

Greenidge Generation Holdings Inc GREE under CEO Jordan Kovler



6		H	H	T		3	3	2		8
5		T	T	T		2	2	2		6
4		H	H	T		3	3	2		8
3		T	T	T		2	2	2		6
2		H	T	T		3	2	2		7
1		H	T	T		3	2	2		7

### HEXAGRAM 19 – Lin - Approach

Above K'UN THE RECEPTIVE, EARTH  
 Below TUI THE JOYOUS, LAKE

The Chinese word Lin has a range of meanings that is not exhausted by any single word of another language. The ancient explanations in the Book of Changes give as its

1. first meaning, "becoming great."
  - What becomes great are the two strong lines growing into the hexagram from below;
  - the light-giving power expands with them.
2. The meaning is then further extended to include the concept of approach, especially the approach of
  - what is strong and highly placed
  - in relation to what is lower.
3. Finally the meaning includes
  - the attitude of condescension of a man in high position toward the people,
  - and in general the setting to work on affairs.

This hexagram is linked with the twelfth month (January-February), when, after the winter solstice, the light power begins to ascend again.

## THE JUDGMENT

APPROACH has supreme success.  
Perseverance furthers.  
When the eighth month comes,  
There will be misfortune.

The hexagram as a whole points to a time of joyous, hopeful progress.  
Spring is approaching.

Joy and forbearance bring high and low nearer together.  
Success is certain.

But we must work with determination and perseverance  
to make full use of the propitiousness of the time.  
And one thing more: spring does not last forever.

In the eighth month the aspects are reversed.  
Then only two strong, light lines are left; these

- do not advance but
- are in retreat (see next hexagram).

We must take heed of this change in good time.

If

- we meet evil before it becomes reality –  
before it has even begun to stir –
- we can master it.

## THE IMAGE

The earth above the lake: The image of APPROACH.  
Thus the superior man

- is inexhaustible In his will to teach, And
- without limits In his tolerance and protection of the people.

The earth borders upon the lake from above 1.

This symbolizes the approach and condescension of the man of higher position  
to those beneath him.

The two parts of the image indicate what his attitude toward these people will be.

- Just as the lake is inexhaustible in depth,
  - so the sage is inexhaustible in his readiness to teach mankind,
- and
- just as the earth is boundlessly wide, sustaining and caring for all creatures on  
it,
  - so the sage sustains and cares for all people and excludes no part of  
humanity.

## THE LINES

Six in the third place means:

Comfortable approach.

Nothing that would further.

If

- one is induced to grieve over it,
- One becomes free of blame.

Things are going well for a man:  
he achieves power and influence.  
But in this lies the danger that he

- may relax, and confident of his position,
- allow the easygoing, careless mood to show itself in his dealings with other people.

This would inevitably be harmful.  
But there is possibility of a change of mood.

If

- he regrets his mistaken attitude and feels the responsibility of an influential position,
- he frees himself of faults.

Six in the fifth place means:

Wise approach.

This is right for a great prince.

Good fortune.

A prince, or anyone in a leading position, must have the wisdom to attract to himself people of ability who are expert in directing affairs. His wisdom consists both

- in selecting the right people and
- in allowing those chosen to have a free hand without interference from him.

For only through such self-restraint will he find the experts needed to satisfy all of his requirements.

## **MOVING HEXAGRAM**

### **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.