

FREYR Battery SA FREY under CEO Birger Steen



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

HEXAGRAM 56 - Lu - The Wanderer

Above LI THE CLINGING, FIRE
 Below KEN KEEPING STILL, MOUNTAIN

- The mountain, Ken, stands still; above it
 - fire, Li, flames up and does not tarry.
- Therefore
 the two trigrams **do not stay** together.
Strange lands and separation are the wanderer's lot.

THE JUDGMENT

THE WANDERER.
 Success through smallness.
 Perseverance brings good fortune
 To the wanderer.

When

- a man is a wanderer and stranger,
 - he should not be gruff nor overbearing.
- He has no large circle of acquaintances therefore
 - he should not give himself airs.
- He must be cautious and reserved; in this way
 - he protects himself from evil.

If

- he is obliging toward others,
 - he wins success.

A wanderer has no fixed abode;
his home is the road.

Therefore

he must take care to remain upright and steadfast,
so that
he

- sojourns only in the proper places,
- associating only with good people.

Then

he

- has good fortune and
- can go his way unmolested.

THE IMAGE

Fire on the mountain: The image of THE WANDERER.

Thus

the superior man

- Is clear-minded and cautious In imposing penalties, And
- protracts no lawsuits.

When grass on a mountain takes fire, there is bright light.

However,

the fire

- does not linger in one place, but
- travels on to new fuel.

It is a phenomenon of short duration.

This is what penalties and lawsuits should be like.

They

- should be a quickly passing matter, and
- must not be dragged out indefinitely.

- Prisons ought to be places where people are lodged only temporarily, as guests are.

- They must not become dwelling places.

THE LINES

Six in the second place means:

- The wanderer comes to an inn.
- He has his property with him.
- He wins the steadfastness (1) of a young servant.

The wanderer here described is

- modest and
- reserved.

- He does not lose touch with his inner being, hence

- he finds a resting place.

In the outside world

- he does not lose the liking of other people, hence

- all persons further him,

so that

- he can acquire property.

Moreover,

- he wins the allegiance of a faithful and trustworthy servant – a thing of inestimable value to a wanderer.

Nine at the top means:

The bird's nest burns up.

The wanderer laughs at first,

Then must needs lament and weep.

Through carelessness he loses his cow.

Misfortune.

The picture of a bird whose nest burns up indicates loss of one's resting place.

This misfortune may overtake the bird

if it is heedless and imprudent when building its nest.

It is the same with a wanderer.

If

he

- lets himself go, laughing and jesting, and

- forgets that he is a wanderer,

he will later have cause to weep and lament.

For

if through carelessness a man loses his cow - i.e., his modesty and adaptability - evil will result.

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.

