

Esperion Therapeutics Inc ESPR under CEO Sheldon Koenig



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

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram means

- "universal,"
- "general,"

and in a figurative sense

- "to influence,"
- "to stimulate."

- The upper trigrams is Tui, the Joyous;
- the lower is Ken, Keeping Still.

By its persistent, quiet influence, the lower, rigid trigram

- stimulates the upper, weak trigram, which
- responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative
and
- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of
 - heaven
 - and
 - earth,

the foundations of all that exists,

- the second part begins with the hexagrams of
 - courtship
 - and
 - marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
- the strong below;
hence
- their powers attract each other,
so that
- they unite.

This brings about success, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without,
one can

- prevent the joy from going to excess
and
- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for
it is perseverance that makes the difference between

- seduction
and
- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl

and

- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.

THE LINES

Nine in the third place means:

The influence shows itself in the thighs.

Holds to that which follows it.

To continue is humiliating.

Every mood of the heart influences us to movement.

What the heart desires,

- the thighs run after without a moment's hesitation;

- they hold to the heart, which they follow.

In the life of man, however,
acting on the spur of every caprice

- is wrong
- and
- if continued leads to humiliation.

Three considerations suggest themselves here.

1. First, a man
 - should not run precipitately after all the persons whom he would like to influence,
but
 - must be able to hold back under certain circumstances.
2. As little should he yield immediately
 - to every whim of those in whose service he stands.
3. Finally, where the moods of his own heart are concerned,
 - he should never ignore the possibility of inhibition,
for this is the basis of human freedom.

MOVING HEXAGRAM

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is related in form and meaning to Pi, HOLDING TOGETHER (8).

- In the latter, water is over the earth;
- here a lake is over the earth.

But since the lake is a place where water collects,
the idea of gathering together is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the present case it is two strong lines (the fourth and the fifth) that
 - bring about the gathering together,
- whereas
- in the former case one strong line (the fifth)
 - stands in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.
To bring great offerings creates good fortune.
It furthers one to undertake something,

The gathering together of people in large communities is
• either a natural occurrence, as in the case of the family,
• or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,
at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together,
religious forces are needed.
2. But there must also be a human leader to serve as the center of the group.
In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.
This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds
in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.
Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.
Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;
- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.