

Elastic NV ESTC under CEO Ashutosh Kulkarni



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

### HEXAGRAM 48 – Ching - The Well

Above K'AN THE ABYSMAL, WATER  
 Below SUN THE GENTLE, WIND, WOOD

- Wood is below,
- water above.

The wood goes down into the earth to bring up water.

The image derives from the pole-and-bucket well of ancient China.

1. The wood represents
  - not the buckets, which in ancient times were made of clay,
  - but rather the wooden poles by which the water is hauled up from the well.

2. The image also refers to the world of plants,
  - which lift water out of the earth by means of their fibers.
3. The well from which water is drawn conveys the further idea of
  - an inexhaustible dispensing of nourishment.

## THE JUDGMENT

### THE WELL.

- The town may be changed,
- But the well cannot be changed.

It

- neither decreases
  - nor increases.
- They come and go and draw from the well.

If

- one gets down almost to the water And
  - the rope does not go all the way, Or
  - the jug breaks,
- it brings misfortune.

In ancient China the capital cities were sometimes moved,

- partly for the sake of more favorable location,
  - partly because of a change in dynasties.
- The style of architecture changed in the course of centuries,
  - but the shape of the well has remained the same from ancient times to this day.
- Thus the well is the symbol of that social structure which,
- evolved by mankind in meeting its most primitive needs,
  - is independent of all political forms.

- Political structures change, as do nations, but
  - the life of man with its needs remains eternally the same – this cannot be changed.
  - Life is also inexhaustible.
    - It grows neither less nor more;
    - it exists for one and for all.
- The generations come and go, and
  - all enjoy life in its inexhaustible abundance.

However, there are

two prerequisites for a satisfactory political or social organization of mankind.

- We must go down to the very foundations of life.  
For any merely superficial ordering of life that leaves its deepest needs unsatisfied  
is as ineffectual as if no attempt at order had ever been made.
- Carelessness - by which the jug is broken - is also disastrous.

If for instance

the military defense of a state is carried to such excess that it provokes wars by which the power of the state is annihilated, this is a breaking of the jug.

This hexagram applies also to the individual.

However men may differ in disposition and in education,

- the foundations of human nature are the same in everyone. And
- every human being can draw in the course of his education from the inexhaustible wellspring of the divine in man's nature.

But here likewise two dangers threaten:

a man

- may fail in his education to penetrate to the real roots of humanity and
- remain fixed in conventions partial education of this sort is as bad as none or he
- may suddenly collapse and neglect his self-development.

## THE IMAGE

Water over wood: the image of THE WELL.

Thus the superior man

- encourages the people at their work, And
- exhorts them to help one another.

• The trigram Sun, wood, is below, and

• the trigram K'an, water, is above it.

Wood sucks water upward.

Just as

- wood as an organism imitates the action of the well, which benefits all parts of the plant,
- the superior man organizes human society, so that, as in a plant organism, its parts cooperate for the benefit of the whole.

## THE LINES

Six at the beginning means:

One does not drink the mud of the well.

No animals come to an old well.

If a man wanders around in swampy lowlands,

his life is submerged in mud.

Such a man loses all significance for mankind.

He who throws himself away is no longer sought out by others.

In the end no one troubles about him anymore.

Nine in the second place means:

At the well hole one shoots fishes.

The jug is broken and leaks.

The water itself is clear, but it is not being used.

Thus

the well is a place where only fish will stay, and

whoever comes to it, comes only to catch fish.

But the jug is broken, so that

the fish cannot be kept in it.

This describes the situation of a person who

- possesses good qualities
- but neglects them.

No one bothers about him.

As a result he deteriorates in mind.

He

- associates with inferior men and
- can no longer accomplish anything worthwhile.

## MOVING HEXAGRAM

### HEXAGRAM 63 - Chi Chi - After Completion

Above K'AN THE ABYSMAL, WATER

Below Li THE CLINGING, FIRE

This hexagram is the evolution of T'ai, PEACE (11).

- The transition from confusion to order is completed, and
- everything is in its proper place even in particulars.

- The strong lines are in the strong places,
- the weak lines in the weak places.

- This is a very favorable outlook, yet

- it gives reason for thought.

For

- it is just when perfect equilibrium has been reached that

- any movement may cause order to revert to disorder.

The one strong line that

has moved to the top,

thus

effecting complete order in details,

- is followed by the other lines,

each moving according to its nature,  
and thus suddenly

- there arises again the hexagram P'i, STANDSTILL (12).

Hence

the present hexagram

- indicates the conditions of a time of climax,  
which
- necessitate the utmost caution.

## THE JUDGMENT

AFTER COMPLETION.

Success in small matters.

Perseverance furthers.

- At the beginning good fortune,
- At the end disorder.

The transition from the old to the new time  
is already accomplished.

In principle,

everything stands systematized,

and

it is only in regard to details

that

success is still to be achieved.

In respect to this, however,

we must be careful to maintain the right attitude.

- Everything proceeds as if of its own accord,  
and
- this can all too easily tempt us to  
relax and let things take their course  
without troubling over details.

Such indifference is the root of all evil.

Symptoms of decay are bound to be the result.

Here

we have

- the rule indicating the usual course of history.

But

- this rule is not an inescapable law.

He who understands it

is in position to avoid its effects by dint of

- unremitting perseverance  
and
- caution.

## THE IMAGE

Water over fire: the image of the condition  
In AFTER COMPLETION.

Thus

the superior man

- Takes thought of misfortune

And

- arms himself against it in advance.

When

water in a kettle hangs over fire,  
the two elements

- stand in relation

and thus

- generate energy  
(cf. the production of steam).

But

the resulting tension demands caution.

If

the water boils over,

- the fire is extinguished

and

- its energy is lost.

If

the heat is too great,

- the water evaporates into the air.

These elements here

- brought into relation

and thus

- generating energy  
are by nature hostile to each other.

Only the most extreme caution can prevent damage.

In life too there are junctures when

- all forces are in balance

and

- work in harmony,

so that

everything seems to be in the best of order.

In such times only

the sage

- recognizes the moments that bode danger

and

- knows how to banish it by means of timely precautions.