

SINTX Technologies Inc SINT under CEO B. Sonny Bal



6		T	T	T		2	2	2		6
5		H	H	H		3	3	3		9
4		H	T	T		3	2	2		7
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.

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.

Six at the top means:

No cry.

In the end misfortune comes.

Victory seems to have been achieved.

There remains merely a remnant of the evil resolutely to be eradicated as the time demands.

Everything looks easy.

Just there, however, lies the danger.

If

we are not on guard,

- evil will succeed in escaping by means of concealment,

and

when

it has eluded us

- new misfortunes will develop from the remaining seeds, for evil does not die easily.

So too in dealing with the evil in one's own character,

- one must go to work with thoroughness.

If out of carelessness anything were to be overlooked,

- new evil would arise from it.

MOVING HEXAGRAM

HEXAGRAM 50 – Ting - The Caldron

Above LI THE CLINGING, FIRE

Below SUN THE GENTLE, WIND, WOOD

1. The six lines construct the **image** of Ting, THE CALDRON;
 - at the bottom are the legs,
 - over them the belly,
 - then come the ears (handles), and
 - at the top the carrying rings.

At the same time,

2. **the image** suggests the idea of **nourishment**.

The Ting, cast of bronze, was the vessel that held the cooked viands

- in the temple of the ancestors and
- at banquets.

The head of the family served the food

- from the Ting
- into the bowls of the guests.¹

THE WELL (48) likewise has the secondary meaning of giving nourishment, but rather more in relation to the people.

The Ting, as a utensil pertaining to a refined civilization, suggests the

- fostering and nourishing of able men, which
- redounded to the benefit of the state. (2)

- This hexagram and
- THE WELL

are the only two in the Book of Changes that represent

- **concrete,**
- man-made objects.

Yet here too the thought has its **abstract** connotation.

- Sun, below, is wood and wind;
- Li, above, is flame.

Thus **together they** stand for the flame kindled by wood and wind, which likewise suggests the **idea** of preparing food.

THE JUDGMENT

THE CALDRON.

Supreme good fortune.

Success.

While

THE WELL relates to

- the **social foundation** of our life, and
 - this foundation is likened to
 - the water that serves to nourish growing wood,
- the present hexagram refers to
- the **cultural superstructure** of society.

Here

- it is the wood that serves as nourishment for the flame, the **spirit**.

All that is visible must

- grow beyond itself,
- extend into the realm of the invisible.

Thereby

it

- receives its true consecration and clarity and
- takes firm root in the cosmic order.

Here

we see civilization as it reaches its **culmination in religion**.

The Ting **serves** in offering sacrifice to God.

The highest earthly values must be sacrificed to the divine.

But

the truly divine does not manifest itself apart from man.

The supreme revelation of God appears in

- prophets and
- holy men.

To venerate them is true veneration of God.

The will of God, as revealed through them, should be accepted in humility;

- this brings inner enlightenment and true understanding of the world, and
- this leads to great good fortune and success.

THE IMAGE

Fire over wood: The image of THE CALDRON.

Thus

the superior man

consolidates his fate

By making his position correct.

The fate of fire depends on wood;

- as long as there is wood below,

- the fire burns above.
- It is the same in human life;
- there is in man likewise a fate that
 - lends power to his life.

And if

- he succeeds in assigning the right place
 - to life and
 - to fate,

thus bringing the two into harmony,

- he puts his fate on a firm footing.

These words contain hints about the fostering of life
as handed on by oral tradition in the secret teachings of Chinese yoga,