

Vaxxinity Inc VAXX under CEO Mei Mei Hu



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

### HEXAGRAM 44 – Kou - Coming to Meet

Above CH'IEN THE CREATIVE, HEAVEN  
Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the principle of darkness, after having been eliminated, furtively and unexpectedly obtrudes again from within and below. Of its own accord the female principle comes to meet the male.

- It is an unfavorable and dangerous situation, and
- we must understand and promptly prevent the possible consequences.

The hexagram is linked with the fifth month [June-July], because at the summer solstice the principle of darkness gradually becomes ascendant again.

### THE JUDGMENT

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of a bold girl who

- lightly **surrenders** herself and
- thus **seizes** power.

This would not be possible if the **strong and light-giving element** had not in turn come halfway.

- The inferior thing seems so **harmless and inviting** that
  - a man delights in it;
- it looks so small and weak that
  - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still **another** way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

## THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the **earth** and
- **symbolizes** the ruler taking note of the conditions in his kingdom;

here the wind

- blows from **above** and
- **symbolizes** the influence exercised by the ruler through his commands.

- Heaven is far from the things of earth, but

- it sets them in motion by means of the wind.
- The ruler is far from his people, but
  - he sets them in motion by means of his commands and decrees.

## THE LINES

Six at the beginning means:

It must be checked with a brake of bronze.

Perseverance brings good fortune.

If

- one lets it take its course,
- one experiences misfortune.

Even a lean pig has it in him to rage around.

If an inferior element has wormed its way in,  
it must be energetically checked at once.

- By consistently checking it, bad effects can be avoided.
- If it is allowed to take its course, misfortune is bound to result;  
the insignificance of that which creeps in should not be a temptation to underrate it.

A pig that is still young and lean cannot rage around much,

but after it has eaten its fill and become strong,

its true nature comes out if it has not previously been curbed.

Nine in the second place means:

There is a fish in the tank.

No blame.

Does not further guests.

The inferior element

- is not overcome by violence but
- is kept under gentle control.

Then nothing evil is to be feared.

But care must be taken not to let it come in contact with those further away,  
because once free it would unfold its evil aspects unchecked.

Nine in the fourth place means:

No fish in the tank.

This leads to misfortune.

Insignificant people must be tolerated in order to keep them well disposed.

- Then we can make use of them if we should need them.

If we

- become alienated from them and
- do not meet them halfway,

they

- turn their backs on us and
- are not at our disposal when we need them.

But this is our own fault.

## MOVING HEXAGRAM

### HEXAGRAM 37 - Chia Jen - The Family (The Clan)

Above SUN THE GENTLE, WIND  
Below LI THE CLINGING, FIRE

This hexagram **represents** the laws obtaining within the family.

- The strong line at the top represents the **father,**
- the lowest the **son.**
- The strong, line in the fifth place represents the **husband,**
- the yielding second line the **wife.**

On the other hand,

- the two strong lines in the fifth and the third place represent two **brothers,** and
- the two weak lines correlated with them in the fourth and the second place stand for their **respective wives.**

Thus all the

- connections and
- relationships

within the family find their appropriate expression.

**Each individual line has the character according with its place.**

The fact that a strong line occupies the sixth place

-where a weak line might be expected -

indicates very clearly

**the strong leadership that must come from the head of the family.**

The line is to be considered here

- not in its quality as the sixth
- but in its quality as the top line.

**THE FAMILY shows the laws operative within the household that, transferred to outside life,**

**keep the state and the world in order.**

The influence that goes out from within the family is **represented** by the symbol of the wind created by fire.

### THE JUDGMENT

THE FAMILY

**The perseverance of the woman furthers.**

**The foundation of the family is the relationship between husband and wife.**

The tie that holds the family together lies in the loyalty and

perseverance of the wife.

- Her place is within (second line), while
- that of the husband is without (fifth line).

It is in accord with the great laws of nature that husband and wife take their proper places.

Within the family a strong authority is needed; this is represented by the parents.

If

- the father is really a father and
- the son a son,

if

- the elder brother fulfills his position, and
- the younger fulfills his,

if

- the husband is really a husband and
- the wife a wife,

then the family is in order.

When the family is in order,

all the social relationships of mankind will be in order.

Three of the five social relationships are to be found within the family –

1. that between father and son, which is the relation of love,
  2. that between husband and wife, which is the relation of chaste conduct, and
  3. that between elder and younger brother, which is the relation of correctness.
4. The loving reverence of the son is then carried over to the prince in the form of faithfulness to duty;
  5. the affection and correctness of behavior existing between the two brothers are extended
    - to a friend in the form of loyalty, and
    - to a person of superior rank in the form of deference.

The family is society in embryo;

it is the native soil on which performance of moral duty is made easy through natural affection,

- so that within a small circle a basis of moral practice is created, and
- this is later widened to include human relationships in general.

## THE IMAGE

Wind comes forth from fire: The image Of THE FAMILY.

Thus the superior man has

- substance in his words And
- duration in his way of life.

Heat creates energy:

this is signified by the wind

- stirred up by the fire and
- issuing forth from it.

This represents influence working from within outward.

The same thing is needed in the regulation of the family.

Here too

the influence on others must proceed from one's own person.

In order to be capable of producing such an influence,

- one's words must have power, and
- this they can have only if they are based on something real, just as
- flame depends on its fuel.

Words have influence only when they are

- pertinent and
- clearly related to definite circumstances.

General discourses and admonitions have no effect whatsoever.

Furthermore,

- the words must be supported by one's entire conduct,

just as

- the wind is made effective by its duration.

Only

- firm and
- consistent conduct

will make such an impression on others that

they can

- adapt and
- conform to it.

If words and conduct are not in accord and not consistent, they will have no effect.