

Lantheus Holdings Inc LNTH under CEO Mary Heino



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

### HEXAGRAM 10 – Lu - Treading (Conduct)

Above CH'IEN      THE CREATIVE, HEAVEN  
 Below TUI        THE JOYOUS, LAKE

1. The name of the hexagram means on the one hand the right way of conducting oneself.
  - Heaven, the father, is above,

and

- the lake, the youngest daughter, is below.

This shows the difference between high and low, upon which composure, correct social conduct, depends.

2. On the other hand, the word for the name of the hexagram, TREADING, 1 means literally treading upon something.

The small and cheerful [Tui] treads upon the large and strong [Ch'ien].

The direction of movement of the two primary trigrams is upward.

The fact that the strong treads on the weak is not mentioned in the Book of Changes,

because it is taken for granted.

For the weak to take a stand against the strong is not dangerous here, because it happens in good humor [Tui] and without presumption,

so that

the strong man is not irritated but takes it all in good part.

## THE JUDGMENT

TREADING.

Treading upon the tail of the tiger.

It does not bite the man.

Success.

The situation is really difficult.

That which is strongest and that which is weakest are close together.

- The weak follows behind the strong and worries it.
- The strong, however, acquiesces and does not hurt the weak, because the contact is in good humor and harmless.

In terms of a human situation, one is handling wild, intractable people. In such a case one's purpose will be achieved if one behaves with decorum. Pleasant manners succeed even with irritable people.

## THE IMAGE

Heaven above, the lake below: The image Of TREADING.

Thus the superior man

- discriminates between high and low,
- And thereby
- fortifies the thinking of the people.

Heaven and the lake show a difference of elevation that inheres in the natures of the two,

hence

no envy arises.

Among mankind also there are necessarily differences of elevation; it is impossible to bring about universal equality.

But it is important that differences in social rank should not be arbitrary and unjust, for if this occurs, envy and class struggle are the inevitable consequences.

- If, on the other hand, external differences in rank correspond with differences in inner worth, and
- if inner worth forms the criterion of external rank, people acquiesce and order reigns in society.

## THE LINES

Nine at the beginning means:

Simple conduct.

Progress without blame.

The situation is one in which we are still not bound by any obligations of social intercourse.

If our conduct is simple, we remain free of them.

We can quietly follow our predilections as long as we

- are content

and

- make no demands on people.

The meaning of the hexagram is not standstill but progress.

A man finds himself in an altogether inferior position at the start.

However, he has the inner strength that guarantees progress.

If he can be content with simplicity, he can make progress without blame.

1. When a man is dissatisfied with modest circumstances, he is restless and ambitious and tries to advance, not for the sake of accomplishing anything worthwhile, but merely in order to escape from lowliness and poverty by dint of his conduct. Once his purpose is achieved, he is certain to become arrogant and luxury-loving. Therefore blame attaches to his progress.
2. 2 On the other hand, a man who is good at his work is content to behave simply. He wishes to make progress in order to accomplish something. When he attains his goal, he does something worthwhile, and all is well.

Nine in the second place means:

Treading a smooth, level course.

The perseverance of a dark man(2)

Brings good fortune.

The situation of a lonely sage is indicated here.

He

remains withdrawn from the bustle of life,

seeks nothing,

asks nothing of anyone, and  
is not dazzled by enticing goals.

He  
is true to himself and  
travels through life unassailed, on a level road.

Since

- he is content and does not challenge fate,
- he remains free of entanglements.

0 Six in the third place means:

- A one-eyed man is able to see,
- A lame man is able to tread.

He treads on the tail of the tiger.

The tiger bites the man.

Misfortune.

Thus does a warrior act on behalf of his great prince.

- A one-eyed man can indeed see, but not enough for clear vision.
- A lame man can indeed tread, but not enough to make progress.

If

in spite of such defects

a man considers himself strong and consequently exposes himself to danger,  
he is inviting disaster, for he is undertaking something beyond his strength .

This reckless way of plunging ahead,

regardless of the adequacy of one's powers,

can be justified only in the case of a warrior battling for his prince.

## **MOVING HEXAGRAM**

### **HEXAGRAM 33 – Tun - Retreat**

Above CHIEN THE CREATIVE, HEAVEN

Below KEN KEEPING STILL, MOUNTAIN

The power of the dark is ascending.

The light retreats to security, so that  
the dark cannot encroach upon it.

This retreat is a matter

- not of man's will
- but of natural law.

Therefore in this case withdrawal is proper;

it is the correct way to behave

in order not to exhaust one's forces. 1

In the calendar this hexagram is linked with the sixth month (July-August), in which the forces of winter are already showing their **influence**.

## THE JUDGMENT

RETREAT. Success.

In what is small, perseverance furthers.

Conditions are such that the hostile forces **favor**ed by the time are **advancing**.

In this case

- retreat is the **right** course, and
- it is through retreat that **success** is achieved.

But success **consists** in being able to carry out the retreat correctly.

Retreat **is not** to be confused with flight.

- Flight means saving oneself under any circumstances whereas
- retreat is a sign of strength.

We must be careful **not to miss** the right moment while we are **in full possession** of power and position.

Then we **shall be able**

- to **interpret** the signs of the time
  - before it is too late and
- to **prepare** for provisional retreat
  - instead of being drawn into a desperate life-and-death struggle.

Thus

- we **do not** simply abandon the field to the opponent;
- we **make** it difficult for him to advance by showing **perseverance** in single acts of resistance.

In this way

we **prepare**, while retreating, for the counter - movement.

**Understanding** the laws of a constructive retreat of this sort is not easy.

The **meaning** that lies hidden in such a time is important.

## THE IMAGE

Mountain under heaven: the image of RETREAT.

Thus the superior man

**keeps** the inferior man at a distance,

**Not angrily but with reserve.**

The mountain **rises up** under heaven, but owing to its nature it finally **comes to** a stop.

Heaven on the other hand

- **retreats upward** before it into the distance and
- **remains** out of reach.

This **symbolizes** the behavior of the superior man toward a climbing inferior; he **retreats** into his own thoughts as the inferior man comes forward.

He **does not** hate him,

for hatred **is** a form of subjective involvement

by which we are bound to the hated object.  
The superior man shows strength (heaven) in that  
he brings the inferior man to a standstill (mountain)  
by his dignified reserve.