

Predictive Oncology Inc POAI under CEO Raymond Vennare



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	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

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 10 – Lu - Treading (Conduct)

Above CH'IEN THE CREATIVE, HEAVEN
Below TUI THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the right way of conducting oneself.
 - Heaven, the father, is above,
 - and
 - the lake, the youngest daughter, is below.
 This shows the difference between high and low, upon which composure, correct social conduct, depends.
2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally treading upon something.

The small and cheerful [Tui] treads upon the large and strong [Ch'ien].

The direction of movement of the two primary trigrams is upward.

The fact that the strong treads on the weak is not mentioned in the Book of Changes, because it is taken for granted.

For the weak to take a stand against the strong is not dangerous here, because it happens in good humor [Tui] and without presumption,

so that

the strong man is **not irritated** but takes it all in good part.

THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really **difficult.**

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, **acquiesces** and does not hurt the weak, because the contact is in **good humor and harmless.**

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- **discriminates** between high and low,
- And thereby
- **fortifies** the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,
hence

no envy arises.

Among mankind also there are necessarily differences of elevation;
it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust,
for if this occurs, envy and class struggle are the inevitable consequences.

- **If, on the other hand, external differences in rank correspond with differences in inner worth,**

and

- **if inner worth forms the criterion of external rank,**
people acquiesce and order reigns in society.