

AEye Inc LIDR under CEO Matthew Fisch



6		H	H	T		3	3	2		8
5		H	T	T		3	2	2		7
4		H	T	T		3	2	2		7
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-

## **MOVING HEXAGRAM**

### **HEXAGRAM 49 – Ko – Revolution (Molting)**

Above TUI    THE JOYOUS, LAKE  
 Below LI     THE CLINGING, FIRE

The Chinese character for this hexagram **means** in its original sense **an animal's pelt**, which is changed in the course of the year by molting.

From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
  - what results is essentially only an **opposition of tendencies**,

here

- the younger daughter is above.
  - The influences are in actual conflict, and

- the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

## THE JUDGMENT

### REVOLUTION

On your own day

You are believed.

Supreme success,

Furthering through perseverance.

Remorse disappears.

Political revolutions are **extremely grave** matters.

They should be undertaken

- only under stress of **direst necessity**,
- when there is **no way out**.
- **Not everyone is called to this task,**
- **but only the man who has the confidence of the people, and even he only when the time is ripe.**
- **He must then proceed in the right way, so that**
- **he**
  - **gladdens the people and, by enlightening them,**
  - **prevents excesses.**

Furthermore,

**he**

- **must be quite free of selfish aims and**
- **must really relieve the need of the people.**

**Only then does he have nothing to regret.**

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

In the world cycle also

- **there are spring and autumn in the life of peoples and nations, and**
- **these call for social transformations.**

## THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- **Sets the calendar in order And**
- **makes the seasons clear.**

Fire below and the lake above combat and destroy each other.

**So too in the course of the year a combat takes place between**

- **the forces of light and**
- **the forces of darkness,**

- eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.