

Outcome of Roark Capital Group Buyout of Subway (\$9.6 billion)

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		H	H	T		3	3	2		8

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

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 53 – Chien - Development (Gradual Progress)

Above SUN THE GENTLE, WIND, WOOD

Below KEN KEEPING STILL, MOUNTAIN

This hexagram is made up of

- Sun (wood, penetration) above, i.e., without, and
- Ken (mountain, stillness) below, i.e., within.

A tree on a mountain

- **develops** slowly according to the law of its being and consequently
- **stands** firmly rooted.

This gives the idea of

a development that proceeds gradually, step by step.

The attributes of the trigrams also point to this:

- within is tranquility,
 - which guards against precipitate actions, and
- without is penetration,
 - which makes development and progress possible.

THE JUDGMENT

DEVELOPMENT.

The maiden

Is given in marriage.
Good fortune.
Perseverance furthers.

1. The development of events that leads to a girl's following a man to his home proceeds slowly. The various formalities must be disposed of before the marriage takes place.

This principle of gradual development can be applied to other situations as well; it is always applicable where

2. it is a matter of correct relationships of co-operation, as for instance in the appointment of an official. The development must be allowed to take its proper course. Hasty action would not be wise.

This is also true, finally, of

3. any effort to exert influence on others, for here too the essential factor is a correct way of development through cultivation of one's own personality.

No influence such as that exerted by agitators has a lasting effect. Within the personality too, development must follow the same course if lasting results are to be achieved.

Gentleness

- that is adaptable,
- but at the same time penetrating,

is the outer form that should proceed from inner calm.

The very gradualness of the development makes it necessary to have perseverance, for perseverance alone prevents slow progress from dwindling to nothing.

THE IMAGE

On the mountain, a tree: The image of DEVELOPMENT.

Thus the superior man abides in dignity and virtue, In order to improve the mores.

The tree on the mountain

- is visible from afar, and
- its development influences the landscape of the entire region.

It does not shoot up like a swamp plant; its growth proceeds gradually.

Thus also

the work of influencing people can be only gradual. No sudden influence or awakening is of lasting effect.

Progress must be quite gradual, and
in order to obtain such progress

- in public opinion and
 - in the mores of the people,
- it is necessary for the personality to acquire

- influence and
- weight.

This comes about through careful and constant work
on one's own moral development.