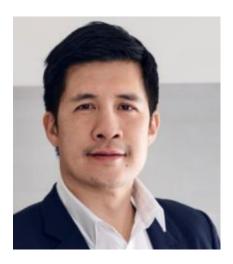
#### VivoPower International PLC VVPR under CEO Kevin Chin



6	Н	Н	Т	3	3	2	8
5	Η	Η	Η	3	З	З	9
4	Η	Т	Г	3	2	2	7
3	Η	Т	Г	3	2	2	7
2	Н	Н	Т	3	3	2	8
1	Н	Н	Т	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 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,

<mark>one can</mark>

 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

<mark>and</mark>

courtship;

<u>in the latter</u>

<mark>the strong man</mark>

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 <mark>encourages</mark> people to approach him By his <mark>readiness to receive</mark> 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

<mark>and</mark>

 free, so that
 it may remain receptive to good advice.

People soon give up counseling a man who thinks <mark>that</mark>

he knows everything better than anyone else.

## THE LINES

0 Nine in the fifth place means:

The influence shows itself in the back of the neck. No remorse.

The back of the neck is the most rigid part of the body.
When the influence shows itself there,
the will remains firm
and
the influence does not lead to confusion.
Hence

remorse does not enter into consideration here.

What takes place in the depths of one's being, in the unconscious, can

- neither be called forth
- nor prevented by the conscious mind.
- <mark>It is true that if</mark>
- we cannot be influenced ourselves,
- we cannot influence the outside world.

# **MOVING HEXAGRAM**

## HEXAGRAM 62 - Hsiao Kuo - Preponderance of the Small

Above CHEN THE AROUSING, THUNDER Below KEN KEEPING STILL, MOUNTAIN

While in the hexagram Ta Kuo, PREPONDERANCE OF THE GREAT (28), the strong lines

- preponderate and
- are within inclosed between weak lines at the
  - o top and
  - o **bottom**,

the present hexagram

• has weak lines preponderating,

though here again

- they are on the outside,
- the strong lines being within.

This indeed is the basis of

the exceptional situation indicated by the hexagram.

When

strong lines are outside,

we have the hexagram

- I, PROVIDING NOURISHMENT (27), or
- Chung Fu, INNER TRUTH (61);

neither represents an exceptional state.

When

- strong elements within preponderate,
- they necessarily enforce their will.

This creates struggle and exceptional conditions in general. But

in the present hexagram

it is the weak element that perforce must mediate with the outside world. If

a man occupies a position of authority for which

 he is by nature really inadequate, extraordinary prudence is necessary.

#### THE JUDGMENT

PREPONDERANCE OF THE SMALL. Success.

Perseverance furthers.

- Small things may be done;
- great things should not be done.
- The flying bird brings the message:
- It is not well to strive upward,
- It is well to remain below.

Great good fortune.

- Exceptional modesty and
- conscientiousness

are sure to be rewarded with success; however,

if a man is not to throw himself away,

- it is important that they should
- not become empty form and subservience
- but be combined always with a correct dignity in personal behavior.
- We must understand the demands of the time

in order to find the necessary offset for its

- deficiencies and
- damages.
- In any event
- we must not count on great success,
- since the requisite strength is lacking.

In this lies the importance of the message that one should

not strive after lofty things

but

hold to lowly things.

The structure of the hexagram gives rise to the idea that this message is brought by a bird.

In Ta Kuo, PREPONDERANCE OF THE GREAT (28),

- the four strong, heavy lines within,
- supported only by two weak lines without,

give the image of a sagging ridgepole. Here

- the supporting weak lines are both
  - $\circ \quad \text{outside and} \quad$
  - preponderant;

this gives the image of a soaring bird.

<mark>But</mark>

- a bird should not try to surpass itself and fly into the sun;
- it should descend to the earth, where its nest is.

In this way

• it gives the message conveyed by the hexagram.

#### THE IMAGE

Thunder on the mountain: The image of PREPONDERANCE OF THE SMALL. Thus

- in his conduct the superior man gives preponderance to reverence.
- In bereavement be gives preponderance to grief.
- In his expenditures he gives preponderance to thrift.
- Thunder on the mountain is different from
- thunder on the plain.
- In the mountains,
- thunder seems much nearer;

outside the mountains,

• it is less audible than the thunder of an ordinary storm.

<mark>Thus</mark>

the superior man derives an imperative from this image: he must always fix his eyes

- more closely and
- more directly

<mark>on duty</mark>

than does the ordinary man,

even though this might make his behavior seem petty to the outside world. He is exceptionally conscientious in his actions.

- In bereavement
- emotion means more to him than ceremoniousness.
- In all his personal expenditures
- he is extremely simple and unpretentious.
- In comparison with the man of the masses,
- all this makes him stand out as exceptional. But

the essential significance of his attitude lies in the fact that in external matters

he is on the side of the lowly.