

Samsara Inc IOT under CEO Sanjit Biswas



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

### 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 at the beginning means:

Mighty in the forward-striding toes.

When

- one
  - goes
  - and
  - is not equal to the task
- One
  - makes a mistake.

In times of a resolute advance,  
the beginning is especially difficult.

- We

- feel inspired to press forward but resistance is still strong;
- therefore
- we
    - ought to gauge our own strength
    - and
    - venture only so far as we can go with certainty of success.
- To plunge blindly ahead is wrong,
- because it is precisely at the beginning
- that
- an unexpected setback can have the most disastrous results.

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.

## **MOVING HEXAGRAM**

## 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.