

Dragonfly Energy Holdings Corp DFLI under CEO Denis Phares



6		T	T	T		2	2	2		6
5		H	T	T		3	2	2		7
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 05 – Hsu - Waiting (Nourishment)

Above K'AN THE ABYSMAL, WATER
 Below CH'IEN THE CREATIVE, HEAVEN

All beings have need of nourishment from above.
 But the gift of food comes in its own time, and
 for this one must wait.

This hexagram shows the clouds in the heavens, giving rain

- to refresh all that grows and
- to provide mankind with food and drink.

The rain will come in its own time.

- We cannot make it come;
- we have to wait for it.

The idea of waiting is further suggested by the attributes of the two trigrams –

- strength within,

- danger in front. 2
- Strength in the face of danger does not plunge ahead but **bides** its time, whereas
- weakness in the face of danger
 - grows **agitated** and
 - has **not the patience** to wait.

THE JUDGMENT

WAITING. If you are sincere,
 You have light and success.
 Perseverance brings good fortune.
 It furthers one to cross the great water.

Waiting **is not** mere **empty hoping**.
 It has the **inner certainty** of reaching the goal.
 Such **certainty** alone gives that light which leads to success.
 This leads to the perseverance that

- brings good fortune and
- **bestows** power to cross the great water.

One is faced with a **danger** that has to be overcome.
Weakness and impatience can do nothing.
 Only a **strong man** can stand up to his fate,
 for his **inner security** enables him to endure to the end.
 This strength shows itself in **uncompromising truthfulness (with himself)**.
 It is only when we have the **courage** to face things exactly as they are,
 without any sort of **self-deception or illusion**,
 that a **light** will develop out of events,
 by which the path to success may be **recognized**.
 This recognition must be followed by **resolute and persevering** action.
 For only the man who goes to **meet his fate resolutely** is equipped to deal with it
 adequately.
 Then he **will be able** to cross the great water –
 that is to say,
 he will be capable

- of making the necessary **decision** and
- of surmounting the **danger**.

THE IMAGE

Clouds rise up to heaven: The image of WAITING.
 Thus the superior man

- eats and
- drinks,
- Is joyous and
- of good cheer.

When clouds rise in the sky, it is a sign that it will rain.

There is nothing to do but to wait until the rain falls.

It is the same in life when destiny is at work.

- We should not worry and seek to shape the future by **interfering** in things before the time is ripe.
- We should quietly **fortify** the body with food and drink and the mind with gladness and good cheer.

Fate comes when it will, and thus we are ready.

THE LINES

Nine at the beginning means:

Waiting in the meadow.

It furthers one to abide in what endures.

No blame.

The danger is not yet close.

One is still waiting on the open plain.

Conditions are still simple, yet there is a feeling of something impending.

One must **continue** to lead a regular life as long as possible.

Only in this way does one

- **guard** against a **premature** waste of strength,
- **keep** free of blame and error that would become a source of weakness later on.

Six at the top means:

One falls into the pit.

Three uninvited guests arrive.

Honor them, and in the end there will be good fortune.

The waiting is over; the danger can no longer be **averted**.

One

- falls into the pit and
- must yield to the inevitable.

Everything seems to have been in vain.

But precisely in this extremity things take an **unforeseen** turn.

Without a move on one's own part, there is **outside intervention**.

At first one cannot be sure of its meaning: is it rescue or is it destruction?

A person in this situation

- must keep his mind **alert** and not withdraw into himself with a sulky gesture of refusal, but
- must greet the new turn with **respect**.

Thus he ultimately escapes the danger, and all goes well.

Even happy turns of for-tune often come in a form that at first seems strange to us.

MOVING HEXAGRAM

HEXAGRAM 57 – Sun - The Gentle (The Penetrating, Wind)

Above SUN THE GENTLE, WIND, WOOD
Below SUN THE GENTLE, WIND, WOOD

Sun is one of the **eight doubled** trigrams.
It

- is the eldest daughter
and

- **symbolizes** wind or wood;

it has for its **attribute** gentleness,
which nonetheless penetrates

- like the wind

or

- like growing wood
with its roots.

The dark principle, in itself rigid and immovable,
is dissolved by the penetrating light principle,
to which it subordinates itself in gentleness.

1. In nature,

it is the wind that

- disperses the gathered clouds,
leaving the sky clear and serene.

2. In human life

it is penetrating clarity of judgment that

- thwarts all dark hidden motives.

3. In the life of the community

it is the powerful influence of a great personality that

- uncovers and breaks up those intrigues
which shun the light of day.

THE JUDGMENT

THE GENTLE.

Success through what is small.

- It furthers one to have somewhere to go.
- It furthers one to see the great man.

Penetration produces

- **gradual**

and

- inconspicuous effects.

It should be effected

- not by an act of violation
- but by influence that never lapses.

- Results of this kind are less striking to the eye than

- those won by surprise attack, but

- they
 - are more enduring
 - and
 - more complete.

If

- one would produce such effects
- one must have a dearly defined goal,

for only when

- the penetrating influence works always in the same direction
- can the object be attained.

Small strength can achieve its purpose only by

- subordinating itself to an eminent man
- who is capable of creating order.

THE IMAGE

Winds following one upon the other: The image of THE GENTLY PENETRATING.

Thus

the superior man

- Spreads his commands abroad

And

- carries out his undertakings.

- The penetrating quality of the wind depends upon its ceaselessness.

- This is what makes it so powerful;
- time is its instrument.

In the same way

- the ruler's thought should penetrate the soul of the people.
 - This too requires a lasting influence brought about by
 - enlightenment
 - and
 - command.

Only when

- the command has been assimilated by the people
- is action in accordance with it possible.

Action without preparation of the ground only

- frightens
- and
- repels.