

Aclaris Therapeutics Inc ACRS under CEO Douglas Manion



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

### HEXAGRAM 61 - Chung Fu - Inner Truth

Above SUN THE GENTLE, WIND  
Below TUI THE JOYOUS, LAKE

The wind

- blows over the lake and
- stirs the surface of the water.

Thus visible effects of the invisible manifest themselves.

The hexagram consists of

- firm lines above and below,

while

- it is open in the center.

This indicates

- a heart free of prejudices,

and therefore

- open to truth.

On the other hand,

each of the two trigrams has a firm line in the middle;

this indicates

- the force of inner truth in the influences they represent.

The attributes of the two trigrams are:

- above, gentleness, forbearance toward inferiors;
- below, Joyousness in obeying superiors.

Such conditions

- create the basis of a mutual confidence

that

- makes achievements possible.

The character fu ("truth") is actually the picture of a bird's foot over a fledgling.

It suggests the idea of brooding.

An egg is hollow.

The light-giving power must work to quicken it from outside, but

there must be a germ of life within,

if life is to be awakened.

Far-reaching speculations can be linked with these ideas.

## THE JUDGMENT

INNER TRUTH. Pigs and fishes.

Good fortune.

It furthers one to cross the great Water.

Perseverance furthers.

Pigs and fishes are

- the least intelligent of all animals
- and therefore
- the most difficult to influence.

The force of inner truth must grow great indeed before its influence can extend to such creatures.

In dealing with persons

- as intractable and
- as difficult to influence
- as a pig or a fish,

the whole secret of success depends

- on finding the right way of approach.

One must first

- rid oneself of all prejudice and, so to speak,
- let the psyche of the other person act on one without restraint.

Then

one will

- establish contact with him,
- understand and gain power over him.

When

a door has thus been opened,  
the force of one's personality will influence him.

If in this way

- one finds no obstacles insurmountable,
- one
  - can undertake even the most dangerous things,  
such as crossing the great water, and
  - succeed.

But

it is important to understand  
upon what the force of inner truth depends.

This force is not identical with

- simple intimacy or
- a secret bond.

Close ties may exist also among thieves;  
it is true that such a bond acts as a force

- but, since it is not invincible,
- it does not bring good fortune.

All association on the basis of common interests  
holds only up to a certain point.

Where the community of interest ceases,

- the holding together ceases also, and
- the closest friendship often changes into hate.

Only when

- the bond is based on what is right, on steadfastness,
- will it remain so firm that it triumphs over everything.

## THE IMAGE

Wind over lake: the image of INNER TRUTH.

Thus

the superior man  
discusses criminal cases  
In order to delay executions.

Wind stirs water by penetrating it.

Thus

the superior man,  
when

obliged to judge the mistakes of men,

- tries to penetrate their minds with understanding,
- in order to gain a sympathetic appreciation of the circumstances.

In ancient China,

the entire administration of justice was guided by this principle.

A deep understanding that knows how to pardon was considered the highest form of justice.

This system was not without success,

for its aim was to make so strong a moral impression that there was no reason to fear abuse of such mildness.

For it sprang not

- from weakness

but

- from a superior clarity.

## THE LINES

Nine at the beginning means:

Being prepared brings good fortune.

If there are secret designs,

it is disquieting.

The force of inner truth depends chiefly on

- inner stability and
- preparedness.

From this state of mind springs

the correct attitude toward the outer world.

But if

a man

- should try to cultivate secret relationships of a special sort,
- it would deprive him of his inner independence.

- The more reliance he places on the support of others,

- the more uneasy and anxious he will become

as to whether

- these secret ties are really tenable.

In this way

- inner peace and

- the force of inner truth

are lost.

Nine in the second place means:

A crane calling in the shade.

Its young answer it.

- I have a good goblet.
- I will share it with you.

This refers to

the involuntary influence of a man's inner being upon persons of kindred spirit.

The crane need not show itself on a high hill.

It may be quite hidden when it sounds its call; yet its young

- will bear its note,
- will recognize it and give answer.

Where

- there is a joyous mood,
- there a comrade will appear to share a glass of wine.

This is the echo awakened in men through spiritual attraction.

- Whenever a feeling is voiced with truth and frankness,
- whenever a deed is the clear expression of sentiment, a mysterious and far-reaching influence is exerted.
- At first it acts on those who are inwardly receptive.

But

- the circle grows larger and larger.

The root of all influence lies in one's own inner being:

- given true and vigorous expression in
  - word and
  - deed,
- its effect is great.

The effect is but

- the reflection of something that emanates from one's own heart.

Any deliberate intention of an effect would only destroy the possibility of producing it.

Confucius says about this line:

The superior man abides in his room.

- If his words are well spoken,
  - he meets with assent at a distance of more than a thousand miles.
  - How much more then from nearby!
- If the superior man abides in his room and his words are not well spoken,
  - he meets with contradiction at a distance of more than a thousand miles.
  - How much more then from nearby!
- Words
  - go forth from one's own person and
  - exert their influence on men.
- Deeds
  - are born close at hand and
  - become visible far away.
- Words and deeds are the hinge and bowspring of the superior man.
- As hinge and bowspring move,
- they bring
  - honor or

- disgrace.
- Through words and deeds the superior man moves
  - heaven and
  - earth.
- Must one not, then, be cautious?

## **MOVING HEXAGRAM**

### **HEXAGRAM 20 – Kuan - Contemplation (View)**

Above SUN THE GENTLE, WIND  
 Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a **double meaning**.

It means both

- contemplating and
- being seen, in the sense of being an example.

These ideas are suggested by the fact that the hexagram can be **understood** as picturing a **type of tower** characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country; at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- who contemplates the law of heaven above him and the ways of the people below, and
- who, by means of good government, sets a lofty example to the masses.

This hexagram is linked with the eighth month (September - October).

- The light-giving power retreats and
- the dark power is again on the increase.

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

### **THE JUDGMENT**

CONTEMPLATION.

- The ablution has been made,  
 But
  - not yet the offering.
- Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked, after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all, the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect on those who witness it.

Thus also in nature

a holy seriousness is to be seen in the fact that natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives to the man who is called upon to influence others the means of producing like effects.

This requires that power of inner concentration which religious contemplation develops in great men strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them, influencing and dominating others without their being aware of how it happens.

## THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass **must bend** to its power.

These **two occurrences** find confirmation in the hexagram.

The two images are used to **symbolize a practice** of the kings of old;

1. in making **regular journeys** the ruler could, in the first place, **survey** his realm and make certain that none of the **existing usages** of the people escaped notice;
2. in the second, he could **exert influence** through which such customs as were **unsuitable** could be **changed**.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
    - will have a view of the real sentiments of the great mass of humanity and therefore
    - cannot be deceived;
  - on the other, he
    - will impress the people so profoundly,
      - by his mere existence and
      - by the impact of his personality,
- that they will be swayed by him as the grass by the wind.