

Infinera Corp INFN under CEO David Heard



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

HEXAGRAM 43 – Kuai - Break-through (Resoluteness)

Above Tui THE JOYOUS, LAKE
 Below CH'IEN THE CREATIVE, HEAVEN

This hexagram **signifies**
on the one hand

- a break-through after a long accumulation of tension,
 as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- **it refers to** the time when inferior people gradually begin to **disappear**.

Their influence is on the **wane**;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.

- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.

- Even if only one inferior man is occupying a ruling position in a city, he
 - is able to oppress superior men.
- Even a single passion still lurking in the heart
 - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
 - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,

resolution must be based on a union of

- strength and
- friendliness.

2. Second,

a compromise with evil is not possible;

- evil must under all circumstances be openly discredited.
- Nor must our own passions and shortcomings be glossed over.

3. Third,

the struggle must not be carried on directly by force.

If

- evil is branded,
 - it thinks of weapons,

and

if

- we do it the favor of fighting against it blow for blow,
 - we lose in the end

because thus

- we ourselves get entangled in hatred and passion.

Therefore

4. it is important

- to begin at home,
- to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.

- As long as we wrestle with them,
- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward

And

- refrains from resting on his virtue.
- When the water of a lake has risen up to heaven,
 - there is reason to fear a cloudburst.
- Taking this as a warning,
 - the superior man forestalls a violent collapse.

If

- a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy

but

- to remain receptive to impressions
by help of strict and continuous self-examination.

THE LINES

Nine in the second place means:

A cry of alarm.

Arms at evening and at night.

Fear nothing.

Readiness is everything.

Resolution is indissolubly bound up with caution.

If

an individual

- is careful

and

- keeps his wits about him,

he

- need not become excited or alarmed.

If

he

- is watchful at all times, even before danger is present,
he

- is armed when danger approaches
and

- need not be afraid.

The superior man is

- on his guard against what is not yet in sight
and

- on the alert for what is not yet within hearing;
therefore
he

- dwells in the midst of difficulties as though they did not exist.

If

a man develops his character,

- people submit to him of their own accord.

If

reason triumphs,

- the passions withdraw of themselves.

- To be circumspect

and

- not to forget one's armor

- is the right way to security-

Nine in the fourth place means:

- There is no skin on his thighs,

And

- walking comes hard.

If

a man were to let himself be led like a sheep,

- Remorse would disappear.

But

if

these words are heard

- They will not be believed.

Here a man

- is suffering from inner **restlessness**

and

- **cannot** abide in his place.

He

- would like to **push forward** under any circumstances,

but

- **encounters** insuperable obstacles.

Thus his situation entails an **inner conflict**.

This is due to the **obstinacy** with which he seeks to enforce his will.

If

he would **desist** from this obstinacy,

- everything would go well.

But this advice, like so much other good counsel,

- will be ignored.

For obstinacy

- makes a man unable to hear,
- for all that he has ears.

0 Nine in the fifth place means:

In dealing with weeds, Firm resolution is necessary.

Walking in the middle remains free of blame.

Weeds always

- grow back again

and

- are difficult to exterminate.

So too

the struggle against an inferior man in a high position

- demands firm resolution.

One

- has certain relations with him,
- hence there is danger that

one

- may give up the struggle as hopeless.

But

this must not be.

One must

- go on **resolutely**

and

- **not allow** himself to be deflected from his course.

Only in this way

does one

- remain free of blame.

MOVING HEXAGRAM

HEXAGRAM 36 - Ming I - Darkening of the Light

Above K'UN THE RECEPTIVE, EARTH

Below LI THE CLINGING, FIRE

Here the sun

- has sunk under the earth and
- is therefore darkened.

The name of the hexagram means literally "wounding of the bright"; hence the individual lines contain frequent references to wounding.

The situation is the exact opposite of that in the foregoing hexagram.

In the latter

- a wise man at the head of affairs
 - has able helpers, and in company with them
 - makes progress;

here

- a man of dark nature
 - is in a position of authority and
 - brings harm to the wise and able man.

THE JUDGMENT

DARKENING OF THE LIGHT.

In adversity

It furthers one to be persevering.

One

- must not unresistingly let himself be swept along by unfavorable circumstances,
- nor permit his steadfastness to be shaken.

He can avoid this by

- maintaining his inner light, while
- remaining outwardly yielding and tractable.

With this attitude

he can overcome even the greatest adversities.

In some situations indeed a man

- must hide his light, in order to
- make his will prevail in spite of difficulties in his immediate environment.

Perseverance

- must dwell in inmost consciousness and
- should not be discernible from without.

Only thus is

a man able to maintain his will in the face of difficulties.

THE IMAGE

The light has sunk into the earth: The image of DARKENING OF THE LIGHT.

Thus does

- the superior man live with the great mass:
- He
 - veils his light,
 - yet still shines.

In a time of darkness it is essential to be

- cautious and
- reserved.

One should not needlessly awaken overwhelming enmity by inconsiderate behavior.

In such times

- one ought not to fall in with the practices of others;
- neither should one drag them censoriously into the light.

In social intercourse

- one should not try to be all-knowing.
- One should let many things pass, without being duped.