

American Battery Materials Inc BLTH under CEOs Sebastian Lux and David Graber



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	H	T		3	3	2		8
2		H	H	H		3	3	3		9
1		H	T	T		3	2	2		7

HEXAGRAM 58 – Tui - The Joyous, Lake

Above TUI THE JOYOUS, LAKE
 Below TUI THE JOYOUS, LAKE

- This hexagram,
 - like Sun,
- is one of the eight formed by **doubling of a trigram**.
 The trigram Tui **denotes** the youngest daughter;
 it is **symbolized** by the smiling lake, and
 its **attribute** is joyousness.
 Contrary to appearances,

- it is not the yielding quality of the top line that accounts for joy here.
- The attribute of the yielding or dark principle is
 - not joy
 - but melancholy.

However,

JOY is indicated by the fact that there are two strong lines within, expressing themselves through the medium of gentleness.

True joy, therefore,

- rests on firmness and strength within,
- manifesting itself outwardly as yielding and gentle.

THE JUDGMENT

THE JOYOUS.

Success.

Perseverance is favorable.

The joyous mood

- is infectious
- and therefore
- brings success.

But

- joy must be based on steadfastness
- if
- it is not to degenerate into uncontrolled mirth.

- Truth and strength must dwell in the heart,
- while

- gentleness reveals itself in social intercourse.
- In this way

one

- assumes the right attitude toward God and man and
- achieves something.

Under certain conditions,

intimidation without gentleness may achieve something

- momentarily,
- but not for all time.

When, on the other hand,

the hearts of men are won by friendliness, they are

- led to take all hardships upon themselves willingly, and if need be

- will not shun death itself,
- so great is the power of joy over men.

THE IMAGE

Lakes resting one on the other: The image of THE JOYOUS.

Thus the superior man joins with his friends

For

- discussion and
- practice.

• A lake evaporates upward
and thus

- gradually dries up;

but when

two lakes are joined

- they do not dry up so readily,
- for one replenishes the other.

It is the same in the field of knowledge.

Knowledge should be a refreshing and vitalizing force.

It becomes so only through stimulating intercourse

- with congenial friends
- with whom one
 - holds discussion and
 - practices application of the truths of life.

In this way

learning

- becomes many-sided and
- takes on a cheerful lightness,

whereas

- there is always something ponderous and one-sided about
- the learning of the self-taught.

THE LINES

Nine in the second place means:

Sincere joyousness.

Good fortune.

Remorse disappears.

- We often find ourselves associating with inferior people in whose company
- we are tempted by pleasures that are inappropriate for the superior man.

To participate in such pleasures would certainly bring remorse,
for

- a superior man can find no real satisfaction in low pleasures.

When, recognizing this,

- a man does not permit his will to swerve,

so that

- he does not find such ways agreeable,
 - not even dubious companions will venture to proffer any base pleasures,

because

- he would not enjoy them.

Thus every cause for regret is removed.

Six at the top means:
Seductive joyousness.

A vain nature

- invites diverting pleasures and
- must suffer accordingly (cf. the six in the third place).

If

a man is unstable within,

- the pleasures of the world that he does not shun have so powerful an influence that
- he is swept along by them.

Here

- it is no longer a question
 - of danger,
 - of good fortune or misfortune.
- He has given up direction of his own life, and
- what becomes of him depends upon
 - chance and
 - external influences.

MOVING HEXAGRAM

HEXAGRAM 25 - Wu Wang - Innocence (The Unexpected)

Above CH'IEN THE CREATIVE, HEAVEN
Below CHEN THE AROUSING, THUNDER

- Ch'ien, heaven, is above;
- Chen, movement, is below.

The lower trigram Chen is under the **influence** of the strong line it has **received** from above, from heaven.

When, in accord with this,

- movement follows the law of heaven,
- man is
 - innocent and
 - without guile.

His mind is

- natural and true,
- unshadowed by reflection or ulterior designs.

For

- wherever conscious purpose is to be seen,

- there the truth and innocence of nature have been lost.

Nature that is not directed by the spirit is

- not true
- but degenerate nature.

Starting out with the idea of the natural,

- the train of thought in part goes somewhat further and thus
- the hexagram includes also the idea of the unintentional or unexpected.

THE JUDGMENT

INNOCENCE. Supreme success.

Perseverance furthers.

If someone is not as he should be,

- He has misfortune,

And

- it does not further him To undertake anything.

Man has received from heaven a nature innately good,
to guide him in all his movements.

By devotion to this divine spirit within himself,
he attains an unsullied innocence that leads him to do right

- with instinctive sureness and
- without any ulterior thought of reward and personal advantage.

This instinctive certainty

- brings about supreme success and
- "furthers through perseverance."

However,

- not everything instinctive is nature in this higher sense of the word,
- but only that which is right and in accord with the will of heaven.

Without this quality of rightness,

an unreflecting, instinctive way of acting brings only misfortune.

Confucius says about this:

- "He who departs from innocence,
o what does he come to?
- Heaven's will and blessing
o do not go with his deeds."

THE IMAGE

Under heaven thunder rolls: All things attain the natural state of innocence.

Thus the kings of old,

- rich in virtue, and
- in harmony with the time,

Fostered and nourished all beings.

In springtime

when thunder, life energy, begins to move again under the heavens,

- everything sprouts and grows, and
- all beings receive from the creative activity of nature the childlike innocence of their original state.

So it is with the good rulers of mankind:

drawing on the spiritual wealth at their command, they

- take care of all forms of life and all forms of culture and
- do everything to further them, and at the proper time.