

Theriva Biologics Inc TOVX under CEO Steven Shallcross



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

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8894>

### **HEXAGRAM 17 – Sui - Following**

Above TUI THE JOYOUS, LAKE  
Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is **gladness**, is above;  
Chen, the Arousing, which has the attribute of **movement**, is below.

**Joy in movement induces following.**

The Joyous is the youngest daughter, while  
the Arousing is the eldest son.

**An older man**

- defers to a young girl and
- shows her consideration.

**By this he moves her to follow him.**

## THE JUDGMENT

FOLLOWING has supreme success.  
Perseverance furthers.  
No blame.

In order to obtain a following one must first know how to adapt oneself.  
If a man would rule he must first learn to serve,  
for only in this way does he secure from those below him the joyous assent  
that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time is a great and significant idea;  
this is why the appended judgment is so favorable.

## THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.  
Thus the superior man at nightfall  
Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.

Here it is the thunder in the middle of the lake that serves as the image –

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day,  
allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and

- does not wear himself out with mistaken resistance.

## THE LINES

Nine at the beginning- means:

The standard is changing,  
Perseverance brings good fortune.  
To go out of the door in company  
Produces deeds.

There are exceptional conditions in which the relation between leader and followers changes.

It is implicit in the idea of following and adaptation that if

- one wants to lead others,
- one must remain accessible and responsive to the views of those under him.

At the same time, however,

- he must have firm principles, so that
- he does not vacillate where there is only a question of current opinion.

Once

- we are ready to listen to the opinions of others,
- we must not associate exclusively with people who share our views or with members of our own party; instead,
- we must go out and mingle freely with all sorts of people, friends or foes.

That is the only way to achieve something.

Six in the second place means:

If one clings to the little boy,  
One loses the strong man.

In friendships and close relationships an individual must make a careful choice.

- He surrounds himself either with good or with bad company;
- he cannot have both at once.

If

- he throws himself away on unworthy friends
- he loses connection with people of intellectual power who could further him in the good.

Six at the top means:

He

- meets with firm allegiance And
- is still further bound.

The king introduces him To the Western Mountain.

This refers to a man, an exalted sage,  
who has already put the turmoil of the world behind him.

But a follower appears who

- understands him and

- **is not** to be put off.

So the sage

- **comes back** into the world and
- **aids** the other in his work.

Thus there develops an eternal tie between the two.

The allegory is chosen from the annals of the Chou dynasty.

The rulers of this dynasty honored men who had served them well

by awarding them a place in the royal family's temple of ancestors on the Western Mountain.

In this way they were regarded as sharing in the destiny of the ruling family.

## **MOVING HEXAGRAM**

**Click below to view the interpretations and cases:**

<https://icic.com/?p=8861>

### **HEXAGRAM 06 – Sung - Conflict**

Above CH'IEN            THE CREATIVE, HEAVEN

Below K'AN             THE ABYSMAL, WATER

1. The upper trigram, whose image is heaven, has an upward movement; the lower trigram, water, in accordance with its nature, tends downward. Thus the two halves **move away** from each other, giving rise to the idea of **conflict**.
2. The attribute of the Creative is **strength** that of the abysmal is danger, **guile**.  
**Where cunning has force before it, there is conflict.**
3. A third indication of **conflict**, in terms of character, is presented by the combination of deep **cunning** within and fixed **determination** outwardly.  
A person of this character will certainly be quarrelsome.

### **THE JUDGMENT**

CONFLICT.

- You are sincere And
- are being obstructed.

A **cautious halt** halfway brings good fortune.

**Going through to the end** brings misfortune.

It furthers one to see the great man.

It does not further one to cross the great water.

Conflict develops when one

- feels himself to be in the right and
- runs into opposition.

If one is not convinced of being in the right, opposition leads

- to craftiness or high-handed encroachment but
- not to open conflict.

If a man is entangled in a conflict,  
his only salvation lies in being so

- clear-headed and
- inwardly strong

that he is always ready to come to terms by meeting the opponent halfway.

To carry on the conflict to the bitter end has evil effects even when one is in the right,

because the enmity is then perpetuated.

It is important to see the great man,

that is, an impartial man whose authority is great enough to

- terminate the conflict amicably or
- assure a just decision.

In times of strife, crossing the great water is to be avoided, that is,

dangerous enterprises are not to be begun,

because in order to be successful they require concerted unity of forces.

Conflict within weakens the power to conquer danger without.

## THE IMAGE

Heaven and water go their opposite ways: The image of Conflict.

Thus in all his transactions the superior man

Carefully considers the beginning.

The image indicates that

the causes of conflict are latent in the opposing tendencies of the two trigram.

Once these opposing tendencies appear, conflict is inevitable.

To avoid it, therefore, everything must be taken carefully into consideration in the very beginning.

- If rights and duties are exactly defined, or
- if, in a group, the spiritual trends of the individuals harmonize, the cause of conflict is removed in advance.