

bioAffinity Technologies Inc BIAF under CEO Maria Zannes



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

Hexagram 11 - T'ai - Peace

Above K'UN THE RECEPTIVE, EARTH
 Below CH'IEN THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
 - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony, so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

THE JUDGMENT

PEACE.

- The small departs,
- The great approaches.

Good fortune.

Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself beneath the earth, and so their powers unite in deep harmony.

Then peace and blessing descend upon all living things.

In the world of man it is a time of social harmony;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an end to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
 - the good elements of society occupy a central position and are in control,
 - the evil elements come under their influence and change for the better.
- When
 - the spirit of heaven rules in man,
 - his animal nature also
 - comes under its influence and
 - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their departure, while
- the great, strong, and good elements are moving up.

This brings good fortune and success.

THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in contact and combine their influences, producing a time of universal flowering and prosperity.

This stream of energy must be regulated by the ruler of men.

It is done by a process of division.

Thus men

- divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and
- mark off infinite space by the points of the compass.

In this way

nature in its overwhelming profusion of phenomena is

- bounded and
- controlled.

On the other hand,
nature must be **furthered** in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.

THE LINES

Nine in the second place means:

- Bearing with the uncultured in gentleness,
- Forging the river with resolution,
- Not neglecting what is distant,
- Not regarding one's companions:

Thus one may manage to **walk in the middle**.

1. In times of prosperity
it is important above all to possess **enough greatness of soul** to bear with imperfect people.
For in the hands of a great master **no material is unproductive**;
he can find use for everything.
2. But this generosity is by no means laxity or weakness.
It is during times of prosperity especially that
we must **always be ready to risk even dangerous undertakings**, such as the crossing of a river,
if they are necessary.
3. So too we
must **not neglect what is distant** but
must attend scrupulously to everything.
4. **Factionalism and the dominance of cliques** are especially to be avoided.
Even if people of like mind come forward together,
they **ought not to form a faction by holding together for mutual advantage**;
instead, **each man should do his duty**.
These are four ways in which one can overcome the hidden danger of a gradual slackening that always
 - lurks in any time of peace. And
 - that is how one finds the middle way for action.

Six in the fourth place means:

He flutters down, not boasting of his wealth,
Together with his neighbor,
Guileless and sincere.

In times of mutual confidence,

people of high rank come in close contact with the lowly

- quite simply and
- without boasting of their wealth.

This

- is not due to the force of circumstances but
- corresponds with their inmost sentiment.

The approach is made quite spontaneously, because it is based on inner conviction.

MOVING HEXAGRAM

HEXAGRAM 55 – Feng - Abundance (Fullness)

Above CHEN THE AROUSING, THUNDER

Below LI THE CLINGING, FLAME

- Chen is movement;
- Li is flame, whose attribute is clarity.

- Clarity within,
 - movement without –
- this produces greatness and abundance.

The hexagram pictures a period of advanced civilization.

However,

the fact that development has reached a peak suggests that this extraordinary condition of abundance cannot be maintained permanently.

THE JUDGMENT

ABUNDANCE has success.

The king attains abundance.

Be not sad.

Be like the sun at midday.

It is not given to every mortal to bring about a time of

- outstanding greatness and
- abundance.

Only a born ruler of men is able to do it, because his will is directed to what is great.

Such a time of abundance is usually brief.

Therefore

a sage might well feel sad in view of the decline that must follow.

But such sadness does not befit him.

Only a man who is inwardly free of sorrow and care can lead in a time of abundance.

He must be like the sun at midday,
illuminating and gladdening everything under heaven.

THE IMAGE

Both thunder and lightning come: The image of ABUNDANCE.

Thus

the superior man

- decides lawsuits And
- carries out punishments.

This hexagram has a certain connection with Shih Ho, BITING THROUGH (21), in which thunder and lightning similarly appear together, but in the reverse order.

- In BITING THROUGH, laws are laid down;
- here they are applied and enforced.

- Clarity [Li] within makes it possible to investigate the facts exactly, and
- shock [Chen] without ensures a strict and precise carrying out of punishments.