

Outcome of Pfizer PFE Buyout of Seagen SGEN

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

HEXAGRAM 40 – Hsieh - Deliverance

Above CHEN THE AROUSING, THUNDER
Below K'AN THE ABYSMAL, WATER

Here the movement goes out of the sphere of danger.

- The obstacle has been removed,
- the difficulties are being resolved.
- Deliverance is not yet achieved;
- it is just in its beginning, and
- the hexagram represents its various stages.

THE JUDGMENT

DELIVERANCE.

The southwest furthers.

- If there is no longer anything where one has to go,
 - Return brings good fortune.
- If there is still something where one has to go,
 - Hastening brings good fortune.

This refers to a time in which tensions and complications begin to be eased.
At such times

we ought to make our way back to ordinary conditions as soon as possible;
this is the meaning of "the southwest."

These periods of sudden change have great importance.

Just as

rain relieves atmospheric tension, making all the buds burst open,
so

a time of deliverance from burdensome pressure has a

- liberating and
 - stimulating
- effect on life.

One thing is important, however: in such times
we must not overdo our triumph.

The point is not to push on farther than is necessary.

Returning to the **regular** order of life as soon as deliverance is achieved brings good fortune.

If there are any residual matters that ought to be attended to, it should be done as **quickly** as possible, so that

- a clean sweep is made and
- no retardation occur.

THE IMAGE

Thunder and rain set in: The image of DELIVERANCE.

Thus the superior man

- pardons mistakes And
- forgives misdeeds.

- A thunderstorm has the effect of **clearing the air;**
- the superior man produces a similar effect when dealing with mistakes and sins of men that induce a condition of tension.

Through clarity he brings deliverance.

However,

when failings come to light, he does not dwell on them;

- he simply passes over mistakes, the unintentional transgressions,
 - just as thunder dies away.
- He forgives misdeeds, the intentional transgressions,
 - just as water washes everything clean.

THE LINES

0 Nine in the second place means:

One

kills three foxes in the field And receives a yellow arrow.

Perseverance brings good fortune.

The **image** is taken from the hunt.

The hunter

- catches three cunning foxes and
- receives a yellow arrow as a reward.

The obstacles in public life are

- the designing foxes who try to influence the ruler through flattery.

They

- must be removed before there can be any deliverance.

But the struggle must not be carried on with the wrong weapons.

- The yellow color

- points to measure and mean in proceeding against the enemy;
- the arrow
 - signifies the straight course.

If

- one devotes himself wholeheartedly to the task of deliverance,
- he develops so much inner strength from his rectitude that it acts as a weapon against all that is false and low.

MOVING HEXAGRAM

HEXAGRAM 16 – Yu - Enthusiasm

Above CHEN THE AROUSING, THUNDER

Below K'UN THE RECEPTIVE, EARTH

The **strong line** in the fourth place, that of the leading official, meets with **response and obedience** from all the other lines, which are **all weak**.

- The attribute of the upper trigram, Chen, is **movement**;
- the attributes of K'un, the lower, are **obedience and devotion**.

This begins a movement that

- **meets** with devotion

and therefore

- **inspires** enthusiasm, carrying all with it.

Of great importance, furthermore, is

the law of movement along the line of least resistance, which in this hexagram is enunciated as **the law**

- **for natural events and**
- **for human life.**

THE JUDGMENT

ENTHUSIASM.

It furthers one

- **to install helpers And**
- **to set armies marching.**

The time of ENTHUSIASM derives from the fact that there is at hand an **eminent man** who

- **is in sympathy** with the spirit of the people and
- **acts** in accord with it.

Hence he **finds** universal and willing obedience.

To arouse enthusiasm it is necessary for a man to adjust himself and his ordinances to the character of those whom he has to lead.

The inviolability of natural laws rests on this principle of

movement along the line of least resistance.

These laws are not forces external to things
but represent the harmony of movement immanent in them.

That is

- why the celestial bodies do not deviate from their orbits and
- why all events in nature occur with fixed regularity.

It is the same with human society:

- only such laws as are rooted in popular sentiment can be enforced,
- while laws violating this sentiment merely arouse resentment.

Again,

it is enthusiasm that enables us to install helpers
for the completion of an undertaking without fear of secret opposition.

It is enthusiasm too that can unify mass movements, as in war,
so that they achieve victory.

THE IMAGE

Thunder comes resounding out of the earth: The image of ENTHUSIASM.

Thus the ancient kings

- made music In order to honor merit, And
- offered it with splendor To the Supreme Deity,
- Inviting their ancestors to be present.

When, at the beginning of summer,

- thunder - electrical energy - comes rushing forth from the earth again, and
- the first thunderstorm refreshes nature,
a prolonged state of tension is resolved.

Joy and relief make themselves felt.

So too,

music has power

- to ease tension within the heart and
- to loosen the grip of obscure emotions.

The enthusiasm of the heart expresses itself involuntarily

- in a burst of song,
- in dance and rhythmic movement of the body.

From immemorial times

the inspiring effect of the invisible sound that

- moves all hearts, and
- draws them together,

has mystified mankind.

Rulers have made use of this natural taste for music;

they elevated and regulated it.

Music was looked upon as something serious and holy,
designed to purify the feelings of men.

It fell to music

- to glorify the virtues of heroes and thus

- to construct a bridge to the world of the unseen.

In the temple men drew near to God with music and pantomimes (out of this later the theater developed).

Religious feeling for the Creator of the world was united with the most sacred of human feelings, that of reverence for the ancestors.

The ancestors were invited to these divine services

- as guests of the Ruler of Heaven and
- as representatives of humanity in the higher regions.

This uniting of the human past with the Divinity in solemn moments of religious inspiration established the bond between God and man.

The ruler who revered the Divinity in revering his ancestors became thereby the Son of Heaven, in whom the heavenly and the earthly world met in mystical contact.

These ideas are the final summation of Chinese culture.

Confucius has said of the great sacrifice at which these rites were performed:

"He who

- could wholly comprehend this sacrifice
- could rule the world as though it were spinning on his hand."