

Li-Cycle Holdings Corp LICY under CEO Ajay Kochhar



6		T	T	T		2	2	2		6
5		H	H	T		3	3	2		8
4		H	H	T		3	3	2		8
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 11 - T'ai - Peace

Above K'UN            THE RECEPTIVE, EARTH  
 Below CH'IEN        THE CREATIVE, HEAVEN

- The Receptive, which moves downward, stands above;
  - the Creative, which moves upward, is below.
- Hence their influences meet and are in harmony, so that all living things bloom and prosper.

This hexagram belongs to the first month (February-March), at which time the forces of nature prepare the new spring.

### THE JUDGMENT

PEACE.

- The small departs,
- The great approaches.

Good fortune.

Success.

This hexagram denotes a time in nature when heaven seems to be on earth. Heaven has placed itself beneath the earth, and so their powers unite in deep harmony.

Then peace and blessing descend upon all living things.

In the world of man it is a time of social harmony;

- those in high places show favor to the lowly, and
- the lowly and inferior in their turn are well disposed toward the highly placed.

There is an end to all feuds.

- Inside, at the center, in the key position, is the light principle;
- the dark principle is outside.

Thus

- the light has a powerful influence, while
- the dark is submissive.

In this way each receives its due.

- When
  - the good elements of society occupy a central position and are in control,
  - the evil elements come under their influence and change for the better.
- When
  - the spirit of heaven rules in man,
  - his animal nature also
    - comes under its influence and
    - takes its appropriate place.

The individual lines

- enter the hexagram from below and
- leave it again at the top.

Here

- the small, weak, and evil elements are about to take their departure, while
- the great, strong, and good elements are moving up.

This brings good fortune and success.

## THE IMAGE

Heaven and earth unite: the image Of PEACE.

Thus the ruler

- Divides and
- completes

the course of heaven and earth;

He

- furthers and regulates the gifts of heaven and earth, And so
- aids the people.

Heaven and earth are in contact and combine their influences, producing a time of universal flowering and prosperity.

This stream of energy must be regulated by the ruler of men.

It is done by a process of division.

Thus men

- divide the uniform flow of time into the seasons, according to the succession of natural phenomena, and
- mark off infinite space by the points of the compass.

In this way

nature in its overwhelming profusion of phenomena is

- bounded and
- controlled.

On the other hand,

nature must be furthered in her productiveness.

This is done by adjusting the products to

- the right time and
- the right place,

which increases the natural yield.

This controlling and furthering activity of man in his relation to nature is the work on nature that rewards him.

## THE LINES

Nine at the beginning means:

When ribbon grass is pulled up, the sod comes with it.

Each according to his kind.

Undertakings bring good fortune.

In times of prosperity

every able man called to fill an office draws like-minded people along with him,

just as in pulling up ribbon grass

one always pulls up a bunch of it,

because the stalks are connected by their roots.

In such times,

when it is possible to extend influence widely,

the mind of an able man is

- set upon going out into life and
- accomplishing something.

Six at the top means:

The wall falls back into the moat.

Use no army now.

Make your commands known within your own town.

Perseverance brings humiliation.

The change alluded to in the middle of the hexagram has begun to take place.

The wall of the town sinks back into the moat from which it was dug.

The hour of doom is at hand.

When matters have come to this pass,

we should

- submit to fate and
- not try to stave it off by violent resistance.

The one recourse left us is to hold our own within our intimate circle. Should we persevere in trying to resist the evil in the usual way,

- our collapse would only be more complete, and
- humiliation would be the result.

## MOVING HEXAGRAM

### **HEXAGRAM 18 – Ku - Work on What Has Been Spoiled (Decay)**

Above KEN KEEPING STILL, MOUNTAIN  
Below SUN THE GENTLE, WIND

The Chinese character Ku represents a bowl in whose contents worms are breeding.

This means decay.

It has come about because

- the gentle indifference of the lower trigram has come together with
- the rigid inertia of the upper, and

the result is stagnation.

Since this implies guilt,

the conditions embody a demand for removal of the cause.

Hence the meaning of the hexagram is

- not simply "what has been spoiled"
- but "work on what has been spoiled."

### **THE JUDGMENT**

WORK ON WHAT HAS BEEN SPOILED

Has supreme success.

It furthers one to cross the great water.

Before the starting point, three days.

After the starting point, three days.

What has been spoiled through man's fault can be made good again through man's work.

- It is not immutable fate, as, in the time of STANDSTILL, that has caused the state of corruption,
- but rather the abuse of human freedom.

Work toward improving conditions promises well,

because it accords with the possibilities of the time.

We

- must not recoil from work and danger – symbolized by crossing of the great water - but

- must take hold energetically.

Success depends, however, on proper deliberation.

This is expressed by the lines,

- "Before the starting point, three days.
- After the starting point, three days."

We must first know the causes of corruption before we can do away with them;

hence it is necessary to be cautious during the time before the start.

Then

we must see to it that the new way is safely entered upon, so that a relapse may be avoided;

therefore

we must pay attention to the time after the start.

- Decisiveness and
- energy

must take the place of the

- inertia and
- indifference

that have led to decay,

in order that the ending may be followed by a new beginning.

## THE IMAGE

The wind blows low on the mountain: The image Of DECAY.

Thus the superior man

- stirs up the people And
- strengthens their spirit.

- When the wind blows low on the mountain,
- it is thrown back and spoils the vegetation.

This contains a challenge to improvement.

It is the same with

- debasing attitudes and
- fashions;

they corrupt human society.

To do away with this corruption,

the superior man must regenerate society.

His methods likewise must be derived from the two trigrams, but in such a way that their effects unfold in orderly sequence.

The superior man

- must first remove stagnation by stirring up public opinion,
  - as the wind stirs everything, and
- must then strengthen and tranquilize the character of the people,
  - as the mountain gives tranquility and nourishment to all that grows in its vicinity.