

Glaukos Corporation GKOS under CEO Thomas Burns



6	The Top		H	H	T		3	3	2		8
5	The Fifth Place		T	T	T		2	2	2		6
4	The Fourth Place		H	T	T		3	2	2		7
3	The Third Place		H	H	H		3	3	3		9
2	The Second Place		H	H	H		3	3	3		9
1	The Beginning		H	H	T		3	3	2		8

Click below to view the interpretations and cases:

<https://icic.com/?p=8939>

HEXAGRAM 32 – Heng - Duration

Above CHEN THE AROUSING, THUNDER
Below SUN THE GENTLE, WIND

- The strong trigram Chen is above,
 - the weak trigram Sun below.
- This hexagram is the **inverse** of the preceding one.
- In the latter we have **influence**,
 - here we have **union** as an enduring condition.
- The two **images** are thunder and wind, which are likewise constantly paired phenomena.
- The lower trigram indicates **gentleness** within;
 - the upper, **movement** without.

In the sphere of social relationships, the hexagram represents the institution of marriage as the enduring union of the sexes.

- During courtship
 - the young man subordinates himself to the girl,
- but in marriage, which is represented by the coming together of the eldest son and the eldest daughter,
 - the husband is the directing and moving force outside,
 - while the wife, inside, is gentle and submissive.

THE JUDGMENT

DURATION. Success. No blame.
Perseverance furthers.
It furthers one to have somewhere to go.

Duration

- is a state whose movement is not worn down by hindrances.
 - It is not a state of rest, for mere standstill is regression.
- Duration
- is rather the self-contained and therefore self-renewing movement of an organized, firmly integrated whole,
 - taking place in accordance with immutable laws and
 - beginning anew at every ending.

The end is reached by an inward movement, by inhalation, systole, contraction, and this movement turns into a new beginning, in which the movement is directed outward, in exhalation, diastole, expansion.

Heavenly bodies exemplify duration.

They move in their fixed orbits, and because of this their light-giving power endures.

The seasons of the year

- follow a fixed law of change and transformation, hence
- can produce effects that endure.

So likewise

the dedicated man

- embodies an enduring meaning in his way of life, and thereby
- the world is formed.

In that which gives things their duration, we can come to understand the nature of all beings

- in heaven and
- on earth.

THE IMAGE

Thunder and wind: the image of DURATION.

Thus the superior man

- stands firm And
- does not change his direction.

• Thunder rolls, and

• the wind blows;

both

- are examples of extreme mobility and so
- are seemingly the very opposite of duration,

but the laws governing their appearance and subsidence, their coming and going, endure.

In the same way

the independence of the superior man is not based on

- rigidity and
- immobility of character.

He always

- keeps abreast of the time and
- changes with it.

What endures is

- the unswerving directive,
- the inner law of his being, which determines all his actions.

THE LINES

0 Nine in the second place means:

Remorse disappears.

The situation is abnormal.

A man's force of character is greater than the available material power.

Thus

he might be afraid of allowing himself to attempt something beyond his strength.

However, since it is the time of DURATION,

it is possible for him

- to control his inner strength and so
- to avoid excess.

Cause for remorse then disappears.

Nine in the third place means:

He who does not give duration to his character

Meets with disgrace.

Persistent humiliation.

If a man remains at the mercy of moods of hope or fear aroused by the outer world,

he loses his inner consistency of character.
Such inconsistency invariably leads to distressing experiences.
These humiliations often come from an unforeseen quarter.
Such experiences are not merely effects produced by the external world,
but logical consequences evoked by his own nature.

Six in the fifth place means:

Giving duration to one's character through perseverance.

This is

- good fortune for a woman,
 - misfortune for a man.

 - A woman should follow a man her whole life long, but
 - a man should at all times hold to what is his duty at the given moment.
- Should he persistently seek to conform to the woman,
it would be a mistake for him.
Accordingly it is altogether right for
- a woman to hold conservatively to tradition,
 - but a man must always
 - be flexible and adaptable and
 - allow himself to be guided solely by what his duty requires of him at the moment.

MOVING HEXAGRAM

Click below to view the interpretations and cases:

<https://icic.com/?p=8978>

HEXAGRAM 45 - Ts'ui - Gathering Together (Massing)

Above Tui THE JOYOUS, LAKE
Below K'UN THE RECEPTIVE, EARTH

This hexagram is **related** in form and meaning to Pi, HOLDING TOGETHER (8).

- In the **latter**, water is over the earth;
- **here** a lake is over the earth.

But since the lake is a place where water **collects**,
the idea of **gathering together** is even more strongly expressed here than in the other hexagram.

The same idea also arises from the fact that

- in the **present case** it is two strong lines (the fourth and the fifth) that
 - **bring** about the gathering together,

whereas

- in the former case one strong line (the fifth)
 - stands in the midst of weak lines.

THE JUDGMENT

GATHERING TOGETHER.

Success.

The king approaches his temple.

It furthers one to see the great man.

This brings success.

Perseverance furthers.

To bring great offerings creates good fortune.

It furthers one to undertake something,

The gathering together of people in large communities is

- either a natural occurrence, as in the case of the family,
- or an artificial one, as in the case of the state.

The family gathers about the father as its head.

The perpetuation of this gathering in groups is achieved through the sacrifice to the ancestors,

at which the whole clan is gathered together.

Through the collective piety of the living members of the family,

- the ancestors become so integrated in the spiritual life of the family that
- it cannot be dispersed or dissolved.

1. Where men are to be gathered together,
religious forces are needed.

2. But there must also be a human leader to serve as the center of the group.
In order to be able to bring others together,

this leader must first of all be collected within himself.

Only collective moral force can unite the world.

- Such great times of unification will leave great achievements behind them.
This is the significance of the great offerings that are made.
- In the secular sphere likewise there is need of great deeds
in the time of GATHERING TOGETHER.

THE IMAGE

Over the earth, the lake: The image Of GATHERING TOGETHER.

Thus the superior man renews his weapons In order to meet the unforeseen.

If the water in the lake gathers until it rises above the earth,

- there is danger of a break-through.
Precautions must be taken to prevent this.

Similarly

- where men gather together in great numbers, strife is likely to arise;

- where possessions are collected, robbery is likely to occur.

Thus in the time of GATHERING TOGETHER

we must arm promptly to ward off the unexpected.

Human woes usually come as a result of unexpected events against which we are not forearmed.

If we are prepared, they can be prevented.