

Novavax NVAX under CEO John C. Jacobs



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

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,

THE LINES

Nine in the third place means:

The handle of the Ting is altered.

One is impeded in his way of life.

The fat of the pheasant is not eaten.

Once rain falls, remorse is spent.

Good fortune comes in the end.

The handle is the means for lifting up the Ting.

If the handle is altered,

- the Ting cannot be lifted up and used, and, sad to say,
- the delicious food in it, such as pheasant fat, cannot be eaten by anyone.

This describes a man who, in a highly evolved civilization,

- finds himself in a place where no one notices or recognizes him.

This is a severe block to his effectiveness.

All of his good qualities and gifts of mind thus needlessly go to waste.

But if

- he will only see to it that he is possessed of something truly spiritual, the time is bound to come, sooner or later, when

- the difficulties will be resolved and
- all will go well.

The fall of rain symbolizes here, as in other instances, release of tension.

Nine in the fourth place means:

The legs of the Ting are broken.

- The prince's meal is spilled And
- his person is soiled.

Misfortune.

A man has a difficult and responsible task to which he is not adequate.

Moreover,

he

- does not devote himself to it with all his strength but
- goes about with inferior people;

therefore

the execution of the work fails.

In this way he also incurs personal opprobrium.

Confucius says about this line:

- "Weak character coupled with honored place,
 - meager knowledge with large plans,
 - limited powers with heavy responsibility,
- will seldom escape disaster."

Nine at the top means:

The Ting has rings of jade.

Great good fortune.

Nothing that would not act to further.

In the preceding line

- the carrying rings are described as golden, to denote their strength; here

- they are said to be of jade.

Jade is notable for its combination of hardness with soft luster.

This counsel, in relation to the man who is open to it,

- works greatly to his advantage.

Here

- the counsel is described in relation to the sage who imparts it.

In imparting it,

- he will be mild and pure, like precious jade.

Thus

the work finds favor in the eyes of the Deity, who

- dispenses great good fortune, and
 - becomes pleasing to men,
- wherefore all goes well.

MOVING HEXAGRAM

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.

