity.**

THE LINES

Nine at the beginnings means:

Hidden dragon. Do not act.

In China the dragon has a meaning altogether different from that given it in the Western world.

The dragon is a symbol of the electrically charged, dynamic, arousing force that manifests itself in the thunderstorm.

- In winter this energy withdraws into the earth;
- in the early summer it becomes active again, appearing in the sky as thunder and lightning.

As a result the creative forces on earth begin to stir again.

Here this creative force is still hidden beneath the earth and therefore has no effect.

In terms of human affairs, this symbolizes a great man who is still unrecognized.

Nonetheless he remains true to himself.

He does not allow himself to be influenced by outward success or failure, but confident in his strength, he bides his time.

Hence it is wise for the man who consults the oracle and draws this line to wait in the calm strength of patience.

The time will fulfill itself.

One need not fear lest strong will should not prevail;
the main thing is not to expend one's powers prematurely in an attempt to obtain
by force something for which the time is not yet ripe.

Nine in the fourth place means:
Wavering flight over the depths.
No blame.

A place of transition has been reached, and free choice can enter in.

A twofold possibility is presented to the great man:

- he can soar to the heights and play an important part in the world, or
- he can withdraw into solitude and develop himself.

He

- can go the way of the hero or
- that of the holy sage who seeks seclusion.

There is no general law to say which of the two is the right way.

Each one in this situation must make a free choice according to the inner law of his being.

If the individual acts consistently and is true to himself, he will find the way that is appropriate for him.

This way is right for him and without blame.

MOVING HEXAGRAM

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.