

Altimmune Inc ALT under CEO Vipin Garg



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

HEXAGRAM 38 - K'uei - Opposition

Above LI THE CLINGING, FLAME
 Below TUI THE JOYOUS, LAKE

This hexagram is **composed** of the trigram

- Li above, i.e., flame, which **burns upward**, and
- Tui below, i.e., the lake, which **seeps downward**.

These two movements are in **direct contrast**.

Furthermore,

- Li is the second daughter and
- Tui the youngest daughter, and

although

they live in the same house

they belong, to **different men**;

hence **their wills**

- are not the same

- but are divergently directed.

THE JUDGMENT

OPPOSITION.

In small matters, good fortune.

When people live in

- opposition and
- estrangement

they cannot carry out a great undertaking in common; their points of view diverge too widely.

In such circumstances

- one should above all not proceed brusquely, for that would only increase the existing opposition; instead,
- one should limit oneself to producing gradual effects in small matters.

Here success can still be expected,

because

the situation is such that

the opposition does not preclude all agreement.

In general,

opposition appears as an obstruction, but when

- it represents polarity within a comprehensive whole,
- it has also its useful and important functions.

The oppositions of

- heaven and earth,
- spirit and nature,
- man and woman,

when reconciled,

bring about the creation and reproduction of life.

In the world of visible things,

the principle of opposites makes possible

the differentiation by categories

through which order is brought into the world.

THE IMAGE

Above, fire,

below, the lake:

The image of OPPOSITION.

Thus amid all fellowship

The superior man retains his individuality.

The two elements, fire and water,
never mingle
but even when in contact
retain their own natures.

So

- the cultured man is never led into baseness or vulgarity through intercourse or community of interests with persons of another sort; regardless of all commingling,
- he will always preserve his individuality.

THE LINES

0 Nine in the second place means:

One meets his lord in a narrow street.
No blame.

As a result of misunderstandings,
it has become impossible for people who by nature belong together to meet in the correct way.

This being so,
an accidental meeting under informal circumstances may serve the purpose, provided there is an inner affinity between them.

0 Six in the fifth place means:

Remorse disappears.
The companion bites his way through the wrappings.
If one goes to him,
How could it be a mistake?

Coming upon a sincere man,

- one fails to recognize him at first because of the general estrangement. However,
- he bites his way through the wrappings that are causing the separation. When such a companion thus reveals himself in his true character, it is one's duty
- to go to meet him and
- to work with him.

MOVING HEXAGRAM

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the **influence** of the strong line it has **received** from above, from heaven.

When, in accord with this,

- **movement follows the law of heaven,**
- **man is**
 - **innocent and**
 - **without guile.**

His mind is

- **natural and true,**
- **unshadowed by reflection or ulterior designs.**

For

- **wherever conscious purpose is to be seen,**
- **there the truth and innocence of nature have been lost.**

Nature that is not directed by the spirit is

- **not true**
- **but degenerate nature.**

Starting out with the idea of the natural,

- the train of thought in part goes somewhat **further** and thus
- the hexagram **includes also** the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- **He has misfortune,**

And

- **it does not further him To undertake anything.**

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- **with instinctive sureness and**
- **without any ulterior thought of reward and personal advantage.**

This instinctive certainty

- **brings about supreme success and**
- **"furthers through perseverance."**

However,

- **not everything instinctive is nature in this higher sense of the word,**

- but only that which is right and in accord with the will of heaven.
Without this quality of rightness,
an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
 - what does he come to?
- Heaven's will and blessing
 - do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature
the childlike innocence of their original state.

So it is with the good rulers of mankind:

drawing on the spiritual wealth at their command,
they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.