

CVS Health Corp CVS under CEO David Joyner



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		T	T	T		2	2	2		6

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 beginning means:

The influence shows itself in the big toe.

A movement,

before it is actually carried out,

shows itself first in the toes.

The idea of an influence is already present,
but it is not immediately apparent to others.

As long as the intention has no visible effect, it

- is of no importance to the outside world and
- leads neither to good nor to evil.

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

Click below to view the interpretations and cases:

<https://icic.com/?p=8894>

HEXAGRAM 17 – Sui - Following

Above TUI THE JOYOUS, LAKE
Below CHEN THE AROUSING, THUNDER

The trigram Tui, the Joyous, whose attribute is gladness, is above; Chen, the Arousing, which has the attribute of movement, is below.

Joy in movement induces following.

The Joyous is the youngest daughter, while the Arousing is the eldest son.

An older man

- defers to a young girl and
- shows her consideration.

By this he moves her to follow him.

THE JUDGMENT

FOLLOWING has supreme success.

Perseverance furthers.

No blame.

In order to obtain a following one must first know how to adapt oneself.

If a man would rule he must first learn to serve,

for only in this way does he secure from those below him the joyous assent

that is necessary if they are to follow him.

If he has to obtain a following

- by force or cunning,
- by conspiracy or
- by creating factions,

he invariably arouses resistance, which obstructs willing adherence.

But even joyous movement can lead to evil consequences,

hence the added stipulation,

"Perseverance furthers"-that is, consistency in doing right - together with "No blame."

- Just as we should not ask others to follow us unless this condition is fulfilled,
- so it is only under this condition that we can in turn follow others without coming to harm.

The thought of obtaining a following through adaptation to the demands of the time is a great and significant idea; this is why the appended judgment is so favorable.

THE IMAGE

Thunder in the middle of the lake: The image of FOLLOWING.

Thus the superior man at nightfall

Goes indoors for rest and recuperation.

In the autumn electricity withdraws into the earth again and rests.

Here it is the thunder in the middle of the lake that serves as the image -

- thunder in its winter rest,
- not thunder in motion.

The idea of following in the sense of adaptation to the demands of the time grows out of this image.

Thunder in the middle of the lake indicates times of

- darkness and
- rest.

Similarly, a superior man, after being tirelessly active all day, allows himself rest and recuperation at night.

No situation can become favorable until one

- is able to adapt to it and
- does not wear himself out with mistaken resistance.