

Gevo Inc GEVO under CEO Patrick Gruber



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	H	H		3	3	3		9

**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

Nine at the beginning means:

Wrapped in the hide of a yellow cow.

Changes ought to be undertaken only when there is nothing else to be done.

Therefore at first the utmost restraint is necessary.

One must

- become firm in one's mind, control oneself –
  - yellow is the color of the mean, and
  - the cow is the symbol of docility - and
- refrain from doing anything for the time being,
  - because any premature offensive will bring evil results.

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

### 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 favored 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**.