

Tharimmune Inc THAR under CEO Randy Milby



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

Six in the third place means:

One sees the wagon dragged back,
The oxen halted.
A man's hair and nose cut off.

- Not a good beginning,
- but a good end.

Often it seems to a man as though everything were **conspiring** against him.
He sees himself

- checked and hindered in his progress,
- insulted and
- dishonored.¹

However,

- he must not let himself be misled; despite this opposition,
- he must cleave to the man with whom he knows he belongs.

Thus, notwithstanding the bad beginning,
the matter will end well.

MOVING HEXAGRAM

HEXAGRAM 14 - Ta Yu - Possession in Great Measure

Above LI THE CLINGING, FLAME
Below CH'IEN THE CREATIVE, HEAVEN

- The fire in heaven above **shines** far, and
- all things
 - **stand out** in the light and

- become, manifest.
- The weak fifth line occupies the place of honor, and
- all the strong lines are in accord with it.

All things come to the man who is

- modest and kind
- in a high position. 1

THE JUDGMENT

POSSESSION IN GREAT MEASURE.

Supreme success.

The two trigrams indicate that strength and clarity unite.

Possession in great measure

- is determined by fate and
- accords with the time.

How is it possible that the weak line has power

- to hold the strong lines fast and
- to possess them?

It is done by virtue of unselfish modesty.

The time is favorable - a time of

- strength within,
- clarity and culture without.

Power is expressing itself in a graceful and controlled way.

This brings supreme success and wealth. 2

THE IMAGE

Fire in heaven above: The image of POSSESSION IN GREAT MEASURE .

Thus the superior man

- curbs evil and
- furthers good, And thereby
- obeys the benevolent will of heaven.

The sun in heaven above,

shedding light over everything on earth,

is the image of possession on a grand scale.

But a possession of this sort must be administered properly.

The sun brings both evil and good into the light of day.

Man

- must combat and curb the evil, and
- must favor and promote the good.

Only in this way does he fulfill the benevolent will of God,

who desires

- only good and
- not evil.

