

## Outcome of Johnson & Johnson Buyout of V-Wave (\$1.7 Billion)

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

Click below to view the interpretations and cases:

<https://icic.com/?p=8936>

### 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

Six at the top means:

The influence shows itself in the

- jaws,
- cheeks, and
- tongue.

The most superficial way of trying to influence others is through talk that has nothing real behind it.

The influence produced by such mere tongue wagging must necessarily remain insignificant.

Hence no indication is added regarding good or bad fortune.

## MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8942>

### HEXAGRAM 33 – Tun - Retreat

Above CHIEN THE CREATIVE, HEAVEN

Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the correct way to behave

in order not to exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their **influence**.

## THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces **favor**ed by the time are **advancing**.

In this case

- retreat is the **right** course, and
- it is through retreat that **success** is achieved.

But success **consists** in being able to carry out the retreat correctly.

Retreat **is not** to be confused with flight.

- Flight means saving oneself **under any circumstances whereas**
- retreat is a sign of strength.

We must be careful **not to miss** the right moment while we are **in full possession** of power and position.

Then we **shall be able**

- to **interpret** the signs of the time
  - before it is too late and
- to **prepare** for provisional retreat
  - instead of being drawn into a desperate life-and-death struggle.

Thus

- we **do not** simply abandon the field to the opponent;
- we **make** it difficult for him to advance by showing **perseverance** in single acts of resistance.

In this way

we **prepare**, while retreating, for the counter - movement.

**Understanding** the laws of a constructive retreat of this sort is not easy.

The **meaning** that lies hidden in such a time is important.

## THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

**keeps** the inferior man at a distance,

**Not angrily but with reserve.**

The mountain **rises up** under heaven, but owing to its nature it finally **comes to** a stop.

Heaven on the other hand

- **retreats upward** before it into the distance and
- **remains** out of reach.

This **symbolizes** the behavior of the superior man toward a climbing inferior; he **retreats** into his own thoughts as the inferior man comes forward.

He **does not** hate him,

for hatred **is** a form of subjective involvement

by which we are **bound** to the hated object.  
The superior man shows **strength** (heaven) in that  
he brings the inferior man to a **standstill** (mountain)  
by his dignified **reserve**.