

Kala Pharmaceuticals Inc KALA under CEO Mark Iwicki



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

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.**

0 Nine in the fourth place means:

Perseverance brings good fortune.

Remorse disappears.

If a man

- **is agitated in mind,**

And

- **his thoughts go hither and thither,**

Only those friends On whom he fixes his conscious thoughts Will follow.

Here the place of the **heart** is reached.

The impulse that springs from this source is the **most important** of all.

It is of particular concern that this influence be

- constant

and

- good;

then, in spite of the **danger** arising from the great susceptibility of the human heart,
there will be **no cause** for remorse.

When the quiet power of a man's own character is at work,
the effects produced are right.

All those who are receptive to the vibrations of such a spirit will then be influenced.

Influence over others should not express itself
as a conscious and willed effort to manipulate them.

Through practicing such conscious incitement,

- **one becomes wrought up and is exhausted**
by the eternal stress and strain.

Moreover,

- **the effects produced are then limited**
to those on whom one's thoughts are consciously fixed.

0 Nine in the fifth place means:

The influence shows itself in the back of the neck.
No remorse.

The back of the neck is the most rigid part of the body.

When the influence shows itself there,

- the will remains firm

and

- the influence does not lead to confusion.

Hence

remorse does not enter into consideration here.

What takes place in the depths of one's being, in the unconscious, can

- neither be called forth
- nor prevented by the conscious mind.

It is true that if

- we cannot be influenced ourselves,
- we cannot influence the outside world.

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

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

- o 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
 - o sparingly and
 - o 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.