

Theravance Biopharma Inc TBPH under CEO Rick Winningham



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

### HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND  
 Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below,
- while
- it is open in the center.

This indicates

- a heart free of prejudices,

and therefore

- open to truth.

On the other hand,

each of the two trigrams has a firm line in the middle;

this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence

that

- makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside, but

there must be a germ of life within,

if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

## THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,

- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,  
the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
  - can undertake even the most dangerous things,  
such as crossing the great water, and
  - succeed.

But

it is important to understand  
upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;  
it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests  
holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

## THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man

discusses criminal cases

In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,

when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,

- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,  
the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon  
was considered the highest form of justice.

This system was not without success,  
for its aim was to make so strong a moral impression  
that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.

## THE LINES

Nine at the beginning means:

Being prepared brings good fortune.

If there are secret designs,

it is disquieting.

The force of inner truth depends chiefly on

- inner stability and
- preparedness.

From this state of mind springs  
the correct attitude toward the outer world.

But if

a man

- should try to cultivate secret relationships of a special sort,
- it would deprive him of his inner independence.

- The more reliance he places on the support of others,

- the more uneasy and anxious he will become

as to whether

- these secret ties are really tenable.

In this way

- inner peace and
- the force of inner truth

are lost.

Nine in the second place means:

A crane calling in the shade.

Its young answer it.

- I have a good goblet.
- I will share it with you.

This refers to

the involuntary influence of a man's inner being  
upon persons of kindred spirit.

The crane need not show itself on a high hill.  
It may be quite hidden when it sounds its call;  
yet its young

- will bear its note,
- will recognize it and give answer.

Where

- there is a joyous mood,
- there a comrade will appear to share a glass of wine.

This is the echo awakened in men through  
spiritual attraction.

- Whenever a feeling is voiced with truth and frankness,
- whenever a deed is the clear expression of sentiment,  
a mysterious and far-reaching influence is exerted.
- At first it acts on those who are inwardly receptive.

But

- the circle grows larger and larger.

The root of all influence lies in one's own inner being:

- given true and vigorous expression in
  - word and
  - deed,

- its effect is great.

The effect is but

- the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect

would only destroy the possibility of producing it.

Confucius says about this line:

The superior man abides in his room.

- If his words are well spoken,
  - he meets with assent at a distance of more than a thousand miles.
  - How much more then from nearby!
- If the superior man abides in his room and his words are not well spoken,
  - he meets with contradiction at a distance of more than a thousand miles.
  - How much more then from nearby!
- Words
  - go forth from one's own person and
  - exert their influence on men.
- Deeds
  - are born close at hand and
  - become visible far away.
- Words and deeds are the hinge and bowspring of the superior man.
- As hinge and bowspring move,
- they bring
  - honor or
  - disgrace.
- Through words and deeds the superior man moves

- heaven and
- earth.
- Must one not, then, be cautious?

Six in the third place means:

He finds a comrade.

- Now he beats the drum,
- now he stops.
- Now he sobs,
- now he sings.

Here

the source of a man's strength lies

- not in himself
- but in his relation to other people.

No matter how close to them he may be,

- if his center of gravity depends on them,
- he is inevitably tossed to and fro between joy and sorrow.

Rejoicing to high heaven, then sad unto death –

this is the fate of those who depend upon  
an inner accord with other persons whom they love.

Here

we have only the statement of the law that this is so.

Whether this condition is felt to be an affliction or the supreme happiness of love,  
is left to the subjective verdict of the person concerned.

Nine at the top means:

Cockcrow penetrating to heaven.

Perseverance brings misfortune.

- The cock is dependable.
- It crows at dawn.

But

- it cannot itself fly to heaven.
  - It just crows.
  - A man may count on mere words to awaken faith.
  - This may succeed now
- but if persisted in,
- it will have bad consequences.

## **MOVING HEXAGRAM**

**HEXAGRAM 39 – Chien - Obstruction**

Above K'AN THE ABYSMAL, WATER  
Below KEN KEEPING STILL, MOUNTAIN

The hexagram **pictures**

- a dangerous abyss lying before us and
- a steep, inaccessible mountain rising behind us.

**We are surrounded by obstacles;**

at the same time,

since the mountain has the attribute of keeping still,  
there is implicit a **hint as to how we can extricate ourselves.**

The hexagram **represents** obstructions

that appear in the course of time but

that **can and should be** overcome.

Therefore

**all the instruction given is directed to overcoming them.**

## **THE JUDGMENT**

OBSTRUCCION.

- The southwest furthers.
  - The northeast does not further.
  - It furthers one to see the great man.
- Perseverance brings good fortune.

The southwest is the region of retreat,  
the northeast that of advance.

Here

an individual is **confronted** by obstacles that  
**cannot be** overcome directly.

In such a situation

it is wise

- to pause in view of the danger and
- to retreat.

However,

**this is merely a preparation for overcoming the obstructions.**

One must

- **join forces with friends of like mind and**
- **put himself under the leadership of a man equal to the situation:**

then

one will succeed in removing the obstacles.

This **requires** the will to persevere

just when

one apparently must do something that leads away from his goal.

This **unswerving inner purpose** brings good fortune in the end.

**An obstruction that lasts only for a time is useful for self-development.**

**This is the value of adversity.**

## THE IMAGE

Water on the mountain:  
The image of OBSTRUCTION.

Thus the superior man

- turns his attention to himself And
- molds his character.

Difficulties and obstructions throw a man back upon himself.

While

- the inferior man
  - seeks to put the blame on other persons, bewailing his fate,
- the superior man
  - seeks the error within himself, and through this introspection
- the external obstacle becomes for him an occasion for
  - inner enrichment and
  - education.