

Livent Corp LTHM under CEO Paul Graves



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

**HEXAGRAM 43 – Kuai - Break-through (Resoluteness)**

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

This hexagram **signifies**  
on the one hand

- a break-through after a long accumulation of tension, as a swollen river breaks through its dikes, or in the manner of a cloudburst.

On the other hand, applied to human conditions,

- it refers to the time when inferior people gradually begin to disappear.

Their influence is on the wane;

as a result of resolute action,

- a change in conditions occurs,
- a break-through.

The hexagram is linked with the third month [April-May].

## THE JUDGMENT

BREAK-THROUGH.

- One must resolutely make the matter known At the court of the king.
- It must be announced truthfully.

Danger.

It is necessary to notify one's own city.

- It does not further to resort to arms.
- It furthers one to undertake something.

- Even if only one inferior man is occupying a ruling position in a city, he
  - is able to oppress superior men.
- Even a single passion still lurking in the heart
  - has power to obscure reason.
- Passion and reason cannot exist side by side - therefore
  - fight without quarter is necessary if the good is to prevail.

In a resolute struggle of the good against evil, there are, however, definite rules that must not be disregarded, if it is to succeed.

1. First,
  - resolution must be based on a union of
    - strength and
    - friendliness.
2. Second,
  - a compromise with evil is not possible;
    - evil must under all circumstances be openly discredited.
    - Nor must our own passions and shortcomings be glossed over.
3. Third,
  - the struggle must not be carried on directly by force.

If

- evil is branded,
  - it thinks of weapons,

and

if

- we do it the favor of fighting against it blow for blow,
  - we lose in the end

because thus

- we ourselves get entangled in hatred and passion.

Therefore

4. it is important

- to begin at home,
- to be on guard in our own persons against the faults we have branded.

In this way,

- finding no opponent,
- the sharp edges of the weapons of evil become dulled.

For the same reasons

5. we should not combat our own faults directly.

- As long as we wrestle with them,
- they continue victorious.

Finally,

6. the best way to fight evil is to make energetic progress in the good.

## THE IMAGE

The lake has risen up to heaven: The image of BREAK-THROUGH.

Thus the superior man

- Dispenses riches downward

And

- refrains from resting on his virtue.

- When the water of a lake has risen up to heaven,
  - there is reason to fear a cloudburst.
- Taking this as a warning,
  - the superior man forestalls a violent collapse.

If

- a man were to pile up riches for himself alone, without considering others,
- he would certainly experience a collapse.

For all gathering is followed by dispersion.

Therefore

the superior man begins to distribute while he is accumulating.

In the same way,

in developing his character

he takes care

- not to become hardened in obstinacy

but

- to remain receptive to impressions  
by help of strict and continuous self-examination.

## THE LINES

Nine at the beginning means:

Mighty in the forward-striding toes.

When

- one
  - goes
  - and
  - is not equal to the task
- One
  - makes a mistake.

In times of a resolute advance,  
the beginning is especially difficult.

- We
  - feel inspired to press forward but resistance is still strong;
 therefore
- we
  - ought to gauge our own strength
  - and
  - venture only so far as we can go with certainty of success.

To plunge blindly ahead is wrong,

- because it is precisely at the beginning  
that
- an unexpected setback can have the most disastrous results.

#### 0 Nine in the fifth place means:

In dealing with weeds, Firm resolution is necessary.  
Walking in the middle remains free of blame.

Weeds always

- grow back again
- and
- are difficult to exterminate.

So too

the struggle against an inferior man in a high position

- demands firm resolution.

One

- has certain relations with him,  
hence there is danger that  
one
- may give up the struggle as hopeless.

But

this must not be.

One must

- go on resolutely
- and
- not allow himself to be deflected from his course.

Only in this way

does one

- remain free of blame.

## MOVING HEXAGRAM

### 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.

