

Pulse Biosciences Inc PLSE under CEO Kevin Danahy



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

### HEXAGRAM 03 – Chun - Difficulty at the Beginning

Above K'AN THE ABYSMAL, WATER  
 Below CHEN THE AROUSING, THUNDER

The name of the hexagram, Chun, really connotes a blade of grass **pushing against** an obstacle as it sprouts out of the earth hence the meaning, "difficulty at the beginning." The hexagram indicates **the way in which heaven and earth bring forth individual beings**. It is their first meeting, which is beset with **difficulties**.

The lower trigram Chen is the Arousing;

- its motion is upward and
- its image is thunder.

The upper trigram K'an stands for the Abysmal, the dangerous.

- Its motion is downward and
- its image is rain.

The situation points to **teeming, chaotic profusion**;  
thunder and rain fill the air.

But the chaos **clears up**.

- While the Abysmal sinks,
- the upward movement eventually passes beyond the danger.
- A thunderstorm brings release from tension, and
- all things breathe freely again.

## THE JUDGMENT

DIFFICULTY AT THE BEGINNING works supreme success,  
Furthering through perseverance.

Nothing should be undertaken.

It furthers one to appoint helpers.

**Times of growth are beset with difficulties.**

They resemble a first birth.

But these difficulties arise from the very **profusion** of all that is struggling to **attain** form.

Everything is in motion:

therefore if one **perseveres** there is a prospect of **great success**, in spite of the existing danger.

When it is a man's **fate** to undertake such new beginnings, everything is still **unformed**, dark.

Hence he must **hold back**, because any **premature** move might bring disaster.

Likewise, it is very important **not to remain alone**;

in order to overcome the chaos he **needs** helpers.

This is not to say, however, that he himself should look on **passively** at what is happening.

He must lend his hand and **participate** with inspiration and guidance.

## THE IMAGE

Clouds and thunder: The image Of DIFFICULTY AT THE BEGINNING.

Thus the superior man

Brings order out of confusion.

Clouds and thunder are represented by definite decorative lines;

this means that in the chaos of difficulty at the beginning, **order is already implicit**.

So too the superior man has to **arrange and organize** the inchoate profusion of such times of beginning, just as one sorts out silk threads from a knotted tangle and binds them into skeins.

In order to **find** one's place in the infinity of being, one must be able both

- to separate and
- to unite.

## THE LINES

Six in the third place means:

Whoever hunts deer **without** the forester  
Only loses his way in the forest.

The superior man

- **understands** the signs of the time
- And prefers to **desist**.

To go on brings humiliation.

If a man tries to hunt in a strange forest and has no guide, he **loses** his way.

When he finds himself in difficulties he must **not try to steal out** of them  
unthinkingly and without guidance.

Fate cannot be duped;

**premature** effort, without the necessary **guidance**, ends in failure and disgrace.

Therefore the superior man, discerning the seeds of coming events,

- prefers to **renounce** a wish
- rather than to provoke failure and humiliation by trying to **force** its fulfillment.

Six at the top means:

Horse and wagon part.

Bloody tears flow.

The difficulties at the beginning are **too great** for some persons.

- They get stuck and never find their way out;
- they fold their hands and give up the struggle.

Such resignation is the **saddest** of all things. Therefore

Confucius says of this line:

"Bloody tears flow: one should not persist in this."

1. A different translation is possible here, which would result in a different interpretation:

Difficulties pile up.

Horse and wagon turn about.

If the robber were not there,

The wooer would come.

The maiden is faithful, she does not pledge herself.

Ten years-then she pledges herself.

## MOVING HEXAGRAM

### HEXAGRAM 37 - Chia Jen - The Family (The Clan)

Above SUN THE GENTLE, WIND

Below LI THE CLINGING, FIRE

This hexagram represents the laws obtaining within the family.

- The strong line at the top represents the father,
- the lowest the son.
- The strong, line in the fifth place represents the husband,
- the yielding second line the wife.

On the other hand,

- the two strong lines in the fifth and the third place represent two brothers, and
- the two weak lines correlated with them in the fourth and the second place stand for their respective wives.

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

Each individual line has the character according with its place.

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

the strong leadership that must come from the head of the family.

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

THE FAMILY shows the laws operative within the household that, transferred to outside life,

keep the state and the world in order.

The influence that goes out from within the family is represented by the symbol of the wind created by fire.

## THE JUDGMENT

THE FAMILY

The perseverance of the woman furthers.

The foundation of the family is the relationship between husband and wife.

The tie that holds the family together lies in the

loyalty and

perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed;

this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
  - the younger fulfills his,
- if
- the husband is really a husband and
  - the wife a wife,
- then the family is in order.  
When the family is in order,  
all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family -

1. that between father and son,  
which is the relation of love,
  2. that between husband and wife,  
which is the relation of chaste conduct, and
  3. that between elder and younger brother,  
which is the relation of correctness.
  4. The loving reverence of the son is then carried over  
to the prince in the form of faithfulness to duty;
  5. the affection and correctness of behavior existing between the two brothers are  
extended
- to a friend in the form of loyalty, and
  - to a person of superior rank in the form of deference.

The family is society in embryo;  
it is the native soil on which performance of moral duty is made easy through  
natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

## THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is **signified** by the wind

- stirred up by the fire and
- issuing forth from it.

This **represents** influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real,  
just as

- flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct,
- just as

- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.