

Outcome of Capital One's COF acquisition of Discover Financial Services DFS (\$35 billion)

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

HEXAGRAM 22 – Pi - Grace

Above KEN KEEPING STILL, MOUNTAIN

Below Li THE CLINGING, FIRE

This hexagram shows a **fire** that

- **breaks out** of the secret depths of the earth and, blazing up,
- **illuminates and beautifies** the mountain, the heavenly heights.
- Grace - beauty of form - is **necessary** in any union

if

- it is to be
 - well ordered and pleasing
- rather than
 - disordered and chaotic.

THE JUDGMENT

GRACE has success.

In small matters

It is favorable to undertake something.

Grace brings success.

However,

- it **is not** the essential or fundamental thing;
- it **is only** the ornament and must therefore be used
 - sparingly and
 - only in little things.

1. **In the lower trigram of fire a yielding line**

- comes **between** two strong lines and
 - **makes** them beautiful,
- but
- the strong lines are the essential content and
 - the weak line is the beautifying form.

2. **In the upper trigram of the mountain,**

the strong line

- takes the lead, so that here again
- the strong element must be regarded as the decisive factor.

3. In nature we see in the sky the strong light of the sun;

the life of the world depends on it.

But this strong, essential thing is

- changed and
- given pleasing variety by the moon and the stars.

4. In human affairs,

aesthetic form comes into being when

traditions exist that, strong and abiding like mountains, are made pleasing by a lucid beauty.

5. By contemplating the forms existing in the heavens

we come to understand time and its changing demands.

6. Through contemplation of the forms existing in human society

it becomes possible to shape the world. 1

THE IMAGE

Fire at the foot of the mountain: The image of GRACE.

Thus does

- the superior man proceed When clearing up current affairs.

But

- he dare not decide controversial issues in this way.

- The fire, whose light illuminates the mountain and makes it pleasing,

o does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,

o but important questions cannot be decided in this way.

They require greater earnestness.

THE LINES

Nine in the third place means:

- Graceful and
- moist.

Constant perseverance brings good fortune.

This represents a very charming life situation.

One is under the spell of

- grace and
- the mellow mood induced by wine.

This grace can adorn, but

it can also swamp us.

Hence the **warning**

- not to sink into convivial indolence but
- to remain constant in perseverance.

Good fortune depends on this.

Six in the fourth place means:

Grace or simplicity?

A white horse comes as if on wings.

- He is not a robber,
- He will woo at the right time.

An individual is in a **situation** in which **doubts** arise as to which is better –

- **to pursue** the grace of external brilliance, or
- **to return** to simplicity.

The doubt itself **implies** the answer.

- **Confirmation** comes from the outside;
- it **comes like** a white winged horse.

The white color indicates simplicity.

At first

- it may be **disappointing** to renounce comforts that might have been obtained, yet
- one **finds** peace of mind in a true relationship with the friend who courts him.

The winged horse is the symbol of the thoughts that transcend all limits of space and time.

Six in the fifth place means:

Grace in hills and gardens.

The roll of silk is meager and small.

Humiliation, but in the end good fortune.

A man **withdraws** from contact with people of the lowlands, **who seek** nothing but magnificence and luxury, into the **solitude** of the heights.

There

he finds an individual to look up to, whom **he would like** to have as a friend.

But the **gifts** he has to offer are poor and few, so that he feels **ashamed**.

However,

it is not the material gifts that count, but **sincerity of feeling**

and so **all goes** well in the end.

MOVING HEXAGRAM

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the **influence** of the strong line it has **received** from above, from heaven.

When, in accord with this,

- **movement follows the law of heaven,**
- **man is**
 - **innocent and**
 - **without guile.**

His mind is

- **natural and true,**
- **unshadowed by reflection or ulterior designs.**

For

- **wherever conscious purpose is to be seen,**
- **there the truth and innocence of nature have been lost.**

Nature that is not directed by the spirit is

- **not true**
- **but degenerate nature.**

Starting out with the idea of the natural,

- the train of thought in part goes somewhat **further** and thus
- the hexagram **includes also** the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- **He has misfortune,**

And

- **it does not further him To undertake anything.**

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- **with instinctive sureness and**
- **without any ulterior thought of reward and personal advantage.**

This instinctive certainty

- **brings about supreme success and**
- **"furthers through perseverance."**

However,

- **not everything instinctive is nature in this higher sense of the word,**

- but only that which is right and in accord with the will of heaven.
Without this quality of rightness,
an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
 - what does he come to?
- Heaven's will and blessing
 - do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature
the childlike innocence of their original state.

So it is with the good rulers of mankind:

drawing on the spiritual wealth at their command,

they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.