

Dbv Technologies SA DBVT under CEO Daniel Tasse



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

Click below to view the interpretations and cases:

<https://icic.com/?p=8852>

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 second place means:

Difficulties pile up.

Horse and wagon part.

He is not a robber.

He wants to woo when the time comes.

The maiden is chaste.

She does not pledge herself.

Ten years-then she pledges herself.

We find ourselves beset by **difficulties and hindrances**.

Suddenly there is a turn of affairs,

as if someone were coming up with a horse and wagon and unhitching them.

This event comes so **unexpectedly** that we **assume** the newcomer to be a robber.

Gradually it becomes clear that he

- has no evil intentions but
- seeks to be friendly and to offer help.

But this offer is **not to be accepted**, because it does not come from the **right quarter**.

We must **wait** until the time is fulfilled; ten years is a fulfilled cycle of time.

Then

- **normal** conditions return of themselves, and
- we can join forces with the friend **intended** for us.

Using the image of a betrothed girl who remains true to her lover in face of grave conflicts,

the hexagram gives counsel for a **special situation**.

When in times of difficulty a **hindrance** is encountered and **unexpected relief** is offered from a source unrelated to us,

we must be careful and **not take** upon ourselves any obligations entailed by such help;

otherwise our freedom of decision is impaired.

If we **bide** our time,

- things will **quiet** down again, and
- we shall **attain** what we have hoped for. 1

Six in the fourth place means:

Horse and wagon part.

Strive for union.

To go brings good fortune.

Everything acts to further.

We are in a situation in which it is our **duty** to act, but we **lack** sufficient power.

However, an **opportunity** to make connections offers itself.

It **must** be seized.

Neither false pride nor false reserve should deter us.

Bringing oneself to **take** the first step,

even when it involves a certain degree of self-abnegation, is a sign of **inner clarity**.

To accept help in a difficult situation is not a disgrace.

If the right helper is found, all goes well.

0 Nine in the fifth place means:

Difficulties in blessing.

A **little** perseverance brings good fortune.

Great perseverance brings misfortune.

An individual is in a position in which

he **cannot** so express his good intentions

that they will actually take shape and be understood.

Other people interpose and distort everything he does.

He should then **be cautious and proceed** step by step.

He must **not try to force** the consummation of a great undertaking,

because success is possible only when **general confidence** already prevails.

It is only through **faithful and conscientious work, unobtrusively carried on,**

- that the situation gradually clears up and
- the hindrance disappears.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=9005>

HEXAGRAM 54 – Kuei Mei - The Marrying Maiden

Above Chen THE AROUSING, THUNDER

Below TUI THE JOYOUS, LAKE

Above we have

- Chen, the eldest son, and below,
- Tui, the youngest daughter.

- The man leads and
- the girl follows him in gladness.

The picture is that of the entrance of the girl into her husband's house.

In all, there are four hexagrams depicting the relationship between husband and wife.

1. Hsien, INFLUENCE (31), describes the attraction that a young couple has for each other;
2. Heng, DURATION (32), portrays the permanent relationships of marriage;
3. Chien, DEVELOPMENT (53), reflects the protracted, ceremonious procedures attending the arrangement of a proper marriage; finally,
4. Kuei Mei, THE MARRYING MAIDEN, shows a young girl under the guidance of an older man who marries her. (1)

THE JUDGMENT

THE MARRYING MAIDEN.

Undertakings bring misfortune.

Nothing that would further.

A girl who

- is taken into the family,
 - but not as the chief wife,
- must behave with special caution and reserve. She must not take it upon herself to supplant the mistress of the house, for that would
- mean disorder and
 - lead to untenable relationships.

The same is true of all voluntary relationships between human beings.

While

legally regulated relationships

- evince a fixed connection between
 - duties and
 - rights,

relationships based on personal inclination

- depend in the long run entirely on tactful reserve.

Affection as the essential principle of relatedness is of the greatest importance in all relationships in the world.

For

the union of heaven and earth is the origin of the whole of nature.

Among human beings likewise, spontaneous affection is the all-inclusive principle of union.

THE IMAGE

Thunder over the lake: The image of THE MARRYING MAIDEN.

Thus

the superior man
Understands the transitory
In the light of the eternity of the end.

Thunder stirs the water of the lake,
which follows it in shimmering waves.
This symbolizes the girl who follows the man of her choice.
But

every relationship between individuals

- bears within it the danger that wrong turns may be taken,
- leading to endless misunderstandings and disagreements.

Therefore

it is necessary constantly to remain mindful of the end.

If

- we permit ourselves to drift along,
 - we come together and
 - are parted again as the day may determine.

If on the other hand

- a man fixes his mind on an end that endures,
 - he will succeed in avoiding the reefs
that confront the closer relationships of people.