

Vivani Medical Inc VANI under CEO Adam Mendelsohn



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

### 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 in the second place means:

A cry of alarm.

Arms at evening and at night.

Fear nothing.

Readiness is everything.

Resolution is indissolubly bound up with caution.

If

an individual

- is careful

and

- keeps his wits about him,

he

- need not become excited or alarmed.

If

he

- is watchful at all times, even before danger is present,

he

- is armed when danger approaches

and

- need not be afraid.

The superior man is

- on his guard against what is not yet in sight

and

- on the alert for what is not yet within hearing;

therefore

he

- dwells in the midst of difficulties as though they did not exist.

If

a man develops his character,

- people submit to him of their own accord.

If

reason triumphs,

- the passions withdraw of themselves.

- To be circumspect

and

- not to forget one's armor

- is the right way to security-

Nine in the third place means:

To be powerful in the cheekbones Brings Misfortune.

The superior man is firmly resolved.

He

- walks alone

and

- is caught in the rain.

He

- is bespattered,

And

- people murmur against him.

No blame.

Here we have a man in an ambiguous situation.

While

- all others are engaged in a resolute fight against all that is inferior,
- he alone has a certain relationship with an inferior man.

If

he were to

- show strength outwardly

and

- turn against this man before the time is ripe,

he

- would only endanger the entire situation,

because  
the inferior man

- would too quickly have recourse to countermeasures.

The task of the superior man becomes extremely difficult here.

He

- must be firmly resolved within himself
- and, while maintaining association with the inferior man,
- avoid any participation in his vileness.

He will of course be misjudged.

It will be thought that he belongs to the party of the inferior man.

He will be lonely because no one will understand him.

- His relations with the inferior man will sully him in the eyes of the multitudes and
- they will turn against him, grumbling.

But

he

- can endure this lack of appreciation and

- makes no mistake,

because

he

- remains true to himself.

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.

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 27 – I - The Corners of the Mouth (Providing Nourishment)**

Above KEN KEEPING STILL, MOUNTAIN  
Below CHEN THE AROUSING, THUNDER

This hexagram is a picture of an open mouth;

- above and below are the firm lines of the lips, and
- between them the opening.

Starting with the mouth,  
through which we take food for nourishment,  
the thought leads to nourishment itself.

Nourishment

- of oneself, specifically of the body, is represented in the three lower lines,
- while the three upper lines represent nourishment and care of others, in a higher, spiritual sense.

### **THE JUDGMENT**

THE CORNERS OF THE MOUTH.

Perseverance brings good fortune.

Pay heed

- to the providing of nourishment And
- to what a man seeks To fill his own mouth with.

In bestowing care and nourishment, it is important

- that the right people should be taken care of and
- that we should attend to our own nourishment in the right way.

If

- we wish to know what anyone is like,
- we have only to observe
  - on whom he bestows his care and
  - what sides of his own nature he cultivates and nourishes.

Nature nourishes all creatures.

The great man fosters and takes care of superior men,  
in order to take care of all men through them.

Mencius says about this:

If

- we wish to know whether anyone is superior or not,
- we need only observe what part of his being he regards as especially important.

The body has

- superior and inferior,
- important and unimportant parts.

We

- must not injure important parts for the sake of the unimportant,
- nor must we injure the superior parts for the sake of the inferior.
- He who cultivates the inferior parts of his nature is an inferior man.
- He who cultivates the superior parts of his nature is a superior man. 1

## THE IMAGE

At the foot of the mountain, thunder:

The image of PROVIDING NOURISHMENT.

Thus the superior man is

- careful of his words And
- temperate in eating and drinking.

"God comes forth in the sign of the Arousing" 2:  
when in the spring the life forces stir again,  
all things come into being anew.

"He brings to perfection in the sign of Keeping Still":  
thus  
in the early spring, when the seeds fall to earth,  
all things are made ready.

This is an image of providing nourishment through

- movement and
- tranquility.

The superior man takes it as a pattern for the

- nourishment and
- cultivation of

his character.

- Words are a movement going from within outward.
- Eating and drinking are movements from without inward.

Both kinds of movement can be modified by tranquility.

For

tranquility

- keeps the words that come out of the mouth from exceeding proper measure, and
- keeps the food that goes into the mouth from exceeding its proper measure.



Thus character is cultivated.