

Merus N.V. MRUS under CEO Gregory Perry



6	The Top		H	T	T		3	2	2		7
5	The Fifth Place		T	T	T		2	2	2		6
4	The Fourth Place		H	H	H		3	3	3		9
3	The Third Place		H	T	T		3	2	2		7
2	The Second Place		T	T	T		2	2	2		6
1	The Beginning		T	T	T		2	2	2		6

Click below to view the interpretations and cases:

<https://icic.com/?p=9011>

HEXAGRAM 56 - Lu - The Wanderer

Above LI THE CLINGING, FIRE
 Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still; above it
 - fire, Li, flames up and does not tarry.
- Therefore
 the two trigrams **do not stay** together.
Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER.
 Success through smallness.
 Perseverance brings good fortune
 To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved; in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore

he must take care to remain upright and steadfast,
so that
he

- sojourns only in the proper places,
- associating only with good people.

Then

he

- has good fortune and
- can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

• Prisons ought to be places where people are lodged only temporarily,
as guests are.

- They must not become dwelling places.

THE LINES

Six at the beginning means:

If

- the wanderer busies himself with trivial things,
- He draws down misfortune upon himself.

A wanderer should not

- demean himself or
- busy himself with

inferior things he meets with along the way.

- The humbler and more defenseless his outward position,
- the more should he preserve his inner dignity.

For a stranger is mistaken if he hopes to find a friendly reception through lending himself to jokes and buffoonery.

The result will be only

- contempt and
- insulting treatment.

Six in the second place means:

- The wanderer comes to an inn.
- He has his property with him.
- He wins the steadfastness (1) of a young servant.

The wanderer here described is

- modest and
- reserved.

- He does not lose touch with his inner being, hence

- he finds a resting place.

In the outside world

- he does not lose the liking of other people, hence

- all persons further him,

so that

- he can acquire property.

Moreover,

- he wins the allegiance of a faithful and trustworthy servant – a thing of inestimable value to a wanderer.

Nine in the fourth place means:

- The wanderer rests in a shelter.
- He obtains his property and an ax.

My heart is not glad.

This describes

a wanderer who knows how to limit his desires outwardly, though he is inwardly strong and aspiring.

Therefore

- he finds at least a place of shelter in which he can stay.
- He also succeeds in acquiring property, but even with this he is not secure. He must be always on guard, ready to defend himself with arms.

Hence

he is not at ease.

He is persistently conscious of being a stranger in a strange land.

Six in the fifth place means:

He shoots a pheasant.

It drops with the first arrow.

In the end this brings both praise and office.

Traveling statesmen were in the habit of introducing themselves to local princes with the gift of a pheasant.

Here

the wanderer wants to enter the service of a prince.

To this end

he shoots a pheasant, killing it at the first shot.

Thus

- he finds friends who praise and recommend him, and in the end
- the prince accepts him and confers an office upon him.

Circumstances often cause a man to seek a home in foreign parts.

If

he knows

- how to meet the situation and
- how to introduce himself in the right way,

he may find

- a circle of friends and
- a sphere of activity even in a strange country.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8870>

HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN THE GENTLE, WIND
Below CH'IEN THE CREATIVE. HEAVEN

This hexagram means the force of the small – the power of the shadowy – that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 holds the five strong lines in check.

In the Image it is the wind blowing across the sky.

The wind

- restrains the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is not strong enough to turn them to rain.

The hexagram presents a configuration of circumstances in which a strong element is temporarily held in leash by a weak element. It is only through gentleness that this can have a successful outcome.

THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the state of affairs in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin.

The moment for action on a large scale has not yet arrived.

King Wen could only keep the tyrant somewhat in check by friendly persuasion.

Hence the image of many clouds, promising moisture and blessing to the land, although as yet no rain falls.

The situation is not unfavorable;

there is a prospect of ultimate success,

- but there are still obstacles in the way, and
- we can merely take preparatory measures.

Only through the small means of friendly persuasion can we exert any influence.

The time has not yet come for sweeping measures.

However, we may be able, to a limited extent, to act as a restraining and subduing influence.

To carry out our purpose we need

- firm determination within and
- gentleness and adaptability in external relations.

THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.

Thus the superior man

Refines the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky;

yet, being nothing but air, without solid body,

it does not produce great or lasting effects.

So also an individual,

in times when he can produce no great effect in the outer world,

can do nothing except refine the expression of his nature in small ways.