

Ouster Inc OUST under CEO Angus Pacala



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		T	T	T		2	2	2		6
1		H	H	T		3	3	2		8

HEXAGRAM 23 – Po - Splitting Apart

Above KEN KEEPING STILL, MOUNTAIN

Below K'UN THE RECEPTIVE, EARTH

The dark lines are about to

- mount upward and
- overthrow the last firm, light line by exerting a disintegrating influence on it.

The inferior, dark forces overcome what is superior and strong,

- not by direct means,
- but by undermining it gradually and imperceptibly, so that it finally collapses.

The lines of the hexagram

- present the **image** of a house, the top line being tile roof, and because the roof is being shattered
- the house **collapses**.

The hexagram belongs to the ninth month (October-November).

The yin power

- **pushes up** ever more powerfully and
- is about to **supplant** the yang power altogether.

THE JUDGMENT

SPLITTING APART.

It does not further one

To go anywhere.

This pictures a time when **inferior people**

- are pushing forward and
- are about to crowd out the few remaining strong and superior men.

Under these circumstances, which are due to the time, it is not favorable for the superior man to undertake anything.

The right behavior in such adverse times is to be deduced from

- the images and
- their attributes.
- The lower trigram stands for the earth,
 - whose attributes are docility and devotion.
- The upper trigram stands for the mountain,
 - whose attribute is stillness.

This suggests that one

- should submit to the bad time and
- remain quiet.

For it is a question not of man's doing but of time conditions, which, according to the laws of heaven, show an alternation of

- increase and decrease,
- fullness and emptiness.

It is impossible to counteract these conditions of the time.

Hence

it is not cowardice but wisdom to

- submit and
- avoid action.

THE IMAGE

The mountain rests on the earth: The image of SPLITTING APART.

Thus

those above can ensure their position

Only by giving generously to those below.

The mountain rests on the earth.

- When it is steep and narrow, lacking a broad base, it must topple over.
- Its position is strong only when it rises out of the earth
 - broad and great,
 - not proud and steep.

So likewise those who rule rest on the broad foundation of the people.

They too should be

- generous and
- benevolent,
like the earth that carries all.
- Then they will make their position
 - as secure
 - as a mountain is in its tranquility.

THE LINES

Six in the second place means:

The bed is split at the edge.

Those who persevere are destroyed.

Misfortune.

The power of the inferior people is growing.

The danger draws close to one's person;

- already there are clear indications, and
- rest is disturbed.

Moreover, in this dangerous situation

one is as yet without help or friendly advances from above or below.

Extreme caution is necessary in this isolation.

One must

- adjust to the time and
- promptly avoid the danger.

Stubborn perseverance in maintaining one's standpoint
would lead to do a downfall.

Six in the fifth place means:

A shoal of fishes.

Favor comes through the court ladies.

Everything acts to further.

Here, in immediate proximity to the strong, light-giving principle at the top,
the nature of the dark force undergoes a change.

It no longer opposes the strong principle by means of intrigues
but submits to its guidance.

Indeed, as the head of the other weak lines,

it leads all of these to the strong line,

just as

a princess

- leads her maids-in-waiting like a shoal of fishes to her husband and thus
- gains his favor.

Inasmuch as

- the lower element thus voluntarily places itself under the higher,
 - it attains happiness and
 - the higher also receives its clue.

Therefore all goes well.

0 Nine at the top means:

There is a large fruit still uneaten.

- The superior man receives a carriage.
- The house of the inferior man is split apart.

Here the splitting apart reaches its end.

When misfortune has spent itself, better times return.

The seed of the good remains and

it is just when

the fruit falls to the ground that

food sprouts anew from its seed.

The superior man again attains

influence and

effectiveness.

He is supported by public opinion as if in a carriage.

But the inferior man's wickedness is visited upon himself.

His house is split apart.

A law of nature is at work here.

Evil is not destructive to the good alone but inevitably destroys itself as well.

For evil, which lives solely by negation,

cannot continue to exist on its own strength alone.

The inferior man himself fares best when held under control by a superior man.

MOVING HEXAGRAM

HEXAGRAM 29 - K'an - The Abysmal (Water)

Above K'AN THE ABYSMAL, WATER

Below K'AN THE ABYSMAL, WATER

This hexagram **consists of** a doubling of the trigram K'an. It is one of the eight hexagrams in which **doubling** occurs. The trigram K'an **means** a plunging in.

A yang line

- has **plunged** in between two yin lines and
- is **closed in** by them like water in a ravine.

The trigram K'an is **also** the middle son.

The Receptive

- **has obtained** the middle line of the Creative, and thus
- K'an **develops**.

As an image it **represents** water, the water that

- **comes** from above and
- **is** in motion on earth in streams and rivers, **giving** rise to all life on earth.

In man's world K'an **represents**

- the **heart**,
- the **soul** locked up within the body,
- the principle of **light** inclosed in the dark - that is, reason.

The name of the hexagram, because the trigram is doubled, has the **additional meaning**, "**repetition of danger**."

Thus the hexagram is intended to designate

- an **objective situation** to which one must become accustomed,
- not a **subjective attitude**.

For danger due to a subjective attitude means either

- **foolhardiness**

or

- **guile**.

Hence too a **ravine** is used to symbolize danger;

it is a situation in which a man is in the **same pass** as the water in a ravine,

and,

like the water,

- **he can escape**

if

- **he behaves correctly**.

THE JUDGMENT

The Abysmal repeated.

If you are sincere,

- you have success in your heart,

And

- whatever you do succeeds.

Through repetition of danger

we grow accustomed to it.

Water sets the example for the right conduct under such circumstances.

- It

- flows on and on,

- and

- merely fills up all the places through which it flows;

- it

- does not shrink from any dangerous spot nor from any plunge,

- and

- nothing can make it lose its own essential nature.

- It

- remains true to itself under all conditions.

Thus likewise,

- if one is sincere when confronted with difficulties,

- the heart can penetrate the meaning of the situation.

And

- once we have gained inner mastery of a problem,

- it will come about naturally that the action we take will succeed.

In danger all that counts is really

- carrying out all that has to be done – thoroughness –

and

- going forward, in order not to perish through tarrying in the danger.

Properly used,

danger can have an important meaning as a protective measure.

Thus

- heaven has its perilous height protecting it

- against every attempt at invasion, and

- earth has its mountains and bodies of water,

- separating countries by their dangers.

Thus also

rulers make use of danger to protect themselves

- against attacks from without

and

- against turmoil within.

THE IMAGE

Water

- flows on uninterruptedly

and

- reaches its goal:
The image of the Abysmal repeated.
Thus the superior man

- walks in lasting virtue

And

- carries on the business of teaching.

Water reaches its goal by flowing continually.

It fills up every depression before it flows on.

The superior man follows its example;

he is concerned that goodness should be

- an established attribute of character
rather than

- an accidental and isolated occurrence.

So likewise in teaching others everything depends on consistency,

for

it is only through repetition

that

the pupil makes the material his own.