

Stem, Inc. STEM under CEO Arun Narayanan



6		H	H	H		3	3	3		9
5		H	H	T		3	3	2		8
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

Click below to view the interpretations and cases:

<https://icic.com/?p=8912>

### 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.

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**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8864>

### **HEXAGRAM 07 – Shih - The Army**

Above K'UN THE RECEPTIVE, EARTH  
Below K'AN THE ABYSMAL, WATER

This hexagram is made up of the trigrams

- K'an, water, and
- K'un, earth, and thus,

it symbolizes the ground water stored up in the earth.

In the same way military strength is stored up in the mass of the people –

- invisible in times of peace but
- always ready for use as a source of power.

The attributes of the two trigrams are

- danger inside and
- obedience outside.

This points to the nature of an army,  
which at the core is dangerous,

while discipline and obedience must prevail outside.

Of the individual lines,

the one that controls the hexagram is the strong nine in the second place  
to which the other lines, all yielding, are subordinate.

This line indicates a commander,

because it **stands** in the middle of one of the two trigrams. But since it is in the lower rather than the upper trigram, it represents **not the ruler** but the **efficient general**, who maintains **obedience** in the army by his authority.

## THE JUDGMENT

THE ARMY.

The army needs perseverance  
And a strong man.  
Good fortune without blame.

An army is a mass that needs **organization** in order to become a fighting force. Without strict discipline nothing can be accomplished, but this discipline must not be achieved by force.

It requires a strong man who

- captures the hearts of the people and
- awakens their enthusiasm.

In order that he may develop his abilities he needs the **complete confidence** of his ruler, who must **entrust him** with full responsibility as long as the war lasts.

But war

- is always a dangerous thing and
- brings with it destruction and devastation.

Therefore it

- should not be resorted to **rashly** but, like a poisonous drug,
- should be used **as a last recourse**.

- The justifying cause of a war, and
- clear and intelligible war aims,

ought to be explained to the people by an experienced leader.

Unless there is a quite definite war aim to which the people can consciously pledge themselves,

the unity and strength of conviction that lead to victory will not be forth coming.

But the leader must also look to it that

- the passion of war and
- the delirium of victory

do not give rise to unjust acts that will not meet with general approval.

If justice and perseverance are the basis of action, all goes well.

## THE IMAGE

In the middle of the earth is water: The image of THE ARMY.

Thus the superior man increases his masses

By generosity toward the people.

Ground water is **invisibly present** within the earth.

In the same way the military power of a people is invisibly present in the masses.

- When danger threatens, every peasant becomes a soldier;
- when the war ends, he goes back to his plow.

He who is generous toward the people wins their love, and a people living under a mild rule becomes strong and powerful.

Only a people economically strong can be important in military power.

Such power must therefore be cultivated

- by improving the economic condition of the people and
- by humane government.

Only when there is this invisible bond between government and people, so that the people are sheltered by their government as ground water is sheltered by the earth,

is it possible to wage a victorious war.