

Insmed Inc INSM under CEO William Lewis



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

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,

- does not shine far;

in the same way,

- beautiful form suffices to brighten and to throw light upon matters of lesser moment,
 - but important questions cannot be decided in this way.
- They require greater earnestness.

THE LINES

Nine at the beginning means:

He

- lends grace to his toes,
- leaves the carriage, and
- walks.

A beginner in a subordinate place must take upon himself the labor of advancing.

- There might be an opportunity of surreptitiously easing the way - symbolized by the carriage - but
 - a self-contained man scorns help gained in a dubious fashion.
- He thinks it more graceful
 - to go on foot than
 - to drive in a carriage under false pretenses.

0 Six in the second place means:

He lends grace to the beard on his chin.

- The beard is **not an independent** thing;
 - it moves **only** with the chin.
- The image therefore **means** that form is to be considered
 - only as a result and attribute of content.
- **The beard is a superfluous ornament.**
- To devote care to it for its **own sake**,
 - without regard for the **inner content** of which it is an ornament,
 - would bespeak a certain **vanity**.

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 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD
Below SUN THE GENTLE, WIND, WOOD

Sun is one of the eight doubled trigrams.
It

- is the eldest daughter
and
 - symbolizes wind or wood;
- it has for its attribute gentleness,
which nonetheless penetrates
- like the wind
or
 - like growing wood
with its roots.

The dark principle, in itself rigid and immovable,
is dissolved by the penetrating light principle,
to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues
which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- gradual
- and
- inconspicuous effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye than

- those won by surprise attack,
- but

- they
 - are more enduringand
 - more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose

only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.

- This is what makes it so powerful;
- time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment

and

- command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens

and

- repels.