

Ironwood Pharmaceuticals Inc IRWD under CEO Thomas Mccourt



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

### HEXAGRAM 49 – Ko – Revolution (Molting)

Above TUI THE JOYOUS, LAKE  
 Below LI THE CLINGING, FIRE

The Chinese character for this hexagram means in its original sense an animal's pelt, which is changed in the course of the year by molting. From this the word is carried over to apply to

- the "molting" in political life,
- the great revolutions connected with changes of governments.

The two trigram making up the hexagram are the same two that appear in K'uei, OPPOSITION (38), that is, the two younger daughters, Li and Tui.

But while there

- the elder of the two daughters is above, and
  - what results is essentially only an opposition of tendencies,

here

- the younger daughter is above.
  - The influences are in actual conflict, and
  - the forces **combat** each other like fire and water (lake), each trying to **destroy** the other.

Hence the idea of revolution.

## THE JUDGMENT

REVOLUTION

On your own day

You are believed.

Supreme success,

Furthering through perseverance.

Remorse disappears.

Political revolutions are **extremely grave** matters.

They should be undertaken

- only under stress of **direst necessity**,
- when there is **no way out**.
  
- **Not everyone is called to this task,**
- **but only the man who has the confidence of the people, and even he only when the time is ripe.**
- **He must then proceed in the right way, so that**
- **he**
  - **gladdens the people and, by enlightening them,**
  - **prevents excesses.**

Furthermore,

**he**

- **must be quite free of selfish aims and**
- **must really relieve the need of the people.**

**Only then does he have nothing to regret.**

Times change, and with them their demands.

- Thus the seasons change in the course of the year.

**In the world cycle also**

- **there are spring and autumn in the life of peoples and nations, and**
- **these call for social transformations.**

## THE IMAGE

Fire in the lake: the image of REVOLUTION.

Thus the superior man

- **Sets the calendar in order And**
- **makes the seasons clear.**

Fire below and the lake above combat and destroy each other.

So too in the course of the year a combat takes place between

- the forces of light and
- the forces of darkness,
  - eventuating in the revolution of the seasons.

Man masters these changes in nature by

- noting their regularity and
- marking off the passage of time accordingly.

In this way

- order and clarity appear in the apparently chaotic changes of the seasons, and
- man is able to adjust himself in advance to the demands of the different times.

## **THE LINES**

Six at the top means:

- The superior man changes like a panther.
- The inferior man molts in the face.

Starting brings misfortune.

To remain persevering brings good fortune.

After the large and fundamental problems are settled,

- certain minor reforms, and
- elaborations of these, are necessary.

These detailed reforms may be likened to the equally distinct but relatively small marks of the panther's coat.

As a consequence,

a change also takes place among the inferior people.

In conformity with the new order, they likewise "molt."

This molting, it is true, does not go very deep, but that is not to be expected.

We must be satisfied with the attainable.

If we should go too far and try to achieve too much, it would lead to unrest and misfortune.

For the object of a great revolution is the

- attainment of clarified, secure conditions
- ensuring a general stabilization
- on the basis of what is possible at the moment.

## **MOVING HEXAGRAM**

### **HEXAGRAMA 13 - T'ung Jen - Fellowship with Men**

Above CH'IEN

THE CREATIVE, HEAVEN

Below LI

THE CLINGING, FLAME

The image

- of the upper trigram Ch'ien is **heaven**, and that
- of the lower, Li, is **flame**.

It is the **nature** of fire to flame up to heaven.

This gives the **idea of** fellowship.

It is the **second line** that, by virtue of its **central character**, **unites** the five strong lines around it.

This hexagram forms a **complement** to Shih, THE ARMY (7).

1. In the latter, **danger** is within and **obedience** without – the **character** of a warlike army, which, in order to hold together, needs **one strong man among the many who are weak**.
2. Here, **clarity** is within and **strength** without – the **character** of a peaceful union of men, which, in order **to hold together**, needs **one yielding nature among many firm persons**.

## THE JUDGMENT

FELLOWSHIP WITH MEN in the open.

Success.

It furthers one to **cross** the great water.

The **perseverance** of the superior man furthers.

**True fellowship among men must be based upon a concern that is universal.**

It is

**not** the private interests of the individual that create lasting fellowship among men, **but rather** the goals of humanity.

That is why it is said that fellowship with men **in the open** succeeds.

If **unity** of this kind prevails,

even **difficult and dangerous** tasks, such as crossing the great water, can be accomplished.

But in order to bring about this sort of fellowship, **a persevering and enlightened leader is needed** – a man with

- clear, convincing, and inspiring **aims** and
- the **strength** to carry them out.

- (The inner trigram means clarity;
- the outer, strength.)

## THE IMAGE

Heaven together with fire: The image of FELLOWSHIP WITH MEN.

Thus the superior man

- **organizes** the clans And
- **makes** distinctions between things.

Heaven

- has the same direction of movement as fire,
- yet it is different from fire.

Just as

- the luminaries in the sky serve for the systematic division and arrangement of time,

so

- human society and all things that really belong together must be organically arranged.

Fellowship should not be a mere mingling, of individuals or of things – that would be chaos, not fellowship.

If fellowship is to lead to order, there must be organization within diversity.