

Hyliion Holdings Corp HYLN under CEO Thomas Healy



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		T	T	T		2	2	2		6
1		H	H	T		3	3	2		8

HEXAGRAM 31 – Hsien - Influence (Wooing)

Above TUI THE JOYOUS, LAKE
 Below KEN KEEPING STILL, MOUNTAIN

The name of the hexagram means

- "universal,"
 - "general,"
- and in a figurative sense
- "to influence,"
 - "to stimulate."
-
- The upper trigrams is Tui, the Joyous;
 - the lower is Ken, Keeping Still.

By its persistent, quiet influence, the lower, rigid trigram

- stimulates the upper, weak trigram, which
- responds to this stimulation cheerfully and joyously.

- Ken, the lower trigram, is the youngest son;
- the upper, Tui, is the youngest daughter.

Thus the universal mutual attraction between the sexes is represented.

In courtship, the masculine principle must

- seize the initiative

and

- place itself below the feminine principle.

Just as

- the first part of book I begins with the hexagrams of

- heaven

and

- earth,

the foundations of all that exists,

- the second part begins with the hexagrams of

- courtship

and

- marriage,

the foundations of all social relationships.

THE JUDGMENT

Influence.

Success.

Perseverance furthers.

To take a maiden to wife brings good fortune.

- The weak element is above,
- the strong below;

hence

- their powers attract each other,

so that

- they unite.

This brings about success, for

all success depends on the effect of mutual attraction.

By keeping still within while experiencing joy without, one can

- prevent the joy from going to excess

and

- hold it within proper bounds.

This is the meaning of the added admonition, "Perseverance furthers," for it is perseverance that makes the difference between

- seduction

and

- courtship;

in the latter

the strong man

- takes a position inferior to that of the weak girl and

- shows consideration for her.

This attraction between affinities is a general law of nature.

Heaven and earth

- attract each other

and thus

- all creatures come into being.

Through such attraction

- the sage influences men's hearts,

and thus

- the world attains peace.

From the attractions they exert

we can learn the nature of all beings

- in heaven

and

- on earth.

THE IMAGE

A lake on the mountain: The image of influence.

Thus

the superior man encourages people to approach him

By his readiness to receive them.

A mountain with a lake on its summit is stimulated by the moisture from the lake.

It has this advantage because its summit

- does not jut out as a peak

but

- is sunken.

The image counsels that the mind should be kept

- humble

and

- free,

so that

it may remain receptive to good advice.

People soon give up counseling a man who thinks

that

he knows everything better than anyone else.

THE LINES

Six in the second place means:

The influence shows itself in the calves of the legs.
Misfortune.
Tarrying brings good fortune.

In movement,
the calf of the leg follows the foot; by itself it can

- neither go forward
- nor stand still.

Since the movement is **not self-governed**, it bodes ill.

- **One should wait quietly until one is impelled to action by a real influence.**

Then

- **one remains uninjured.**

Six at the top means:

The influence shows itself in the

- jaws,
 - cheeks,
- and
- tongue.

The most **superficial way** of trying to influence others is
through **talk that has nothing real** behind it.

The **influence** produced by such mere tongue wagging must necessarily
remain **insignificant**.

Hence no indication is added regarding good or bad fortune.

MOVING HEXAGRAM

HEXAGRAM 44 – Kou - Coming to Meet

Above CH'IEN THE CREATIVE, HEAVEN
Below SUN THE GENTLE, WIND

This hexagram indicates a situation in which the **principle of darkness**,
after having been eliminated,

furtively and unexpectedly **obtrudes again** from within and below.

Of its own accord the female principle **comes to meet** the male.

- It is an **unfavorable and dangerous** situation, and
- we must **understand and promptly prevent** the possible consequences.

The hexagram is linked with the fifth month [June-July],
because at the summer solstice

the principle of darkness gradually **becomes ascendant** again.

THE JUDGMENT

COMING TO MEET.

The maiden is powerful.

One should not marry such a maiden.

The **rise** of the inferior element is pictured here in the image of a bold girl who

- lightly **surrenders** herself and
- thus **seizes** power.

This would not be possible if the **strong and light-giving element** had not in turn come halfway.

- The inferior thing seems so harmless and inviting that
 - a man delights in it;
- it looks so small and weak that
 - he imagines he may dally with it and come to no harm.

The inferior man rises only because the superior man

- does not regard him as dangerous and so
- lends him power.

If

- he were resisted from the first,
- he could never gain influence.

The time of COMING TO MEET is important in still **another** way.

Although as a general rule the weak should not come to meet the strong, there are times when this has great significance.

- When heaven and earth come to meet each other, all creatures prosper;
- when a prince and his official come to meet each other, the world is put in order.

It is necessary for elements predestined to be joined and mutually dependent to come to meet one another halfway.

But the coming together must be free of dishonest ulterior motives, otherwise harm will result.

THE IMAGE

Under heaven, wind: The image Of COMING TO MEET.

Thus does the prince act when

- disseminating his commands And
- proclaiming them to the four quarters of heaven.

The situation here resembles that in hexagram 20, Kuan, CONTEMPLATION (VIEW).

- In the latter the wind blows over the earth,
- here it blows under heaven;

in both cases it goes everywhere.

There the wind

- is on the **earth** and
- **symbolizes** the ruler taking note of the conditions in his kingdom;

here the wind

- blows from **above** and
 - **symbolizes** the influence exercised by the ruler through his commands.
-
- Heaven is far from the things of earth, but
 - it sets them in motion by means of the wind.
 - The ruler is far from his people, but
 - he sets them in motion by means of his commands and decrees.